HAND-BOOK TO ALL RELIGIONS

NEARLY 300 ILLUSTRATIONS



THE OLD MEETING-HOUSE AT HINGHAM, MASS.—THE OLDEST IN AMERICA.

THE ILLUSTRATED

HAND-BOOK TO ALL RELIGIONS:

FROM THE

EARLIEST AGES TO THE PRESENT TIME.

INCLUDING THE

RISE, PROGRESS, DOCTRINES AND GOVERNMENT

OF ALL

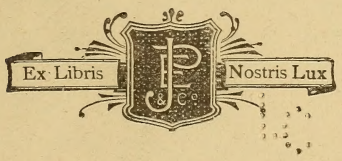
CHRISTIAN DENOMINATIONS.

COMPILED FROM THEIR OWN PUBLICATIONS, AND VIEWED FROM THEIR OWN STANDPOINT.

TOGETHER WITH

AN ACCOUNT OF THE JEWISH AND ALL OTHER SYSTEMS OF RELIGION THAT HAVE EXISTED, OR NOW EXIST THROUGHOUT THE WORLD.

WITH NEARLY 300 ILLUSTRATIONS.



PHILADELPHIA:
JOHN E. POTTER AND COMPANY,
617 SANSOM STREET.

c1877

BL31
.I6

Entered according to Act of Congress, in the year 1877, by
JOHN E. POTTER & COMPANY,
In the Office of the Librarian of Congress, at Washington.

Transfer
Engineers School Lib.
June 29, 1931



PREFACE.

No apology need be offered for the present work. A compendious volume on the History and Doctrines of the various Religious Denominations of the world, written fairly, and, as far as possible, in an impartial spirit, has long been wanted. The value of such a work will at once be acknowledged by those who have sought for information on matters of Ecclesiastical History in the countless volumes of writers, intricate and antiquated, or deeply prejudiced, or imperfectly informed. An Ecclesiastical History worthy of the name, and suited to the wants of the age, it is no presumption to say, has not yet been written; and such are the labors and the difficulties of the enterprise, that it is not, we fear, likely to be undertaken by competent hands. Meantime the following outlines are presented in this important field. The reader will find in them some assistance and information which, if we may judge from the experience of many, is not easily to be met with, and yet is wanted daily.

In the preparation of the work, the author has endeavored to place himself in the situation of a candid member of the church or sect whose story was before him, and to avoid distortion and false coloring. The facts have been drawn mainly from the authors in each denomination, and their own version is given, unless when opponents have denied their accuracy. Where the matter is controverted, the statements on both sides are, in general, placed before the reader, and he is left to draw his own conclusion.

Although there may be in this volume some unavoidable omissions, yet it will be found to embrace a complete view of the tenets and history of all sects, whether now-existing or long extinct, that have

exercised any real influence upon the religious history of the world. Should any reader be staggered at the multifarious forms of human belief here presented, especially among professed Christians, it may be well to consider that, after all, there is and has always been more unity than diversity among Christian Churches. The Primitive Church, for instance, would appear to be a congeries of discordant opinions, whose very names and titles are almost innumerable. Yet in fact there were but two great parties—the orthodox Christian on the one hand, and the heretical on the other; and these latter, amidst their infinite varieties, are all to be reduced to two—the Gnostics, who corrupted the Gospel by an admixture of Greek philosophy or Persian magianism, or both; and the Arians, who lost themselves in speculations upon the Divine nature, and especially the two natures of Christ. All the controversies of the Reformation hinge again upon the one question of Sacramental Grace. And in our own times, apart from individual quarrels, eccentricities and errors, there are but three important differences in matters of doctrine through the whole of Christendom, namely, the Sacramental System of the Greek and Roman Churches, the Evangelical doctrines of Protestants, and the Rationalist or Neologian Creed. Into one of these all our controversies resolve themselves. So, too, questions of Church government range themselves under three great *types*—absolutism, mixed government, and pure democracy. Were these considerations borne in mind, the study of religious history would be less perplexing; and the real unity of the Church of Christ would more frequently appear beneath external—and perhaps needless and at times unjustifiable—differences of form and name.

CONTENTS.

PAGE

ADVENTISTS 17

ANABAPTISTS, OR RE-BAPTIZERS 20

ABYSSINIA, CHURCH OF—Eastern Church 124

ALBIGENSES—Reformed Church of France 429

ANGLO-CATHOLICS—Episcopal Church 139

ANTINOMIANS—Schools of Thought 487

ANTI-TRINITARIANS—Schools of Thought 488

ARIANS—Schools of Thought 491

ARMENIA—Eastern Church 127

ARMINIANS—Schools of Thought 493

BAPTIST CHURCH 22

ANTI-MISSION, OR OLD-SCHOOL BAPTISTS 50

CAMPBELLITE BAPTISTS—Church of Christ 92

DISCIPLES OF CHRIST—Church of Christ 92

FREE COMMUNION BAPTISTS 51

FREE-WILL BAPTISTS 58

GERMAN BAPTISTS 62

MENNONITES, OR DUTCH BAPTISTS 64

SCOTCH BAPTISTS 68

SEVENTH-DAY BAPTISTS 69

SEVENTH-DAY GERMAN BAPTISTS 72

SIX-PRINCIPLE BAPTISTS 74

WINEBRENNARIANS, OR CHURCH OF GOD 76

BEHMENITES 76

BEREANS 77

BOHEMIAN BRETHREN 78

BRAHMINISM—Hindooism 219

BRETHREN OF THE FREE SPIRIT 79

BROWNISTS 79

BUDDHISTS 80

CALVINISTIC METHODISTS—Methodist Church 309

CALVINISTS—Schools of Thought 495

CAMERONIANS—Presbyterian Church 399

CAMPBELLITES—Church of Christ 92

CATHOLICS—Roman Catholic Church 447

CHRIST (DISCIPLES OF)—Church of Christ 92

PAGE

CHRIST-IANS, OR THE CHRISTIAN CONNECTION . . . 91

CHURCH OF CHRIST 92

CLEMENTINES 96

CONFUCIANS 96

CONGREGATIONAL CHURCH 97
COPTIC CHURCH—Eastern Church 130
COVENANTERS—Presbyterian Church 399

CULDEES 118
CUMBERLAND PRESBYTERIANS—Presbyterian Church . . . 417

DALEITES 119

DANCERS 120

DAVIDISTS 120
DISCIPLES OF CHRIST—Church of Christ 92
DOCETÆ—Gnostics 210

DORRELITES 121
DUNKERS—German Baptists, under Baptist Church . . . 62
DUTCH REFORMED CHURCH—Reformed Church in America, under Reformed Churches 440

EASTERN CHURCH 121
ABYSSINIAN CHURCH 124
ARMENIAN CHURCH 127
CHRISTIANS OF ST. THOMAS 127
COPTIC CHURCH 130
GREEK CHURCH 132
JACOBITES, OR MONOPHYSITES 134
NESTORIANS 136
RUSSO-GREEK CHURCH 138

EPISCOPAL CHURCH 139
CHURCH OF ENGLAND 139
PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES . . 156
REFORMED EPISCOPAL CHURCH 171
SCOTTISH EPISCOPAL CHURCH 184

EUCHITES 188

EUSTATHIANS 190

EUTYCHIANS 191
EVANGELICAL ASSOCIATION—Methodist Church 312
EVANGELICAL CHURCH—Lutheran Church 257

PAGE
EVANGELICAL UNION, OR MORISONIANS 192
FAMILISTS—Love, Family of 256
FREE CHURCH OF SCOTLAND—Presbyterian Church . . . 386
FREE CONGREGATIONS 195
FREE RELIGIOUS ASSOCIATION 196
FREETHINKING CHRISTIANS 197
FRENCH PROTESTANT CHURCH—Reformed Churches . . . 429
FRENCH PROPHETS 197
FRIENDS (SOCIETY OF) 200
HICKSITE FRIENDS 208
PROGRESSIVE FRIENDS 208
GALLICAN CHURCH—Roman Catholic Church 447
GERMAN BAPTISTS—Baptist Church 62
GERMAN REFORMED CHURCH—Reformed Church in the United States, under Reformed Churches 443
GNOSTICS 210
GREEK CHURCH—Eastern Church 132
HALDANITES 217
HARMONY SOCIETY, OR HARMONISTS, OR BAPISTS . . . 217
HATTEMISTS 218
HENRICIANS 218
HERMOGENIANS 219
HESYCHASTS—Quietists 420
HICKSITES—Friends (Society of) 208
HINDOOISM, OR BRAHMINISM 219
HOPKINSIANS 226
HUGUENOTS—Reformed Church of France, under Reformed Churches 429
HUMANITARIANS—Schools of Thought 498
HUSSITES—United Brethren 533
ILLUMINATI 227
INDEPENDENTS—Congregational Church 97
INFIDELS 227
ATHEISTS 227
DEISTS 228
MATERIALISTS 230
PANTHEISTS 231
RATIONALISTS 231
SPIRITUALISTS 232

PAGE
INGHAMITES 233
IRVINGITES 234
JACOBITES—Eastern Church 134
JANSENISTS—Roman Catholic Church 481
JERUSALEM FRIENDS 235
JEWS 236
JOACHIMITES 244
JOVINIANS 244
JULIANISTS 245
JUMPERS 246
KARAITES—Jews 236
KHLISTI 246
KORNTHAL (SOCIETY OF) 246
LABADISTS 247
LAMAISM 248
LATITUDINARIANS—Schools of Thought 499
LAMPETIANS 250
LEUCOPETRIANS 250
LIBERTINES 250
LITTLE CHRISTIANS 251
LOLLARDS 251
LOVE (FAMILY OF) 256
LUCIFERIANS 257
LUCOPETRIANS—Leucopetrians 250
LUTHERAN CHURCH 257
PIETISTS 282
MACMILLANITES 284
MAHOMETANISM—Mohammedanism 327
MANICHÆISM 284
MARCIONITES 285
MARIONITES 287
MASSALIANS 288
MATERIALISTS—Infidels 230
MELCHITES 288
MENDÆANS, MENDAITES, OR CHRISTIANS OF ST. JOHN . 290
MEN OF UNDERSTANDING 290
MENNONITES—Baptist Church 64

PAGE

METHODIST CHURCH 291
African Methodist Episcopal Church 306
African Methodist Episcopal Zion Church 307
Albrights—Evangelical Association 312
Bryanites, or Bible Christians 308
Calvinistic Methodists 309
Colored Methodist Episcopal Church 311
Evangelical Association, Albrights, or German Methodists. 312
Huntingdon's (Countess of) Connection 314
Methodist Episcopal Church in the United States . . 314
Methodist Episcopal Church, South 319
Methodist Protestant Church 321
Primitive Methodists 323
Methodist Church 325
United Brethren in Christ, or German Methodists . . 325

MOHAMMEDANISM 327
Monophysites—Jacobites, under Eastern Church 134

MONTANISTS 332
Moravian Church—United Brethren 533
Morisonians—Evangelical Union 192

MORMONS, or LATTER-DAY SAINTS 335

MUGGLETONIANS 340

MYSTICS 341
Neologians—Rationalists, under Infidels 231

NEONOMIANS 343
Nestorians—Eastern Church 136

NEW JERUSALEM CHURCH, or SWEDENBORGIANS . . . 344

NICOLAITANS 350

NOETIANS 350
Nominalists—Schools of Thought 501

NONCONFORMISTS 351

NONJURORS 352

NOVATIANS 353

ONEIDA COMMUNITY 354

OPHITES 354

OSIANDRIANS 355

OWENITES 355

PAGE

PAGANISM 356
PANTHEISTS—Infidels 231
PARSEE RELIGION—Zoroastrianism 590
PASAGIANS 357
PATERINES 358
PATRIPASSIANS 358
PAULIANISTS 358
PAULICIANS 359
PELAGIANS 361
PETROBRUSSIANS 363
PETROJOANNITES 363
PETZELIANS 363
PHILADELPHIA SOCIETY 364
PHILOPOFTCHINS 364
PHILOPONISTS 365
PHOTINIANS 365
PICARDS 365
PIETISTS—Lutheran Church 282
PLYMOUTH BRETHREN 367
POMORYANS 368
POSITIVISTS 368
PRESBYTERIAN CHURCH 368
CHURCH OF SCOTLAND 372
FREE CHURCH OF SCOTLAND 386
UNITED PRESBYTERIAN CHURCH OF SCOTLAND 387
RELIEF CHURCH 393
COVENANTERS, OR CAMERONIANS 399
IRISH PRESBYTERIAN CHURCH 402
PRESBYTERIAN CHURCH IN THE UNITED STATES 405
ASSOCIATE PRESBYTERIAN CHURCH 411
ASSOCIATE REFORMED PRESBYTERIAN CHURCH 413
REFORMED PRESBYTERIAN CHURCH 415
UNITED PRESBYTERIAN CHURCH 4 6
CUMBERLAND PRESBYTERIAN CHURCH 417
ASSOCIATE REFORMED SYNOD OF THE SOUTH 419
OLD SCHOOL SYNOD OF MISSOURI 420
PRISCILLIANISTS 420
QUAKERS—Friends (Society of) 200

PAGE

QUIETISTS 420
QUINTILIANS 422
RANTERS, OR SWEET SINGERS 423
Rationalists—Infidels 231
REFORMED CHURCHES 423
Swiss Church 424
Reformed Church of France 429
Reformed Church in America 440
Reformed Church in the United States 443
RIVER BRETHREN 446
ROMAN CATHOLIC CHURCH 447
Jansenists 481
Old Catholic Church 482
Sabellians—Schools of Thought 506
SANDEMANIANS 483
SCHARTANANS 484
SCHWENKFELDIANS 485
SCHOOLS OF THOUGHT 487
Antinomians 487
Anti-Trinitarians 488
Arians 491
Arminians 493
Calvinists 495
Christomachi 497
Destructionists, or Annihilationists 497
Humanitarians 498
Kanto-Platonists 499
Latitudinarians 499
New Platonics, or Ammonians 500
Nominalists 501
Origenists 502
Platonists 503
Realists 505
Sabellians 506
Seleucians 506
Semi-Arians 507
Sensualists 507
Socinians 508
Spiritual Pantheists 509
Trinitarians 509
Ubiquitarians 509

PAGE

SEEKERS 510
Semi-Arians—Schools of Thought 511
Shakers—United Society of Believers 555
Socinians—Schools of Thought 508
Swedenborgians—New Jerusalem Church 344
TANQUELINIANS 510
THEODOSIANS 511
THEOSOPHISTS 511
TRITHEISTS 512
TURLUPINS 513
THONDRACIANS 513
THERAPEUTÆ 513
Ubiquitarians—Schools of Thought 509
UCKEWALLISTS 515
UNITARIANS 515
UNITED BRETHREN, or MORAVIAN CHURCH 533
United Brethren in Christ—Methodist Church . . . 325
United Presbyterian Church—Presbyterian Church . . . 416
UNITED SOCIETY OF BELIEVERS, or SHAKERS 555
UNIVERSAL FRIENDS 559
UNIVERSALISTS 559
Universal Restorationists 566
VALENTINIANS 568
VAUDOIS, CHURCH OF 569
VERSCHORISTS 571
WALDENSES 571
WHIPPERS, or FLAGELLANTS 585
WILHELMINIANS 587
WILKINSONIANS 587
WYCKLIFFITES 588
YEZIDES, or JEZIDES 588
ZABATHAITES 589
ZOHARITES 589
ZOROASTRIANISM 590
Zuinglians—Swiss Church, under Reformed Churches . . 424

LIST OF ILLUSTRATIONS.

PAGE

ADAMS (HANNAH) 115
ADAMS TEMPLE 101
ALBANY, N. Y.—OLD DUTCH REFORMED CHURCH 426
ALEXANDER (POPE) 457
ALTAR CROSS 461
ARKADELPHIA, ARK.—ARKADELPHIA INSTITUTE 61
ARMENIA (MOUNTAIN REGION OF) 123
AUGUSTINE, OR AUSTIN, OF CANTERBURY 140
BALLOU (HOSEA), THE FATHER OF UNIVERSALISM 561
BAPTIST HOME, PHILADELPHIA 31
BEAUFORT, S. C.—ST. HELENA CHURCH 162
BEECHER (LYMAN), D.D. 116
BENEDICTIONAL—SPECIMEN 467
BETHLEHEM, CONN.—CONGREGATIONAL CHURCH 123
BIBLE (WYCLIFFE'S)—FAC-SIMILE 534
(CHAINED) 546
BINGHAMTON, N. Y.—CHRIST CHURCH 164
BOSSUET (JACQUES BENIGNE) 463
BOSTON—BERKELEY STREET CONGREGATIONAL CHURCH 192
COLUMBUS AVENUE CHURCH 212
SHAWMUT CHURCH 207
BROCKPORT, N. Y.—BAPTIST CHURCH 65
BROOKLYN, N. Y.—BAPTIST TABERNACLE 189
CHURCH OF THE HOLY TRINITY 175
CHURCH OF THE PILGRIMS 221
GRACE CHURCH 171
ST. ANN'S CHURCH 193
BRUNSWICK, GERMANY—CRUCIFIX 466
STATUE OF ST. BLASIUS 470
BRUNSWICK, N. C.—ST. PHILIP'S CHURCH (RUINS) 198
BUCHAREST, WALLACHIA—RUSSO-GREEK CHURCH 137
BUCKINGHAM, ENGLAND—OLD STOKE CHURCH 586
BUDDHA (IMAGE OF), CEYLON 87
BUDDHIST TEMPLE, JAPAN 89
BUNYAN (JOHN)—PORTRAIT OF 21
RESIDENCE OF 23

PAGE

BURNING BUSH (CHRISTIAN CHAPEL ON THE SUPPOSED SITE OF THE) . . 131
CAIRO, EGYPT—MOSQUE OF IBN TAYLOON 328
TOMB IN THE CEMETERY 334
CALVERT (CECIL), LORD BALTIMORE 474
CANTERBURY—AUGUSTINE OF 140
CHAPEL 141
ARCHBISHOP'S CHAIR 142
CATHEDRAL 143
FONT 145
CAREY'S MEETING-HOUSE 24
CARROLL (CHARLES) OF CARROLLTON—PORTRAIT 478
RESIDENCE 479
CHAPIN (E. H.), D.D. 563
CHENEY (CHARLES E.), BISHOP IN THE REFORMED EPISCOPAL CHURCH . 176
CHICAGO—LUTHERAN SEMINARY 279
CINCINNATI, O.—FIRST BAPTIST CHURCH 39
COLUMBIA, S. C.—BENEDICT UNIVERSITY 55
CONSTANTINOPLE—CHURCH OF ST. SOPHIA, NOW A MOSQUE . . . 133
CRUCIFIX 460, 466
CUMBERLAND, MD.—EMANUEL CHURCH 174
CUMMINGS (GEORGE D.), FIRST BISHOP OF THE REFORMED EPISCOPAL CHURCH 172
DAYTON, O.—LUTHERAN CHURCH 281
DERRY, PA.—THE OLD CHURCH 394, 396
DEWEY (ORVILLE), D.D. 522
DOVER CASTLE, ENGLAND—VERY ANCIENT CHURCH 527
DUCHÉ (JACOB), FIRST CHAPLAIN TO CONGRESS 158
DURBIN (JOHN P.), LATE SECRETARY OF THE M. E. MISSIONARY SOCIETY . 298
DWIGHT (TIMOTHY), D.D. 119
EARLIEST KNOWN BOUND VOLUME 545
EDWARDS (JONATHAN), D.D. 110
CHURCH, NORTHAMPTON MASS 104
ELIZABETH, N. J.—BROAD STREET BAPTIST CHURCH 72
EYAM CHURCH, ENGLAND 182
FAITH 455
FLORENCE—CATHEDRAL AND BAPTISTERY 462
FLUSHING, L. I.—FRIENDS' MEETING-HOUSE 205
FREIBERG IN BREISGAU—CATHEDRAL 469
GAZA—GREAT MOSQUE 331
GEORGE II. (EFFIGY OF) 157
(CROWN OF) 157
GETTYSBURG—LUTHERAN COLLEGE 275
LUTHERAN THEOLOGICAL SEMINARY 277

PAGE

Glendale Church, Virginia 184
Greenstead, England—Very Old Church 531
Hartford, Conn.—Church of the Good Shepherd 160
Hawks (Francis L.), D.D., LL.D. 183
Hernando, Miss.—Mississippi Female College 40
Hingham, Mass.—Oldest Meeting-House in America 99
Holy Sepulchre (Ground Plan of the Church of the) . . . 124
(Church of the) 125
Chapel of the Angel—Entrance 128
Interior 129
Hopkins (John Henry), D.D., D.C.L., LL.D., Bishop of Vermont . . 161
Hopkins (Samuel), D.D. 118
Hopkinton, R. I.—Old Seventh-Day Baptist Church 69
Humphrey (Herman), D.D. 113
Huntington (F. D.), Bishop of Central New York 185
Huss (John), before the Council 436
Innocent XI. 454
Innocent XII. 454
Iowa City, Iowa—First Baptist Church 34
John the Apostle 552
John the Baptist—Preaching in the Wilderness 18
Statue of 19
Kearsley (John), M.D. 154
Key West, Fla.—St. Paul's Church and Rectory 165
Kingston, England—Old Norman Chapel 558
Kirkland (John Thornton), D.D. 519
Knox (John), the Reformer—Portrait 369
Knox's Residence in Edinburgh, Scotland 371
Knox's Monument in Glasgow 373
Lambeth Palace—Chapel 152
Leatherhead (Old) Caurch, England 584
Leicester, England—St. Martin's Church 532
Lincoln, England—Cathedral 178
Liverpool, England—Greek Church 215
London, England—Old Dutch Church, Austin Friars 438
Louis XIV. of France 422
Louisville Ky.—Walnut Street Baptist Church 33
Luther before the Emperor at Augsburg 255
Publicly Propagating the Reform tion 258
Luther's Wedding Ring 259
Luther's "Patronos"—Castle of Wartburg 260
Wittenberg, the Scene of many of his Labors 261
(Statue of) at Worms 263

PAGE

LUTTERWORTH, ENGLAND—WYCLIFFE'S CHURCH 536
LYONS, N. Y.—GRACE CHURCH 188
MATHER (COTTON), D.D. 107
(INCREASE), D.D. 106
(RICHARD) 105
MATINECOCK, N. Y.—FRIENDS' MEETING-HOUSE 203
MAYFLOWER 109
MEDALLION FROM THE CATACOMBS OF ROME 576
MELANCHTHON'S MISGIVINGS OF THE CHURCH OF ROME 265
MOBILE, ALA.—ST. FRANCIS BAPTIST CHURCH 56
MOHAMMED (MOSQUE AND TOMB OF SULTAN) 333
MOSCOW—RUSSIAN PATRIARCHIAL CHURCH 135
MOURNERS—A MONUMENT 583
MUHLENBERG (HENRY MELCHIOR) 269
MURFREESBORO', N. C.—CHOWAN FEMALE COLLEGE 67
NASHVILLE, TENN.—NASHVILLE INSTITUTE 52
NEWARK, N. J.—FIRST BAPTIST CHURCH 32
GRACE CHURCH 177
NEWELL (HARRIET) 112
NEW HAVEN, CONN.—DWIGHT PLACE CHURCH 289
NEW ORLEANS, LA.—LELAND UNIVERSITY 49
NEWPORT, R. I.—SEVENTH-DAY BAPTIST CHURCH 71
NEW UTRECHT, L. I.—DUTCH REFORMED CHURCH 428
NEW YORK—CHAPEL OF THE SHEPHERD'S FLOCK 187
CHURCH OF THE HOLY INNOCENTS, ON THE BANKS OF THE HUDSON. 159
CHURCH OF THE HOLY TRINITY 180
FIFTH AVENUE CHURCH 392
FIRST BAPTIST CHURCH 58
FONT HILL ON THE HUDSON 524
GREEN STREET SYNAGOGUE 239
HOUSE OF THE COMFORTER 167
JOHN STREET M. E. CHURCH 305
OLD RIGGING-LOFT 296
ST. MARK'S P. E. CHURCH 37
ST. PATRICK'S CATHEDRAL 472
ST. PAUL'S CHURCH 191
ST. STEPHEN'S CHURCH 163
ST. THOMAS'S CHURCH 166
TABERNACLE BAPTIST CHURCH 37
WESLEY CHAPEL 300
NORBONNE, VIRGINIA—TRINITY CHURCH 168
NORTH ADAMS, MASS.—FIRST CONGREGATIONAL CHURCH 195

PAGE

NORTHAMPTON, MASS.—EDWARDS CHURCH 104
OGLETHORPE (GENERAL JAMES) 540
OLDEST CHURCH IN ENGLAND—ST. MARTIN'S, CANTERBURY . . . 565
OLIN (STEPHEN), D.D., LL.D. 312
ORIENTAL PULPIT 138
ORIENTAL WORSHIP 329, 330
OUR LORD 551, 579
PARABLE OF THE SOWER 575
PARIS—CATHEDRAL OF NOTRE DAME 464
PATERSON, N. J.—FIRST BAPTIST CHURCH 48
PAUL (ST.) THE APOSTLE 549, 573, 577
PECK (GEORGE), D.D. 303
PENN (WILLIAM) 200, 201
PENTATEUCH—A VERY ANCIENT COPY 544
PETER (ST.) AND ST. PAUL 573
PHILADELPHIA—ARCH STREET M. E. CHURCH 302
BAPTIST HOME 31
BEREAN BAPTIST CHURCH 59
BETH-EDEN BAPTIST CHURCH 36
CATHEDRAL OF ST. PETER AND ST. PAUL 476
CENTENNIAL FOUNTAIN 480
CHRIST CHURCH 153
CHURCH OF THE HOLY COMMUNION 273
FIFTH BAPTIST CHURCH 73
FIRST PRESBYTERIAN CHURCH 403
FIRST UNITARIAN CHURCH 517
FLETCHER M. E. CHURCH, HESTONVILLE 320
GETHSEMANE BAPTIST CHURCH 35
GRACE CHURCH 310
JOHN STREET SYNAGOGUE 237
MANTUA BAPTIST CHURCH 30
OLD ACADEMY 375
OLD LUTHERAN CHURCH 241
OLD PINE STREET CHURCH 390
OLD SWEDES' OR "GLORIA DEI" CHURCH 398
SECOND DUTCH REFORMED CHURCH 433
SECOND PRESBYTERIAN CHURCH, OLD EDIFICE 377
NEW EDIFICE 379
TABERNACLE PRESBYTERIAN CHURCH 384
WEST ARCH STREET PRESBYTERIAN CHURCH 382
(WEST)—FIRST BAPTIST CHURCH 60
WITHERSPOON MONUMENT 388

PAGE

PIERCE (LOVICK), D.D. 308
PISA—CATHEDRAL AND LEANING TOWER 450
PLYMOUTH ROCK 111
PROVIDENCE, R. I.—FIRST BAPTIST CHURCH 29
RALEIGH, N. C.—SHAW UNIVERSITY 50
ESTEY BUILDING 51
RAWSON (EDWARD), SECRETARY OF MASSACHUSETTS 108
REFORMERS' MONUMENT AT WORMS 267
RELIGION CONSOLING A MOURNER 567
RHOSMARKET, WALES—RUINS OF ANCIENT CHURCH 554
RICHMOND, VA.—FIRST PRESBYTERIAN CHURCH 386
RICHMOND INSTITUTE 53
ROME—BASILICA CHURCH OF STA. MARIA MAGGIORE 456
FRESCO IN CHURCH OF STA. MARIA DELLA PACE 458
MONUMENT TO CLEMENT XIII. 452
STATUE OF ST. BRUNO 459
STATUE OF ST. PETER 448
SACKETT'S HARBOR, N. Y.—CHRIST CHURCH 186
SALISBURY, ENGLAND—CATHEDRAL 170
SANCHI-TOPE AT BHOPAL, CENTRAL INDIA 80
GATE OF THE SANCHI-TOPE 81
SECTIONS OF THE GATE 82, 83, 84, 85, 86
SAVANNAH, GA., IN 1776 542
SCOTLAND—ST. ROBERT'S CHAPEL, EXTERIOR AND INTERIOR . . . 556
SEARCHING THE SCRIPTURES 547
SEWALL (SAMUEL), CHIEF-JUSTICE 114
SIMPSON (MATTHEW), D.D., BISHOP OF THE M. E. CHURCH . . . 322
SMILEY (SARAH F.), PREACHER OF THE FRIENDS 209
STILES (EZRA), D.D. 103
SUNNYSIDE, ON THE HUDSON—DUTCH REFORMED CHURCH 431
SWEDENBORG (BARON EMANUEL)—PORTRAIT 345
RESIDENCE OF 347
SUMMER-HOUSE OF 349
SWINGFIELD, ENGLAND—"PRECEPTORY" 529
TAIT (ARCHBISHOP), CANTERBURY 169
TENBY, WALES—A VERY ANCIENT CHAPEL 553
THOLUCK (FREDERICK A. G.), THE COMMENTATOR 283
TRANSCRIBING THE SCRIPTURES 579
TRENTON, N. J.—ST. MICHAEL'S CHURCH 190
TRONDHJAM, NORWAY—CATHEDRAL 482
TYNDALE MONUMENT, GLOUCESTER, ENGLAND 173
WALTON (OLD) CHURCH, ENGLAND 581

PAGE

WARREN, R. I.—FIRST BAPTIST CHURCH 47
WARTON (MONUMENT TO DR.)—INSTRUCTING THE YOUNG 574
WASHINGTON, D. C.—WAYLAND SEMINARY 54
WATERTOWN, N. Y.—TRINITY CHURCH 196
WESLEY (JOHN), GRANDFATHER OF THE FOUNDER OF METHODISM . . 293
WESTBURY, N. Y.—FRIENDS' MEETING-HOUSE 204
WESTERLY, R. I.—SEVENTH-DAY BAPTIST CHURCH 70
WESTMINSTER ABBEY—CHOIR 151
WHITEFIELD (GEORGE)—PORTRAIT 315
MONUMENT TO 317
WHITE (WILLIAM), D.D., FIRST BISHOP OF PENNSYLVANIA 155
WILLIAMS (ROGER)—DEPARTURE FROM SALEM, MASS. 25
CHURCH FOUNDED BY 29
FAC-SIMILE OF HANDWRITING 27
WILLIAM THE SILENT, FIRST PROTESTANT RULER OF HOLLAND . . . 424
WINTHROP (JOHN), LL.D., F.R.S. 117
WITHERSPOON MONUMENT, PHILADELPHIA 388
WYCLIFFE'S BIBLE—FAC-SIMILE 534
CHURCH, LUTTERWORTH, ENGLAND 536
OAK, WINDSOR FOREST, ENGLAND 538
YORK, ENGLAND—CATHEDRAL 147, 150
CHOIR 149

THE

RELIGIONS OF THE WORLD.

ADVENTISTS.

THIS appellation is given to persons who believe that the Second Coming of Christ is close at hand. The word Advent has an application in the Church Calendar of one part of Christendom to the Nativity of Christ, and embraces the four weeks preceding Christmas day. On the fourth Sunday before Christmas day the Christian year begins. As Wheatly says, "the Church does not number her days nor measure her seasons so much by the motion of the sun as by the course of the Saviour." The chief doctrinal significance of the term Advent relates to the Second Coming of Christ. Some have no idea of a second coming save that which happens in some sense to every man as he dies. The Scriptural idea is inclusive of the return of Christ in the descent of the Spirit at Pentecost. The larger part of those to whom we refer as Adventists regard the time and purpose of Christ's reappearance in the light of certain prophecies, which they interpret as predictions of his personal reign upon earth. In St. Paul's day there were those who lived in expectation of seeing the reappearance of Christ. Different shades of this expectation, varying in intensity, have existed ever since. About the middle of the seventeenth century there were self-constituted prophets, by the names of Muggleton and Reeves, who gave out that they were the "two witnesses" mentioned in Revelation as appearing just previous to the end of the world. About the same period were the Fifth Monarchy Men. Four great monarchies, the Assyrian, the Persian, the Grecian, and the Roman, they believed, had already risen and fallen. Now they looked for Christ's kingdom as "the Fifth." Burnett's Theory of the Earth was that in its seventh thousand of years Christ would reign, the thousand years being with the Lord as one day—this constituting the judgment day.



JOHN THE BAPTIST PREACHING IN THE WILDERNESS.

A marked feature of these expectations has been their coincidence with startling phenomena in nature or in history. Earthquakes especially had an effect in quickening the apprehensions of the people. Quite a sensation was produced in London by the prophecies of a soldier, and even such preachers as Charles Wesley and Whitefield took advantage of the excitement to point their sermons.

In America the Second Advent was announced by William Miller, born at Pittsfield, Massachusetts, in 1781. The date upon which he settled was 1843, but he himself lived until 1849. His followers have survived, to the number of some thousands, in the northern section of the State of

New York. The persons who hold Millenarian views are not, however, confined to any one section, but are scattered throughout the United States. They belong to different organizations. Sufficient unity prevails to support a paper of moderate size, which is issued weekly. The tenets of the Adventists in America are in harmony with the confessions of the Protestant world on main points. What they teach is rather an exaggeration than a contradiction of the Protestant view. The idea of definitely discovering the date of the Second Advent has never deeply rooted itself except in the minds of a few and in times of disturbance.

By some writers the notion of a Millennium is considered as nothing more than a retention in Christianity of the Judaic idea of an earthly kingdom, the eventual restoration of the Jerusalem that now is. The Jews hoped for a temporal deliverer, and their hope centred itself in a temporal reign. The anticipation of an earthly reign involves to some extent a restoration of the Jews. Such anticipations, widened to include the Gentiles in the benefits, might be taken as the foundation of a certain class of Millennial expectations. Wherever the doctrine is confused with merely temporal ideas it may be regarded as unorthodox.

The expectation of Christ's second coming and even a personal reign in which nature shall become the willing instrument of the perfect man, are distinctively Scriptural and Christian ideas, which have a wide hold on believers in every part of the world.



St. John Baptist.
A Statue at the Altar of the Church at Besigheim, Wurtemberg.

ABYSSINIA, CHURCH OF.—See Eastern Church.

ANABAPTISTS,

Or, RE-BAPTIZERS. This name belonged to a sect of fanatical reformers who came to the surface about the beginning of the sixteenth century. They come into historical notice first in connection with the Prophets of Zwickau, the followers of Thomas Münzer, the Lutheran pastor of Zwickau. Münzer propagated the ideas, that the true Word of God is not Holy Scripture, but an internal inspiration; that the baptism of infants is unlawful; that there must be a visible kingdom of Christ upon earth; and that in the kingdom of Christ all must be equal and enjoy a community of goods. In England, in 1534, a royal proclamation says: "Many strangers have come into this realm, who although they were baptized in their infancy, yet have, in contempt of the Holy Sacrament of Baptism, re-baptized themselves." No severer persecutions are recorded than those instituted in England against the Anabaptists. Among the doctrinal errors taught by them was a denial that Christ was born of the Virgin Mary according to the flesh. Eleven Anabaptists (all Hollanders) were condemned, in the Consistory of St. Paul's, to be burnt, nine of whom were banished, and two of them suffered the extremity of the fire in Smithfield, July 22, 1575. These were the last executed in England for connection with these opinions. The attempts that have been made to connect the Baptists with the Anabaptists have been unjustifiable, and the authors of such attempts should have known there was no basis for their false charges. See BAPTIST CHURCH.

ALBIGENSES.—See REFORMED CHURCH OF FRANCE.

ANGLO-CATHOLICS.—See EPISCOPAL CHURCH.

ANTINOMIANS.—See SCHOOLS OF THOUGHT.

ANTI-TRINITARIANS.—See SCHOOLS OF THOUGHT.

ARIANS.—See SCHOOLS OF THOUGHT.

ARMENIA, CHURCH OF.—See EASTERN CHURCH.

ARMINIANS.—See SCHOOLS OF THOUGHT.



JOHN BUNYAN.

BAPTIST CHURCH.

THIS Church comprehends the several Christian Denominations who differ from other evangelical branches of the Christian Church in their views of the mode of Baptism, and of the proper recipients of the ordinance—the *Baptism of believers only*, and the mode of that Baptism *only by immersion*.

The two great peculiarities of the Baptist denomination respects the *mode* and *subjects* of baptism.

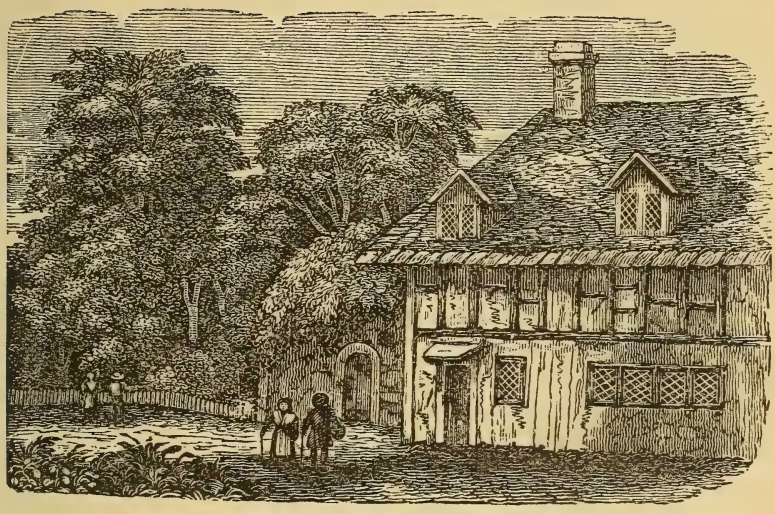
In support of their views respecting the MODE, they maintain that the Greek word, of which baptism is but the English form, properly and exclusively signifies *immersion*, and that, consequently, the command to baptize can only be fulfilled in this manner. Hence the idea entertained by many that the application of water in any way, by sprinkling, pouring, or plunging, is equally legitimate, according to the design of the institution, they utterly repudiate. In the critical discussion of the subject, some of their body also zealously argue that immersion is not at all a *mode* of baptism, but is baptism itself; on the same ground, that to represent immersion as a mode of immersion would be a palpable absurdity; and this would seem obvious enough if it be admitted that the Greek term can only be represented by the word immersion.

With regard to the SUBJECTS of baptism, the distinction of the Baptists from other denominations of Christians is, that they require a personal profession of faith in Christ as an indispensable requisite to the ordinance. They insist on the absolutely personal nature of true religion, which in none of its acts can be performed by proxy, or that those who are unconscious, as infants, of what is done, can be members of the Christian Church, or competent to its institutions; that, in fact, the concurrence of the sanctified mind is the essential element of all obedience.

The Baptists plead the various instances recorded in the New Testament as confirmatory of their views of what they distinctively denominate "believer's baptism," as exclusively theirs.

Those baptized by John *confessed their sins.* (Matt. 3: 6.) The Lord Jesus Christ gave the command to *teach* and baptize.) Matt. 28: 19; Mark 16: 15, 16.) At the day of Pentecost, they who *gladly received the word* were baptized, and they afterwards continued steadfastly in the apostles' doctrine and fellowship. (Acts 2: 41, 42, 47.) At Samaria, those who *believed* were baptized, both men and women. (Acts 8: 12.) The eunich openly avowed his faith (in reply to Philip's statement—If thou believest with all thine heart thou mayest), and went down into the water and was baptized. (Acts 8: 35, 39.) Saul of Tarsus, after his sight was restored, and he had received the Holy Ghost, arose and was baptized. (Acts 9: 17, 18.) Cornelius and his friends heard Peter, received the Holy Ghost. and were baptized. (Acts 10: 44–48.) Lydia heard Paul and Silas; the Lord opened her heart, and she was baptized, and her household. Paul afterwards went to her house and comforted the brethren. (Acts 16: 14, 15, 40.) The jailor, and all his house, heard the word, and were baptized, believing and rejoicing in God. (Acts 16: 32, 34.) Crispus, and all his house, and many Corinthians, heard, believed, and were baptized. (Acts 18: 8.) The disciples of Ephesus heard and were baptized. (Acts 19: 5.) The household of Stephanus, baptized by Paul, were the first fruits of Achaia, and addicted themselves to the ministry of the saints. (1 Cor. 1: 16; 16: 15.)

In opposition to many who deny the perpetuity of baptism, the Baptists maintain that the ordinance is as obligatory at the present time as it was at its first institution; assigning the following reasons for this persuasion:



BUNYAN'S RESIDENCE, NEAR BEDFORD, ENGLAND.

1. That Baptism was divinely instituted as an ordinance of the Christian religion, and administered by inspired apostles to both Jews and Gentiles, is plain from the preceding remarks.

2. There is no intimation that the law of baptism was designed to be restricted to any nation, or limited to any period of time. It is a general law, without any restriction, except that which refers to character—"he that believeth."

3. A *Divine* law must continue obligatory until it is repealed by *Divine* authority. There is no intimation in the Scriptures that the law of baptism has been repealed, and therefore there is no reason to suppose its obligation has ceased.

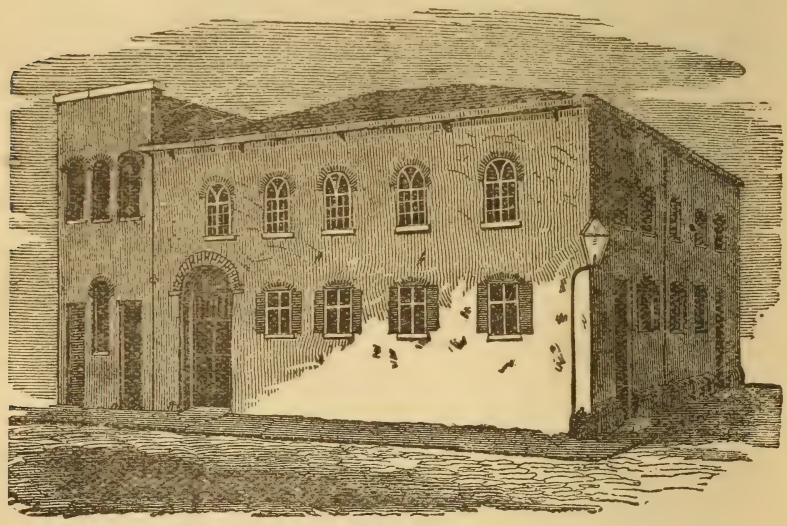
4. The permanent duration of the ordinance is plainly implied in the promise, "Lo, I am with you *always*, even to the *end* of the world." (Matt. 28: 19, 20.) This important promise was given at the time the ordinance was instituted, and it plainly supposes the continuance of baptism "*even to the end of the world.*"

5. Baptism is connected with the most important *doctrines, duties,* and *privileges* of the Gospel. The Saviour connects it with the doctrine of the Trinity; preaching and believing the Gospel; fulfilling all righteousness; and the promise of salvation. (Matt. 3: 15; 28: 19;

Mark 16: 16.) Paul connects it with the death, burial, and resurrection of Christ; with the believer's dying unto sin, living unto God, and putting on Christ. (Rom. 6: 3, 4; Gal. 3: 27.) He connects it also with "one body, one Spirit, one hope, one Lord, one faith, one God and Father of all." (Eph. 4: 4–6.) Peter connects it with the "remission of sins." (Acts 2: 38.) And also with salvation and a good conscience. (1 Peter 3: 21.) To discontinue the ordinance would be to dissolve its connection with all these doctrines, duties, and privileges. And who, without authority from the Divine Author of the institution, can do this with impunity?

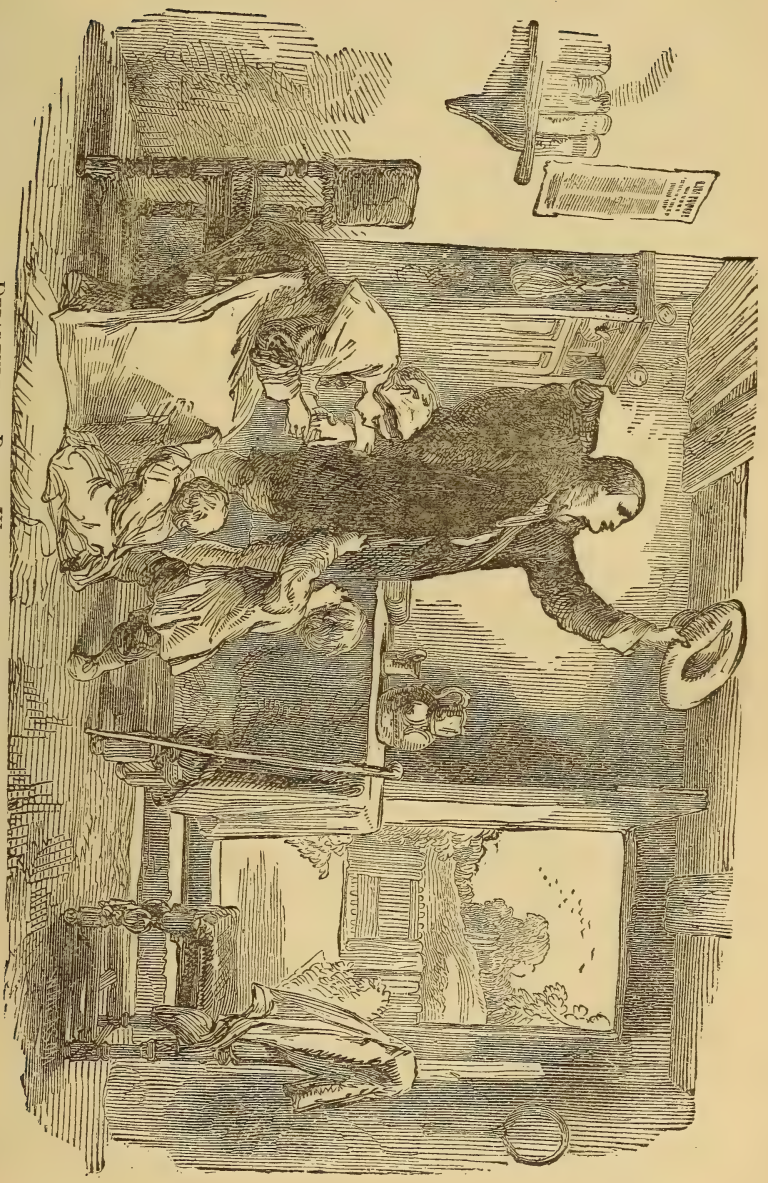
6. Baptism answers all the purposes at this day which it answered in the first age of Christianity, and these are needful *now* as they were *then*. No reason can be assigned for the observance of the ordinance in the apostles' days, which will not apply in all its force to believers in every age of the Christian Church.

7. The above considerations afford incontestible proof of the *perpetuity* of Christian baptism, and show that its observance is as *obliga-*



CAREY'S MEETING-HOUSE.

This meeting-house is not only an interesting memorial of the eminently faithful, and in some important respects successful, labors of Dr. Carey at Leicester, England; but will be equally gratifying to the reader as presenting the scene of the labors, for many years, of the distinguished Robert Hall, one of the successors of Carey in the pastorate of the Church.



Departure of Roger Williams from Salem, Massachusetts.

tory at *present* as it was in the days of the apostles; and that it will *continue* to be as obligatory until the consummation of all things.

8. It being thus evident from the Scriptures that baptism is designed by the Head of the Church to be co-existent with the Gospel system, as a constituent part of it, and co-extensive with repentance toward God and faith toward the Lord Jesus Christ, it is manifestly a great error to imagine that the *obligation to baptism has ceased.* There is not the slightest foundation *for* such opinion; *against* it there is the strongest evidence. Should this fall into the hands of any who dispute this statement, we would entreat them seriously to consider whether they are not, through their mistaken opinions regarding the perpetuity of water baptism, doing great dishonor to the Saviour by disobeying his command, and to the Holy Spirit, by rejecting his written will, in setting aside what the Scriptures so plainly teach to be binding on all believers to the end of the world.

9. To suppose that the necessity of *water baptism* is superseded by the *baptism of the Holy Ghost*, is manifestly erroneous on two accounts:

First: There is *now*, in the Scriptural sense of the words, *no baptism of the Spirit.* No miraculous gift, no converting operation, no sanctifying influence of the Spirit, is ever, by the inspired writers, called the baptism of the Holy Ghost, except what took place on the day of Pentecost, and at the first calling of the Gentiles in the house of Cornelius. On these two occasions the promise of baptism in the Holy Ghost was fulfilled, and in reference to no other events do the sacred writers speak of the baptism of the Holy Ghost. The bestowment of the Spirit on these two occasions is quite different from every former and every subsequent bestowment of the Spirit, so far as our knowledge extends. As the Word of God mentions no other baptism in the Holy Ghost than what took place at Pentecost, and in the house of Cornelius, we have no warrant to expect the Scriptural baptism of the Spirit in the present day. We may, indeed, experience the converting and sanctifying influences of the Holy Spirit, but these influences are not the Scriptural baptism of the Spirit, nor ought we to call them the baptism of the Spirit. But if there is *now*, in the Scriptural sense, no baptism of the Spirit, how can we reasonably suppose that baptism in water is rendered necessary by our being baptized in the Spirit?

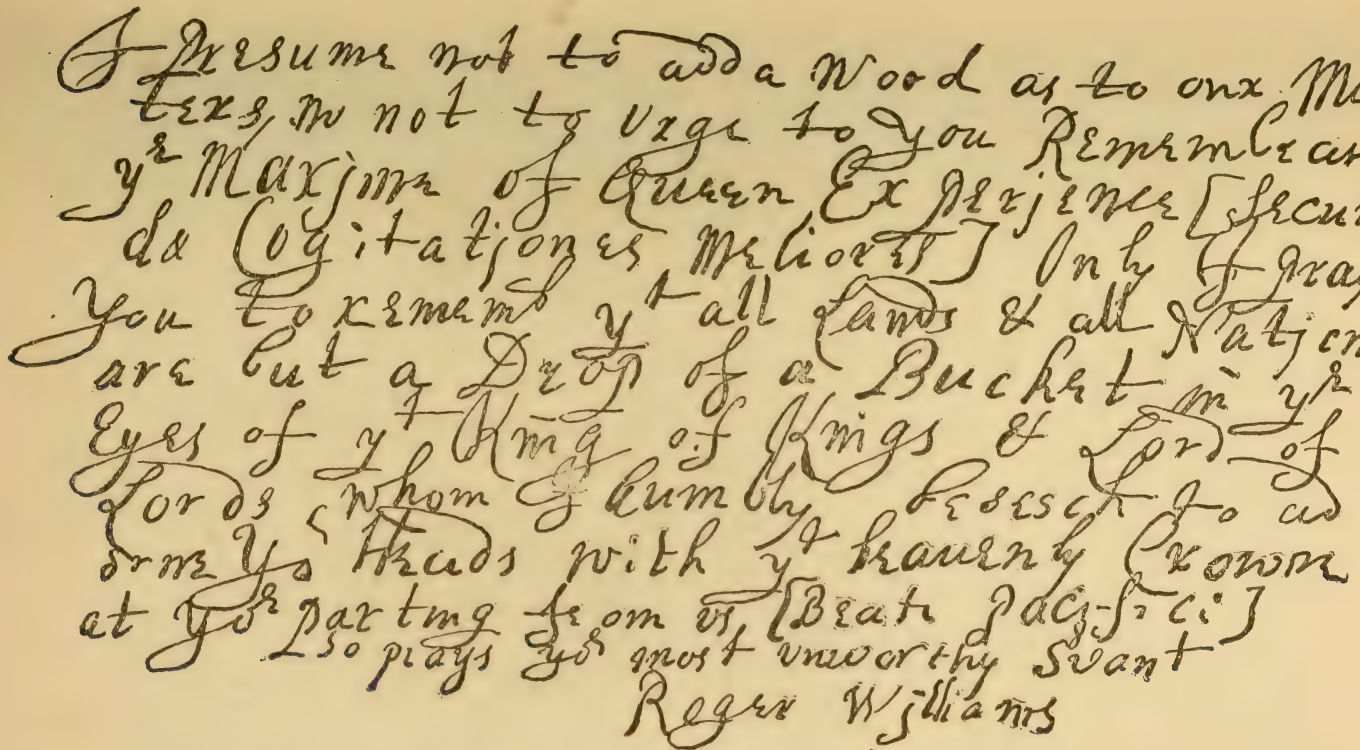
Secondly: But supposing every believer was as truly baptized in the Holy Ghost as Cornelius was, this would in no wise diminish his obliga-

tions to be baptized in water. Did not the Apostle Peter command the Pentecostal converts to be baptized? And is it not expressly recorded that they were baptized? Did not the same inspired apostle command Cornelius and his friends to be baptized in water, and assign their being baptized in the Holy Ghost as a reason for their being baptized in water? "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" Is it not passing strange that what an inspired apostle urged as a reason *for the observance* of water baptism, should be adduced by some professing Christians as a reason *for their neglect* of that baptism?

The constitution of the Baptist Church is widely different from the common denominational type. It is not of a sectarian character, but places the individuality and completeness of a church in each local society where the Gospel is preached and the sacraments are duly administered. It is in fact the congregational idea, not requiring the connection of each church with a central authority such as convention, synod, or bishop, but simply demanding conformity in principle and practice to the Baptist teaching. Whenever any church in county, town, or village holds to the practice of immersing believers only, that church is claimed to be Baptist in a proper sense. They do not require any formal or inseparable confederation of their churches; but they do insist upon spiritual and doctrinal unity, maintaining that there is but one Lord, one Faith, one Baptism.

The congregation being regarded as the church, each band of believers meeting together is believed to be independent of all other churches in the right to manage its own affairs. The competency of each congregation to transact its own business in its own way embraces the right to bind and loose, with an authority from which there is no appeal but to God. Separation of the Church from the State is also a fundamental principle. Owing obedience to the State in matters purely civil and secular, and also claiming its protection in the exercise of all its rights, it remains in its spiritual character and relations wholly independent. The ministry is regarded as constituted of workers equal in dignity and office. The superiority of the apostles over the members of the early churches is acknowledged; but it is denied that this superiority could descend to others. In this view there are no successors to the apostles, and hence no orders in the ministry.

Keeping in mind the congregational idea of the Baptist Church, we are prepared to understand its history.



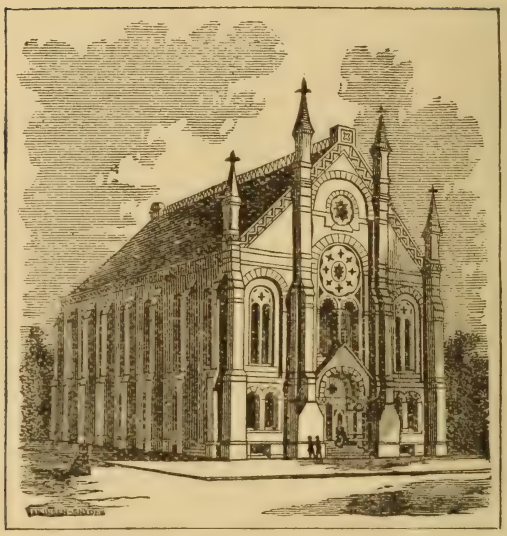
FAC-SIMILE OF THE HAND-WRITING OF ROGER WILLIAMS.



First Baptist Church, Providence, R. I.
Founded by Roger Williams in 1639.

The origin of the Baptists is claimed to have been in apostolic times. They claim no such continuity as is involved in apostolical succession. They do not assert that there has always been an organized or associated denomination, but that at all times and in all quarters of the Christian world there have been congregations and individual teachers who have strenuously upheld the immersion of believers.

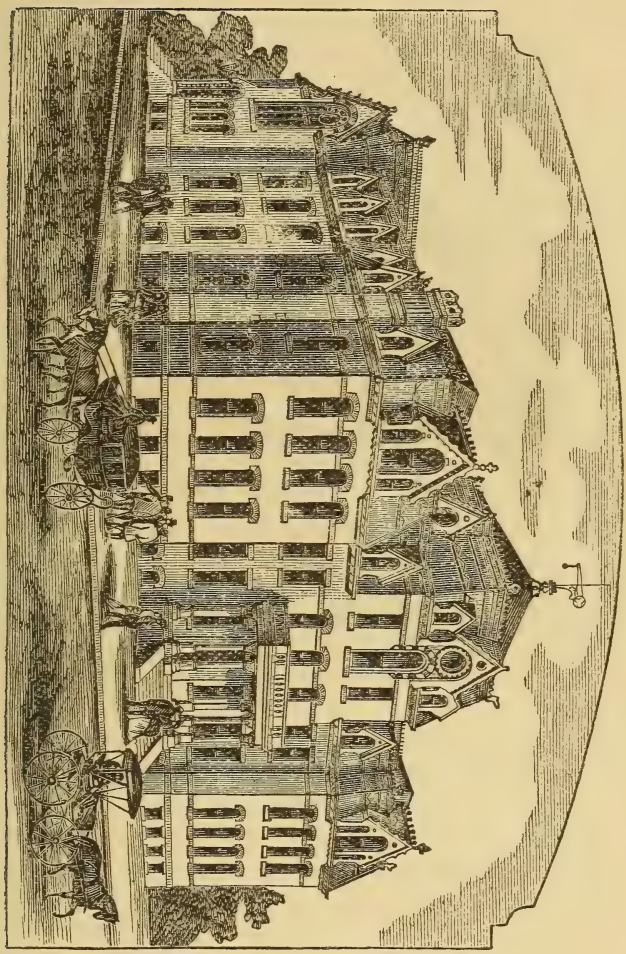
In all ages since the first, the Baptists have believed their denomination more ancient than themselves. The American Baptists deny that they owe their origin to Roger Williams. The English Baptists will not grant that John Smyth or Thomas Helwysse was their founder. The Welsh Baptists strenuously contend that they received their creed



MANTUA BAPTIST CHURCH, PHILADELPHIA.

in the first century, from those who had obtained it direct from the apostles themselves. The Dutch Baptists trace their spiritual pedigree up to the same source. The German Baptists maintained that they were older than the Reformation, older than the corrupt hierarchy which it sought to reform. The Waldensian Baptists boasted an ancestry far older than Waldo, older than the most ancient of their predecessors in the vales of Piedmont. So, too, may we say of the Lollards, Henricians, Paterines, Paulicians, Donatists, and other ancient Baptists, that they claim an origin more ancient than that of the men or the circumstances from which they derived their peculiar appellations. If in any instance the stream of descent is lost to human eye, in "the remote depths of antiquity," they maintain that it ultimately reappears, and reveals its source in Christ and his apostles.

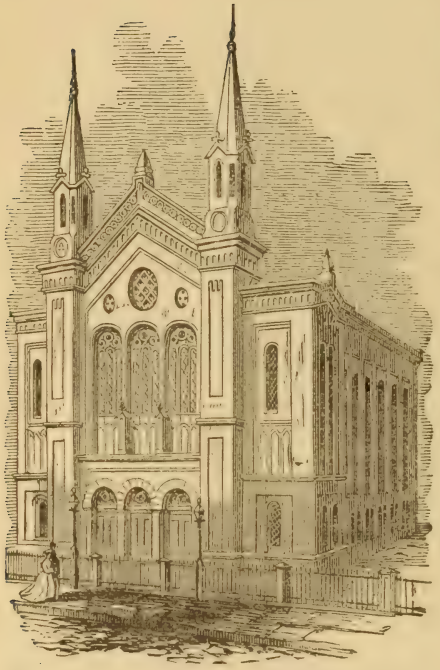
From the fact that a traditional belief in regard to the antiquity of the Baptists has existed among them in every quarter of the world, it is to be inferred that the idea is not without foundation. For instance, the traditions of uncivilized tribes form a part of the material used by chronologists to ascertain the derivation and prehistoric connections. The traditions of antiquity among the Baptists on this same principle are claimed as an argument for their derivation from apostolic times.



BAPTIST HOME, PHILADELPHIA.

Some have charged that the origin of the Baptist churches is to b looked for at a much later date, and attempts have been made tc identify them with the Anabaptists.

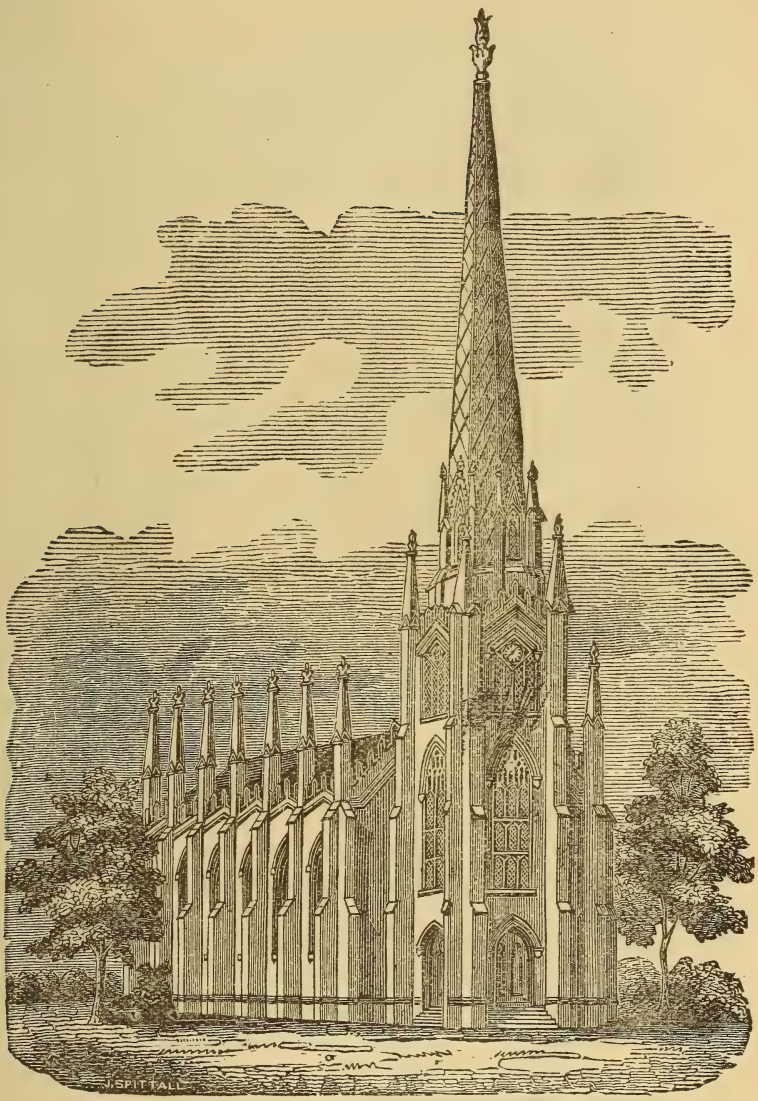
It must be observed that the denomination of Baptists as at prese existing regard the term Anabaptists as a term of reproach, because i seems to identify them with the Anabaptists of Munster, who wer



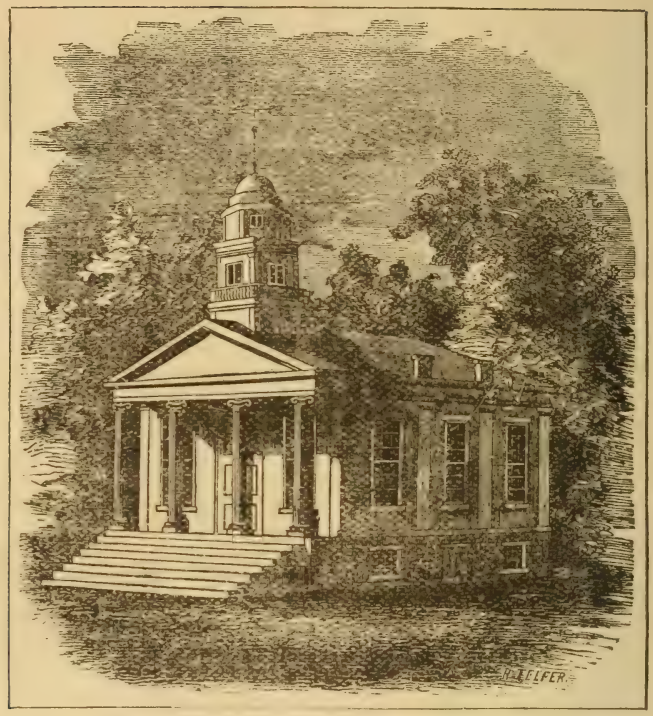
First Baptist Church, Newark, N. J.

guilty of great excesses at the time of the Reformation in Germany, and adopted sentiments which they entirely disclaim. The only point in which there seems to be an agreement is that of the rejection of infant baptism. The Baptists only baptize those whom they conceive to have been unbaptized before, because they deny the validity of any baptism which is not practiced by immersion, and on a personal profession of faith in Christ.

Take this brief comparison of the views of the Baptists with the Anabaptists, and it will be seen that to compare the two is against all reason. "The Munster Sect," says Dr. Brown, in his "Life and Times" of the great Baptist leader, Menno, "was a 'handful' of men resembling the modern Mormons. They claimed new revelations, not the Scriptures, as their guide in setting up their 'New Zion.' Their leaders were the successors of the 'Prophets of Zwickau,' in 1522. They had nothing in common with the Baptists, except the denial of infant baptism—for they held to a *worldly*, not a *spiritual* kingdom. At first, however, they were simple *enthusiasts;* persecution made them *fanatics.* 'Against the spirit, the word, and example of Christ,' says Menno, 'they drew *in their own defence* the sword, which Peter was commanded by his Lord to sheath.' We italicize the words 'in their own defence,' because the fact is commonly represented otherwise; and Menno's impartial testimony shows how much of the guilt and horror of the subsequent Munster tragedy *is* really chargeable on the measures of the persecutors, who (before they drew the sword in self-defence) had long inflicted on them the most cruel immolations, butcheries, and



WALNUT STREET BAPTIST CHURCH, LOUISVILLE, KY.



First Baptist Church, Iowa City, Iowa.

murders. The fanatical proceedings at Munster, in 1534, under John Bockhold, the prophet, polygamist, and bloody tyrant, shocked all men of common sense and decency; but none more than Menno." "I warned every man," says he, "against the Munster abominations in regard to a king, to polygamy, to a worldly kingdom, to the sword, etc., most faithfully."

The English Baptists look upon their origin as traceable to the early Church in Wales. Some persons believe that Christianity was introduced into Britain about the year 63, by a Welsh Princess, Claudia, who had been converted at Rome under Paul's ministry. There is good authority for regarding the body of the English Church as existing in Wales. The Britains, harassed by the Saxons, retired from their country into Wales, and there religion began to flourish. This Welsh Christianity seems to have been full of vigor, and to have had its insti-

tutions of learning at Bangor, and Caerleon. From the college, or as it might be called monastery, of Bangor, hundreds of efficient ministers went out. Although the name "Monks of Bangor" was given to the persons connected with the college at Bangor, they never seem to have partaken of the nature of Romish monks. A pure and ante-sacerdotal religion was encouraged among them.



GETHSEMANE BAPTIST CHURCH, PHILADELPHIA.

About the year 596, when Ethelbert was king of Kent, Augustine came to England, sent by Gregory VII., Bishop of Rome. Although Augustine made converts of the king and queen, and obtained a royal palace for his residence, his desire to extend his authority could not be satisfied until he had secured the allegiance of the Christians in Wales. Robert Fabian gives an account of the conference of the Welsh Christians with Augustine. Seven bishops of the Britons along with some of the wisest of the Bangor men went to meet him. While this deputation were on their way, they asked advice of a hermit by the way as to what they should do. In substance the hermit advised them to listen to Augustine if he was humble, and to reject his counsel if he seemed proud. Exactly what proofs of humility they were to look for is not recorded. What they did find was a dignitary who remained seated during their consultation, which mightily displeased the representatives from Wales. As they refused to obey his general requirements, he asked them to grant him three points. It is not necessary to

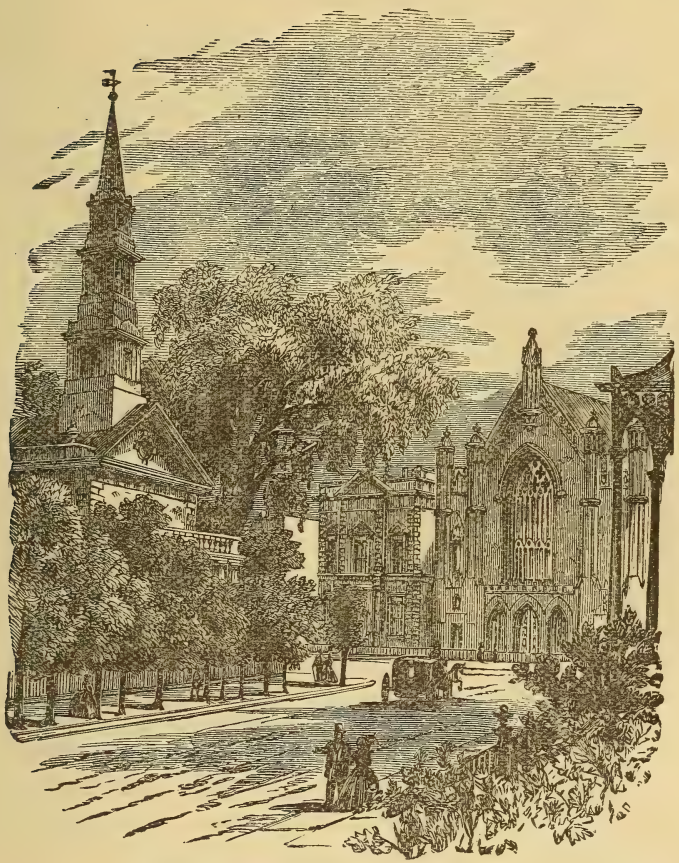


BETH-EDEN BAPTIST CHURCH,
PHILADELPHIA.

enumerate more than the second point, which regarded the baptism of children, "that ye give Christendome to children." The inference from this requirement, the Baptists claim to be, that the Christians in Wales were in the custom of refusing to baptize infants. No very friendly relations seem ever to have been possible between the Welsh believers and Augustine. Through persecutions said to have been warranted by him, the men of Bangor lost their house and witnessed the destruction of a glorious library. The followers of Augustine and adherents of the Bangor institution kept up the controversy for about a century afterward. Even in the baptism of Augustine there is found a trace of immersion. Camden tells us that the multitude who believed were not compelled, but went with faith into the water two and two, and in the name of the Trinity dipped one another. Bede's account of the first baptism in England is claimed as an exact counterpart of the histories of baptism in the East. During the first six centuries it is also claimed that there is no trace in the writings of Bede or Gildas of infant baptism.

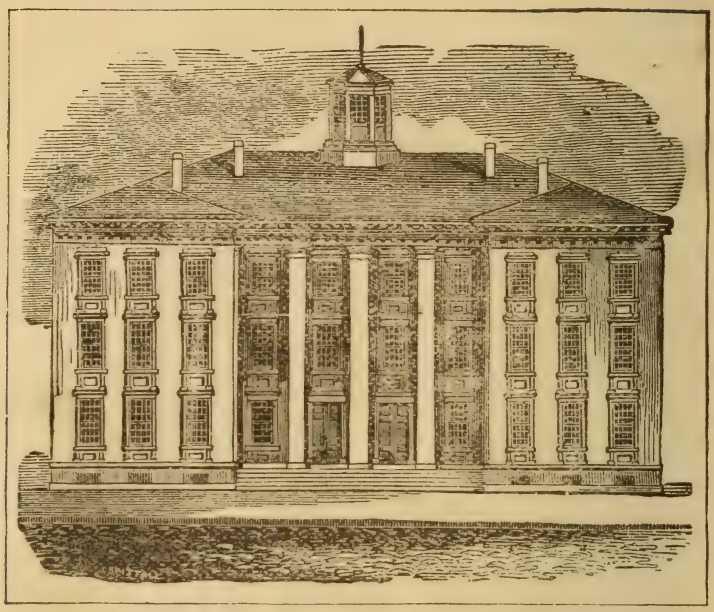
For some time the Baptist principles seem to have been enveloped in obscurity in England, but revived through the incoming of those persecuted Waldenses or Albigenses of the eleventh century who came to England as a place of refuge. They were so successful among all classes, that William the Conqueror became alarmed, and decreed, says Newton, "that those who denied the Pope should not trade with his subjects."

Another colony of people, belonging to a numerous sect of fanatics, says Lingard, "who infested the north of Italy, Gaul, and Germany,



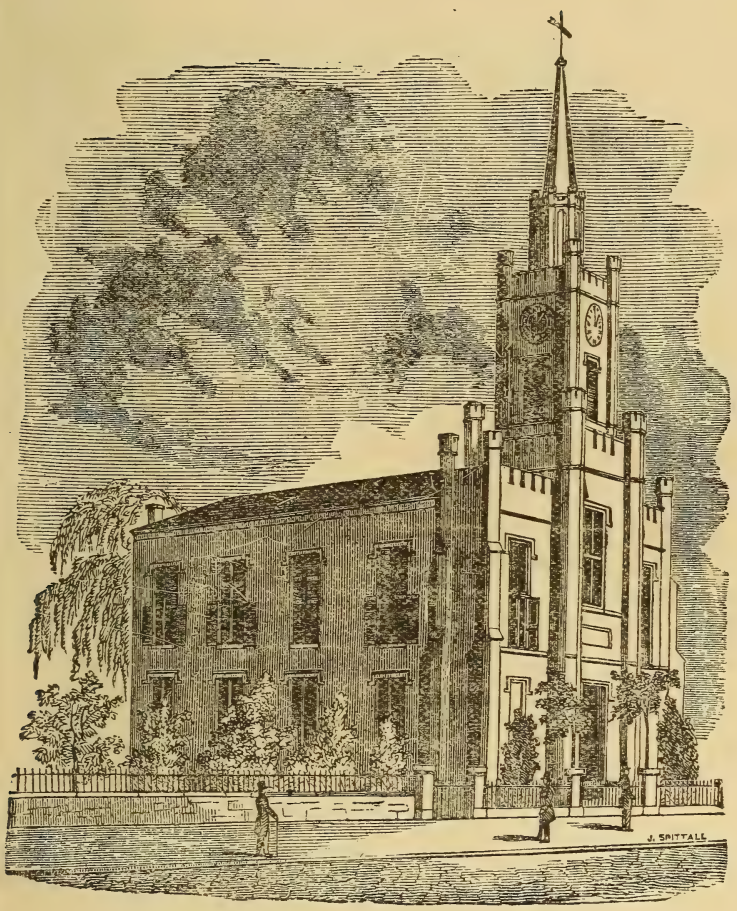
TABERNACLE BAPTIST CHURCH, NEW YORK.
The Edifice with a spire is St. Mark's Protestant Episcopal Church.

and who were called Puritans," is said to have come into England. Usher calls them Waldenses, from Aquitain; Spelman calls them Publicans (Paulicians), but says they were the same as the Waldenses. They gained ground, and spread themselves and their doctrines all over Europe. They labored to win souls to Christ, and were guided only by the Word of God. They rejected all the Roman ceremonies, refused to baptize infants, and preached against the Pope. Thirty of these were put to death near Oxford. The remainder of them wor-



William Jewell College, at Liberty, Missouri.

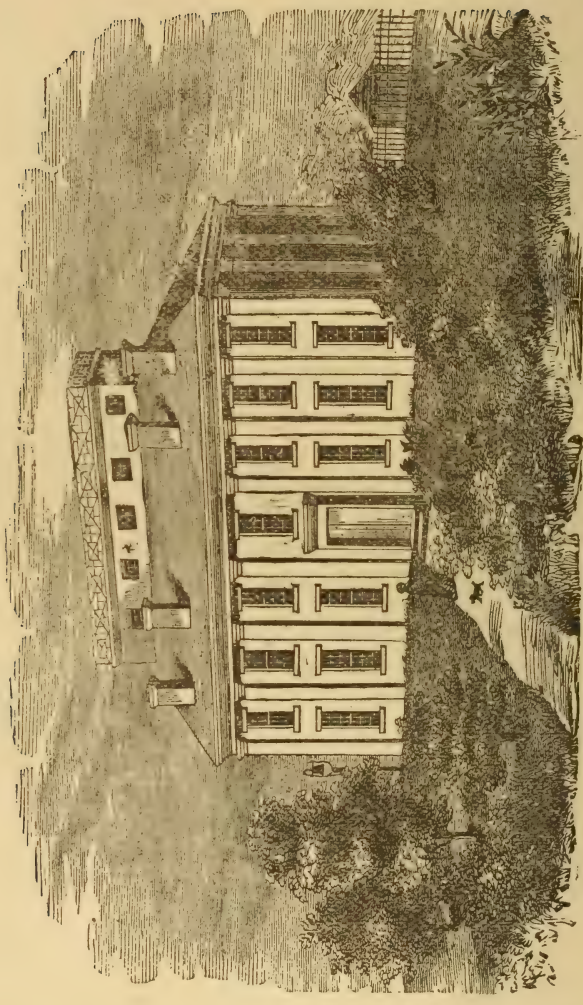
shiped in private, until Henry II. came to the throne, in 1158, when, from the mildness of his measures, they appeared again publicly. It was now discovered that these people had several houses of the Albigensian order in England. Infants, Hoveden tells us, were not baptized by them. The conflicts between the sovereigns of this kingdom and the archbishops, during the twelfth and thirteenth centuries, permitted the Baptists to propagate their sentiments very extensively, unmolested. The English Baptists every now and then received recruits from abroad, and at times these recruits proved to be most invigorating accessions. Walter Lollard, a Hollander, the same in sentiment as the leader of the Albigenses, Peter de Beuis, revived the party in England by a visit. Mosheim chronicles him as a man remarkable for his eloquence and his writings. In 1400 the Lollards had so increased in their opposition to the established church, that a law was passed sentencing them to be burned to death. The first martyr under this law was Sir William Sawtre. Thus were Bible-men increased until they were said to number one hundred thousand. A book of the



First Baptist Church, Cincinnati, Ohio.

Lollards, entitled "The Sum of the Scriptures," was examined by the archbishop; he condemned the party who circulated it, for denying the baptism of the Church. Fourteen Mennonite brethren suffered death cheerfully; and the reproach of *Anabaptism* now supplanted that of the word Lollardism.

The Anabaptist notions were so contrary to the mild spirit of Christianity that we cannot wonder that the Baptists were desirous to sepa-



THE MISSISSIPPI FEMALE COLLEGE, AT HERNANDO, MISSISSIPPI.

rate themselves from all connection with that odious sect. It has appeared to some a difficult task to separate the Baptists from the Anabaptists for some years after the Reformation in England. That many of those who were persecuted for Anabaptism during the reign of Elizabeth were pure Baptists is highly probable; but it must be ac-

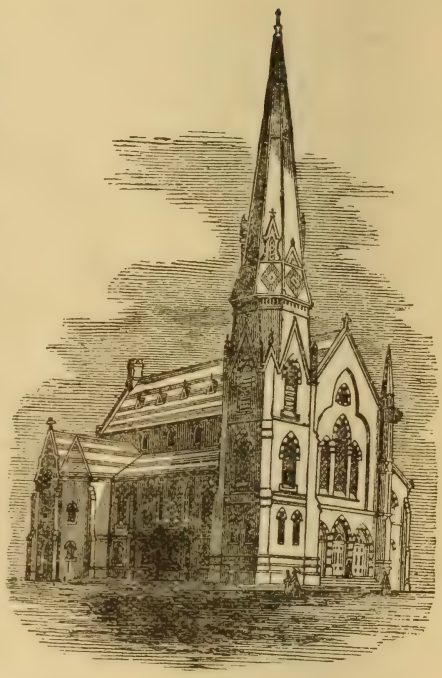


TABERNACLE BAPTIST CHURCH, UTICA, N. Y.

knowledged that among the opposers of infant baptism were sometimes found those who held opinions which the temporal authorities justly considered as incentives to anarchy. Towards the latter part of the reign of Elizabeth the powers of the Star Chamber and the High Commission had almost destroyed dissent; the Baptists fled the country, and settled principally in Holland; and the existence of this sect then became more evident. At Amsterdam a Baptist church of English refugees was founded by Mr. Smyth, who had been a beneficed clergyman of the Church of England, and having become attached to the Baptists, had seceded from the church. In the formation of this congregation by Smyth, we have the earliest evidence of the existence of regular Baptist churches, even though the previous prevalence of pure Baptist principles be acknowledged. Smyth died soon after these proceedings, somewhere about the year 1610, and was succeeded in his charge by Thomas Helwysse, who shortly after returned to England with his congregation, and settled in London. Their motive for leaving Holland is said to have been this—that they did not believe themselves justified in living abroad for the purpose of avoiding persecution. The severities exercised by King James the First, at this time, against the Puritans and Baptists, who were still considered Anabaptists, brought forth some writings in defence and explanation of the principles of the Baptists. From the return of the congregation formed at Amsterdam by Smyth and Helwysse, and their subsequent disclaimer of the false notions of the Anabaptists in a petition to the Parliament in 1620, we may date the public acknowledgment of the Baptists as distinct from the Anabaptists.

The Act of Toleration exempting the dissenters from the effect of

certain legal strictures and penalties (William and Mary), proved the opening up of an immense advance in the Baptist ranks. Since that time they have continued to gain ground rapidly.



SECOND BAPTIST CHURCH, BOSTON.

The history of the Baptists in the United States takes us back to the arrival of the Pilgrim Fathers in the year 1620. According to Dr. Cotton Mather, some of the first planters among the New England Puritans were Baptists. It is a painful fact that the Pilgrim Fathers did not understand the great principle of religious liberty. The compulsory support of the ministry was the first care of a religious character established by the government of Massachusetts. Many disputes and discussions arose between the Baptists and their brethren concerning the support of the clergy and the union of State and Church. Some believe that they can trace at this time efforts to organize independent Baptist churches, although these efforts proved futile. It was through this intolerance that Roger Williams was driven to found what is now known as Rhode Island, and to lay the foundation for the present prosperity of the Baptists in that State.

Roger Williams was born in Wales about 1599, and obtained an Oxford education through the influence of Sir Edward Coke. He was ordained in the Church of England, but soon became a resolute dissenter. At the age of thirty-one he sailed, with his wife, to this country December 1, 1630, arriving in Nantucket February 5, 1631. He became assistant minister at Salem, but was driven from that post by the bigotry of the principles with which he came in contact. In



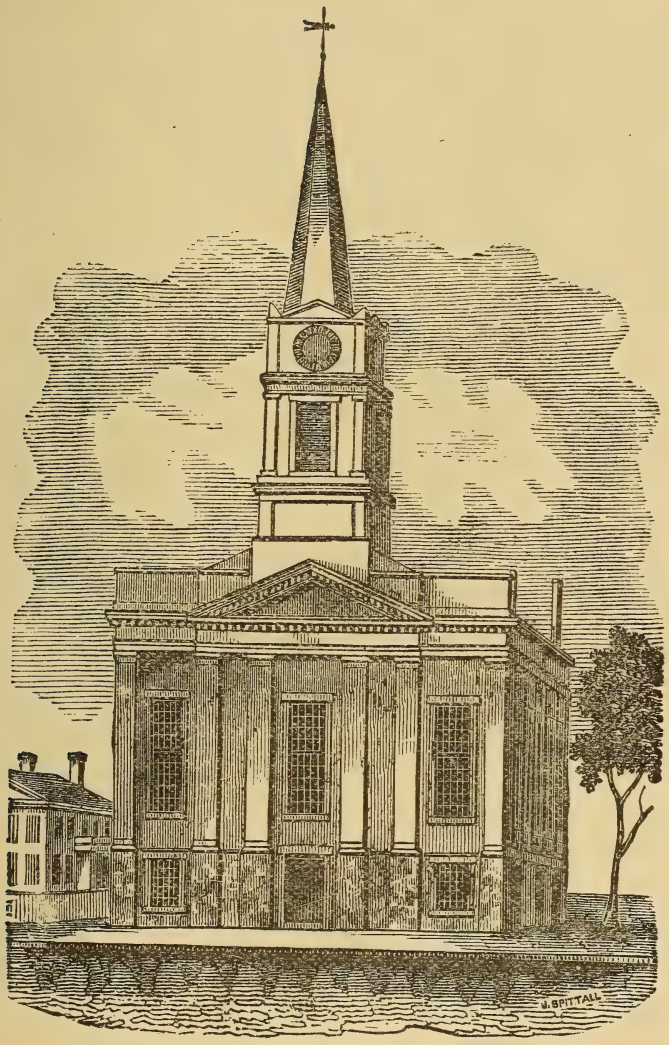
HON. GEORGE N. BRIGGS,
For many years the President of the Baptist Missionary Union.



First Baptist Church, Philadelphia.

March, 1639, he was baptized, and with two others formed the first Baptist church at Providence. There is a singular story of the attempt to organize a church at Weymouth, Massachusetts, where the organizers were arrested and fined for their intentions. Even such distinguished men as two professors at Cambridge were compelled to leave the colony on account of Baptist tendencies. Roger Williams met this difficulty of intolerance during his sojourn in England, where he procured a charter signed by the king granting full and entire freedom of conscience to the new colony.

The Baptists in Virginia deserve a notice in this connection. In this colony, as in England, Baptists were the special aversion, and excited discriminating hostility. In 1549 a royal commission was issued by Edward VI., with Cranmer, Ridley, and others as members, specially condemning the "wicked opinions" of the Baptists, commanding "search after all Anabaptists," etc., and in case of obstinate refusal to be reclaimed, imprisonment and delivery to the secular power. In Virginia, Baptists had leveled against them special statutes. In 1662 it was enacted—perhaps primarily against Quakers, potentially, however, against Baptists—that "whereas many schismatical persons, out of their averseness to the orthodox established religion, or out of the newfangled conceits of their own heretical inventions, refuse to have their children baptized. Be it therefore enacted, that all persons that, in the



First Baptist Church, Racine, Wis.

contempt of the divine sacrament of baptism, shall refuse when they may carry their child to a lawful minister in that county to have them baptized, shall be amerced two thousand pounds of tobacco; half to the informer, and half to the public." Under the laws of the colony, citizens were disfranchised and banished, and members of the House of Burgesses were expelled for their religious opinions. Men and women were indicted, and fined for not going to church. The records of Middlesex Court show a number of presentments, trials, and convictions of such character in 1771, 1772, and 1773.

Dr. Hawks, the historian of the Episcopal Church of Virginia, says, "No dissenters in Virginia experienced, for a time, harsher treatment than did the Baptists. They were beaten and imprisoned; and *cruelty taxed its ingenuity to devise new modes of punishment and annoyance.*"

A brief recapitulation of what the Baptists of the Commonwealth—aided in many points by Quakers, Presbyterians, and other good citizens—accomplished, will place in a clear form "the connection of the Baptists with the religious history of the State, with special reference to their action in securing for themselves and the people generally perfect religious freedom."

1. They obtained for dissenters the right to preach to the soldiers in the Revolutionary army without molestation or hindrance.

2. They secured the suspension and afterwards the repeal of the laws for the support of the Episcopal clergy by taxation.

3. They persevered until ministers of all denominations were placed on the same footing in reference to the celebration of the rites of matrimony.

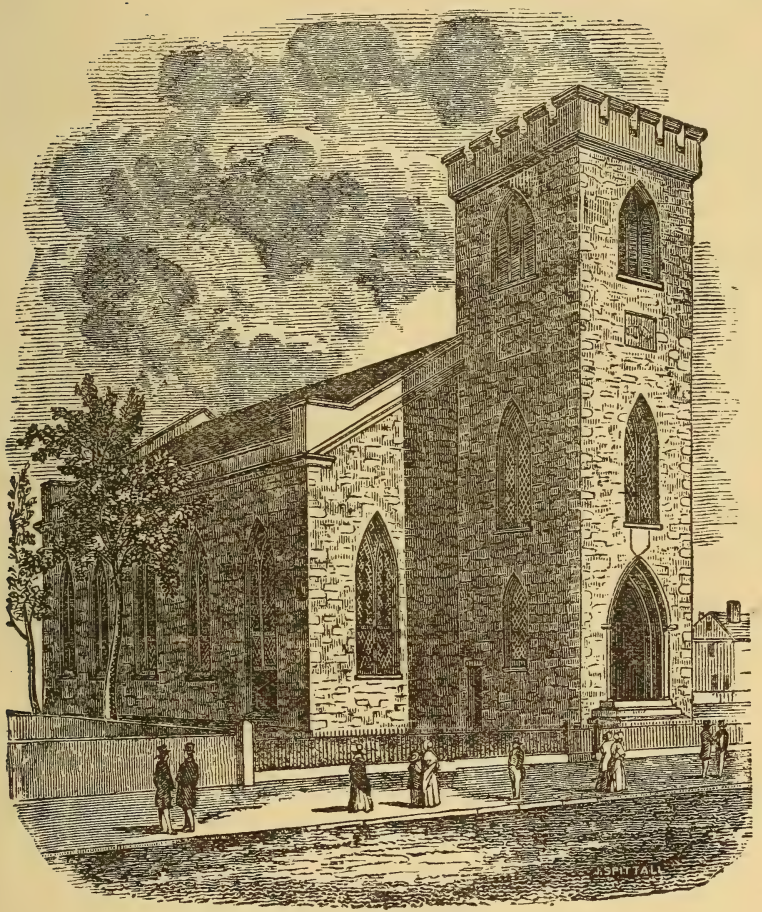
4. After a long and doubtful struggle, they defeated all attempts to tax the people for the support of any religious denomination.

5. They secured the sale of the glebe lands, and the appropriation of the proceeds to public instead of private or ecclesiastical uses.

6. They overthrew the Establishment, severed all connection between the Episcopal Church and the civil government, and achieved the great New Testament principle of Voluntaryism as opposed to discriminations or coercion in religion.

7. They contributed, in no small degree, to the incorporation into the Constitution of the United States of an amendment preventing any possible union of Church and State.

This record of the Baptist movement would be incomplete without



First Baptist Church, Warren, R. I.

some mention of their connection with the establishment of the truest principles of liberty, both in England and America.

An honorable part the Baptists bore in England, in connection with the efforts of the people for freedom. To their influence "Baxter explicitly attributes that event which caused a shuddering on every throne of Europe—the execution of Charles I." "To them also he traces the invasion of Scotland; in short, the chief events which hurried on the sub-

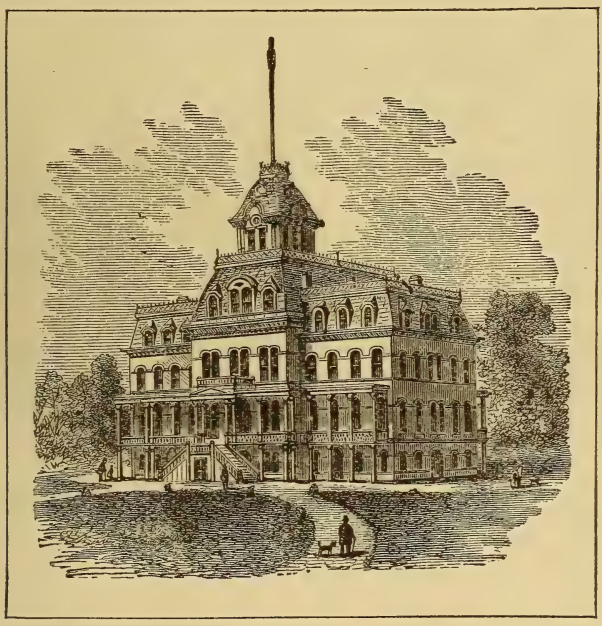
version of monarchy and the establishment of a republic. Cromwell's army, composed of intrepid, high-principled yeomanry, was deeply tinged with Baptist sentiments, and the Bible searchings that prevailed in their ranks made multitudes of them Baptists." Major-General Harrison, one of the most distinguished leaders, and long Cromwell's bosom friend; the Chancellor of Ireland under Cromwell, Colonel Lilburne; Overton, second in command in Scotland: and Okey and Alured; and Colonel Mason, the Governor of Jersey; and Penn, one of the Admirals of the English navy, but even better known as the father of the celebrated Quaker —were all Baptists.



First Baptist Church, Paterson, N. J.

Nor have the Baptists confined themselves to the propagation of views distinctively theirs, and to labors for the building up of their own denomination. On the contrary, while doing far less than their duty, yet, as compared with other Christian denominations, they have done their full share in promoting Christian civilization and spreading the knowledge of Scriptural truth over the earth. Modern missions to the East were originated by Baptists. The first modern evangelical society for sending the Gospel to the heathen was organized by Baptists. The first modern missionaries to the heathen—Carey and Thomas—were Baptists. Joseph Hughes, who conceived the idea of giving the Bible to all nations, and who founded, nourished, and sustained the British and Foreign Bible Society, was a Baptist. A Baptist deacon divides with Robert Raikes the honor of originating the great Sunday-school movement. The earliest translations of the Bible into heathen tongues were made by Baptists and they have rendered it into more tongues

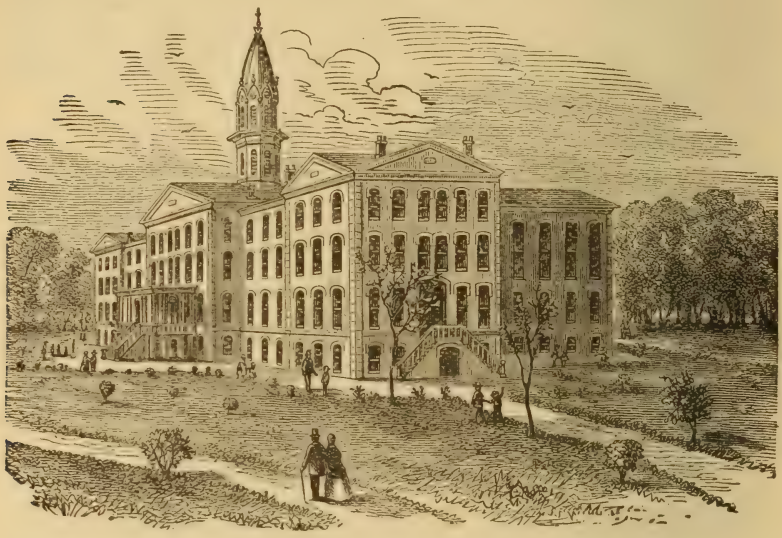
than any other people. The first Christian churches in India, Burmah, and China were Baptist churches. In one word, the history of the world's progress for the past three-quarters of a century cannot be written, without making mention of the sublime conceptions and heroic achievements of Carey, and Ryland, and Fuller, and Hughes, and Marshman, and Ward, and Judson, and Rice, and Kincaid, and Wade and others, kindred in spirits and labors.



LELAND UNIVERSITY, NEW ORLEANS, LA.
Under the control of the American Baptist Home Mission Society.

The Work of the Baptist Church among the Freedmen is one that cannot but command the respect and esteem of all true philanthropists. The wisest feature of this work is the establishment of Training Schools or colleges for the education of colored men for the work of the Gospel ministry. The American Baptist Home Mission Society has thus far established seven of these admirable institutions—Wayland Seminary, at Washington, D. C.; Richmond Institute, at Richmond, Va.; Shaw University, at Raleigh, N. C.; Benedict Institute, at Columbia, S. C.;

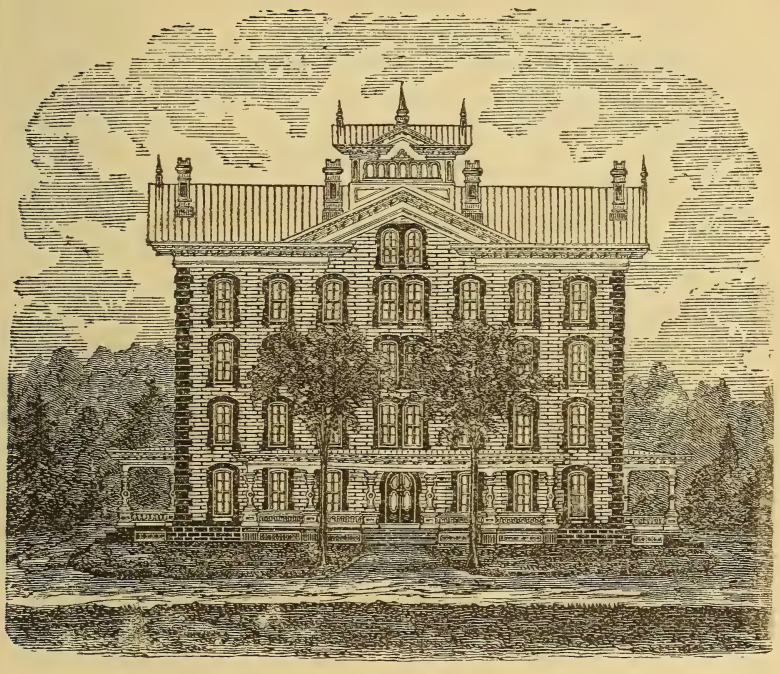
Augusta Institute, at Augusta, Ga.; Nashville Institute, at Nashville, Tenn.; and Leland University, at New Orleans, La. These are all in a flourishing condition and achieving a noble work.



SHAW UNIVERSITY, RALEIGH, N. C.
Under the control of the American Baptist Home Mission Society.

ANTI-MISSION, or OLD-SCHOOL BAPTISTS.—In the latter part of the last century a number of Baptists opposed the formation of societies for the conversion of the heathen, for Sabbath-schools, and such aggressive associations as then began to carry the gospel among the neglected at home and the heathen abroad. They held that such attempts proceeded on the principle that salvation depended on human effort and they also abstained from instituting collegiate and theological places of instruction. An organization was formed under the distinguishing appellation of Old-School Baptists, which they considered as specially appropriate to them, not only as going back to the ancient order of Baptists, but from its having been given to such as adhered to the old doctrines of predestination and special atonement.

They receive the Holy Scriptures as their only rule of faith and practice, and have no confidence in human effort or human schemes for reform, relying wholly and exclusively upon the sure Word of God



THE ESTEY BUILDING, RALEIGH, N. C.
The young Ladies' Department of the Shaw University.

and His Spirit for removing abuses of every nature, and leading men to faith and salvation in Christ. Their church polity is the same as that of the regular Baptists, from whom they differ mainly by their opposition to all voluntary associations. These views they claim to be such as were originally held by the entire body, and from which they claim the regular Baptists have departed. Their denominational strength lies principally in the South and West, having but few churches and associations in the Eastern and Middle States.

CAMPBELLITE BAPTISTS.—See CHURCH OF CHRIST.

DISCIPLES OF CHRIST.—See CHURCH OF CHRIST.

FREE-COMMUNION BAPTISTS.—The preaching of Whitefield was followed by extensive revivals; and although he himself did not organize societies, yet many of those converted under his instrumen-

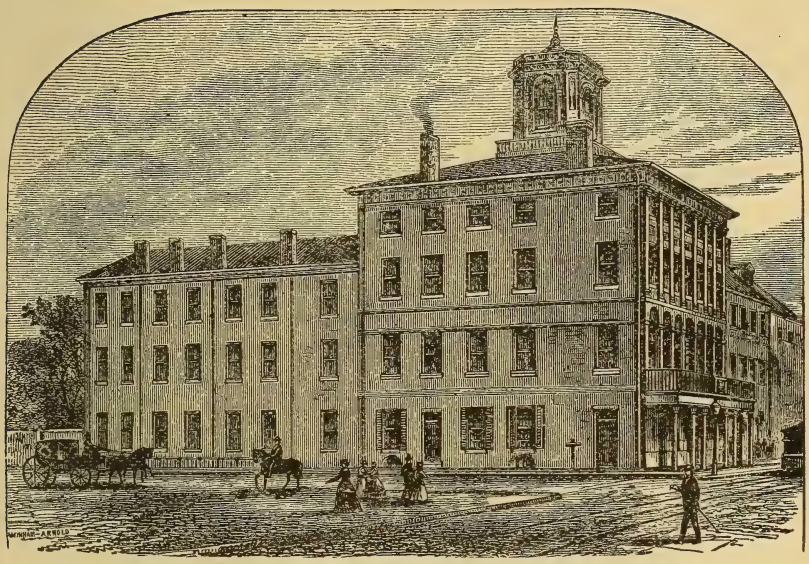
tality came out from the church to which they belonged, and established separate meetings, taking the name of *Separates*. During the first half of the eighteenth century a number of these societies were formed in Rhode Island and Connecticut. Some of them soon, and all finally, became Baptists, without, however, practicing close communion. In 1785 these churches united in an association called the "Groton Union Conference." All of these churches were Calvinistic, and, gradually adopting the practice of close communion, were merged into the Stonington Union Association of close Baptists except a church at Westerly, R. I., which had previously espoused Arminianism, and withdrawn from the conference.



NASHVILLE INSTITUTE, NASHVILLE, TENN.
Under the control of the American Baptist Home Mission Society.

Other churches also were organized from time to time, with more or less of successful results. They had become so numerous that a general meeting or conference was held in 1803.

From this time their principles spread, and their number rapidly increased. In 1806 churches had been gathered in Canada, Vermont, and Pennsylvania; and a correspondence was opened with some General Baptists in Virginia, and the Carolinas.



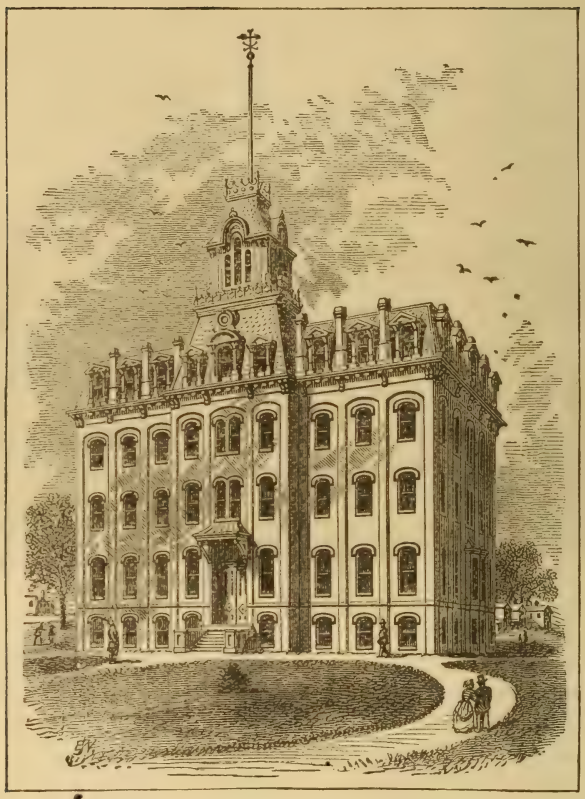
THE RICHMOND INSTITUTE, RICHMOND, VA.
Under the control of the Ameriean Baptist Home Mission Society.

Many new and efficient preachers were raised up, while the churches were continually strengthened, and many new ones gathered in adjoining towns and counties.

Like all other denominations, they had their trials—their scenes of adversity as well as of prosperity. Not the least among these was the defection of some of their ministers, and the consequent dispersion and extinction of several flourishing churches. Notwithstanding this, they increased in numbers and influence, so that, in 1820, twenty-five churches were represented, containing two thousand one hundred and forty-two members.

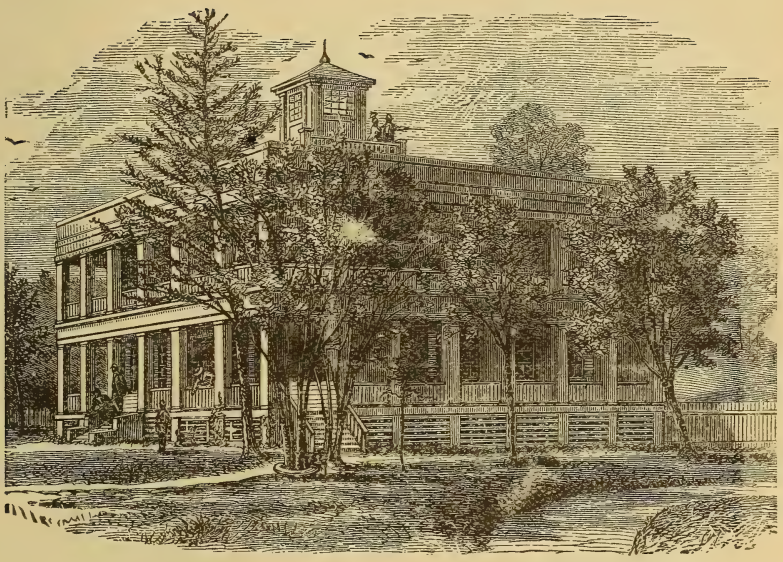
The Pennsylvania Conference, which was principally located in Susquehanna and Wayne counties, and then numbered seven hundred members, soon began to decline; and the remnants subsequently united with the Freewill Baptists, before the union of the main body. The churches in Massachusetts and Vermont organized a conference, which soon after united itself with the Freewill Baptist general conference.

A delegation from the Freewill Baptists attended a conference at Brothertown, in 1821, with the proposition of a union of the two



WAYLAND SEMINARY, WASHINGTON, D. C.
Under the control of the American Baptist Home Mission Society.

bodies. For some reason this was entirely unsatisfactory, and the attempt was not renewed for several years. In the meantime, the cause gained ground, and churches multiplied, many having been collected north of the Mohawk river, as well as in Brookfield, Sherburne, Nelson, Columbus, McDonough, Lebanon, and several other places south of it. Thirty-five churches were represented in 1825, when a division of the conference was made, the river being the dividing line. These were all in the State of New York, the other churches having ceased to represent themselves to this body. The two bodies were called the Northern and Southern Conferences.



BENEDICT UNIVERSITY, COLUMBIA, S. C.
Under the control of the American Baptist Home Mission Society.

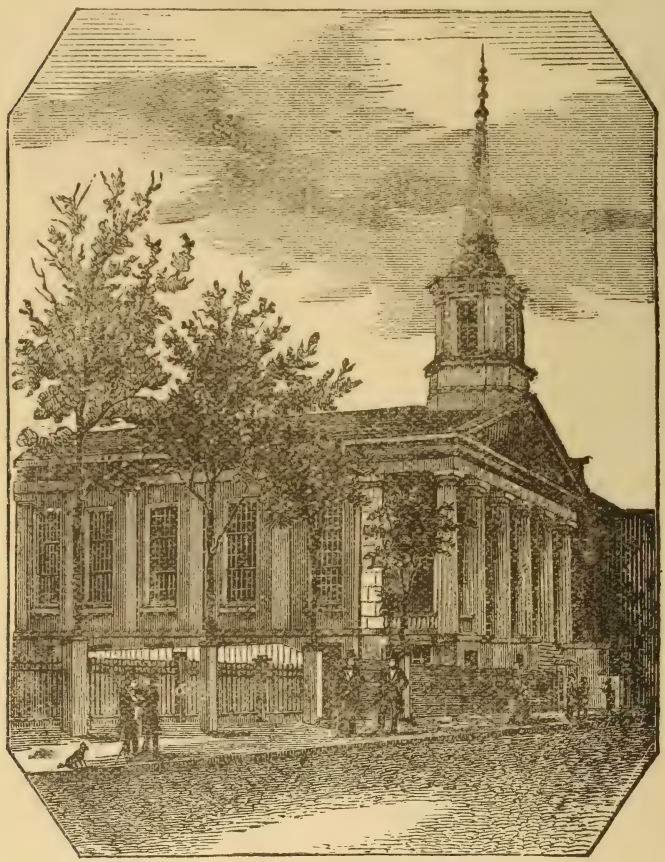
After experiencing the mutations incident to such bodies—the successes and reverses which are the lot of all—thirty-one churches were represented in the two conferences in 1835. Delegates were also, at the same time, appointed by them, which met and formed a General Conference of the whole body, which likewise assembled annually. In 1836 the two conferences were each divided, making four annual conferences, representing themselves to the general conference. These conferences were farther subdivided into ten quarterly meetings, which held their sessions four times a year; while the annual conferences, which were still held, were composed of delegates from the quarterly meetings, instead of directly from the churches, as heretofore. This subdivision took place in 1838.

Many of the churches, especially in the Southern Conference, were accustomed to leave out the term "Communion" in their name; and the second general conference, in 1836, voted to expunge it altogether, although many churches continued to use it. Hence they are sometimes known under the appellation of Free Baptists. The term "Open

Communion" was also used for the same purpose. These names are all indicative of the same people.

The Free-Communion Baptists took a bold stand in favor of the various benevolent operations of the age, such as anti-slavery, temperance, moral reform, Sabbath-schools, and missions.

In doctrine and church polity they are similar to the Freewill Baptists. A union of the parties having been accomplished in 1841, the terms Free-Communion, Free, and Freewill Baptists, now describe one and the same people.

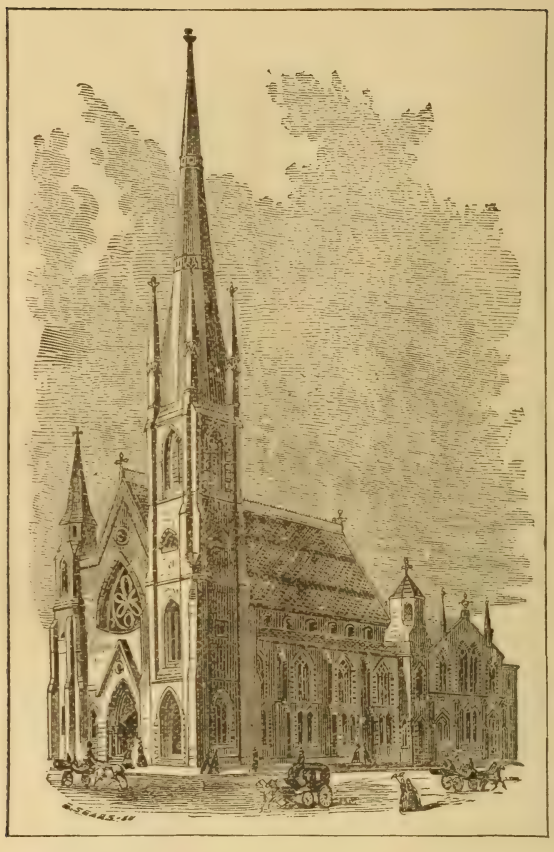


St. Francis Baptist Church, Mobile, Ala.



MRS. EMILY C. JUDSON,

The third wife of Rev. Dr. Adoniram Judson, the eminent Baptist Missionary.



First Baptist Church, New York.

FREE-WILL BAPTISTS.—This body appeared for the first time, as organized and distinctive, in the year 1780. Its founder was the Rev. Benjamin Randall. He was born in Newcastle, N. H., in 1749, and was a convert in his twenty-second year of the distinguished George Whitefield. It was not long before he became convinced that believers only were the proper subjects for Christian baptism, and that immersion was the only Scriptural mode. He was baptized in 1776, and united with the Calvinistic Baptist Church in Berwick. Very soon after this he commenced preaching; and within the first year he

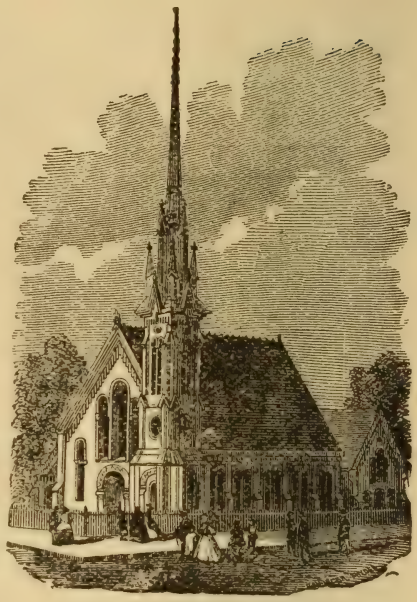
saw quite a revival under his preaching, in his native town. From Newcastle and adjoining towns, where he both met with violent opposition and saw many souls converted, he extended his labors more into the country, and soon removed to New Durham. There a great revival commenced under his labors. The work spread also into adjacent towns. In 1779 the church in London and Canterbury, and the church in Stafford, protested against Calvinism, and stood independent, until at an early period they came into the new connection. By these ministers Mr. Randall was ordained in March, 1780; and organized, in New Durham, the Freewill Baptist Church.



BEREAN BAPTIST CHURCH, PHILADELPHIA.

The Gospel which Randall preached was one of a free and full salvation. He believed that men possessed minds free to will and to act, and that God's exercise of pardoning grace was always compatible with man's free volition; that Christ invites all freely to come to him for life, and that God commands all men everywhere to repent. Such were the views of this man of God; such are the Freewill Baptist sentiments now. Under his preaching many embraced religion. Revivals spread. Several ministers and some churches came out from other denominations and united with the new connection; other ministers were raised up and churches organized, as the movement extended. Churches and ministers continuing to multiply, a *quarterly meeting* was organized in four years from the first church organization. At these meetings the churches all represented themselves both by letters and delegates, all the ministers usually attending, and many of the private members. In these sessions the state of the churches was ascertained every three

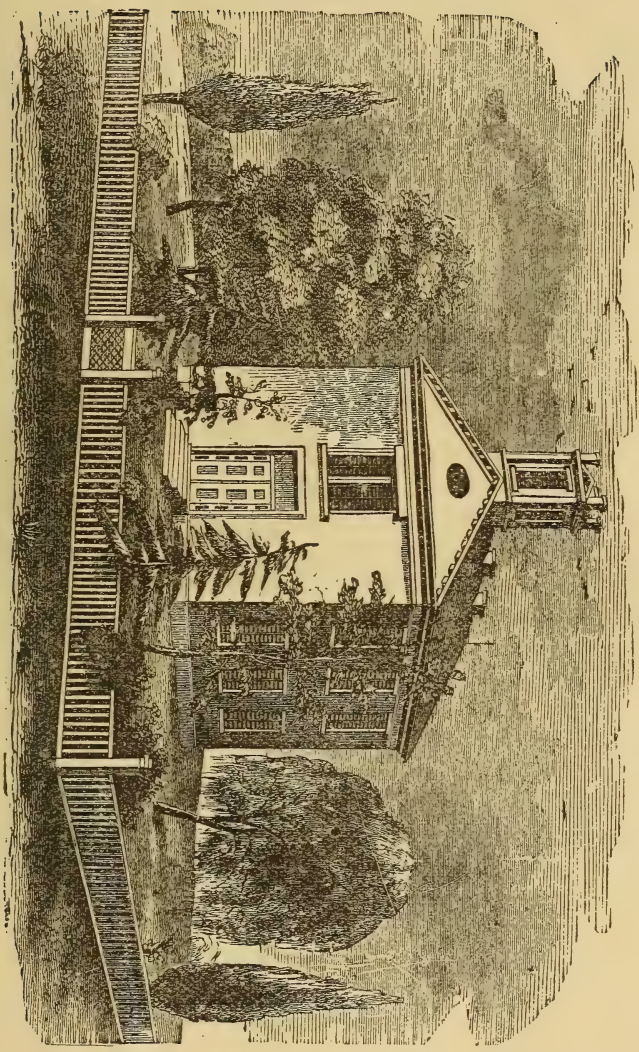
months, the business of the denomination was harmoniously transacted, and several sermons were preached before full assemblies. In connection with the quarterly meeting, a ministers' conference was held, in which doctrinal views were compared, Scriptures explained, and instruction imparted to the younger portion of the ministry.



First Baptist Church, West Phila.

In the first twelve years of the connection, Freewill Baptists had come to be quite numerous in New Hampshire and Maine, had extended into Vermont, and soon after Rhode Island, and several other States. Several quarterly meetings were already constituted, distinct yet acting in concert by messengers and correspondence. A *yearly meeting* was then agreed on, which should embrace all the quarterly meetings in a general association. The first yearly meeting was held in New Durham. This organization was also found to be of great advantage, and has been continued.

The denomination having extended over a large portion of the country, and there being several yearly meetings, and the whole body being represented in no one of them, a *general conference* was organized in 1827, in which the whole connection should be represented. The general conference was at first an annual, then a biennial, and is now a triennial association. It is composed of delegates appointed by the yearly meetings, and to it are referred the general interests of the denomination at home and abroad. Since 1827 the Freewill Baptist terest has been constantly extending and their numbers augmenting. The Freewill Baptists have arisen, essentially, by religious revivals; y conversions and accessions from such as were "without" rather than y secessions from other denominations. Protracted meetings, and their



THE ARKADELPHIA INSTITUTE ARKADELPHIA, ARKANSAS.

quarterly and yearly associations, have been blessed of God, as well as the ordinary means of grace. In 1841 thousands of Free-Communion Baptists in the State of New York united with them. They differ from the Regular Baptists in that they are Arminians in doctrine, and

they agree with the New Connection General Baptists in England very closely, except on the subject of open communion, to which they adhere. They also deny the necessity of baptism as a prerequisite to participation at the Lord's Table. A council from their quarterly meetings organizes churches and ordains ministers, and the constituent members of this council are made up of ministers and such delegates as the members of the churches may choose.

On the subject of the atonement as affecting the moral state of man, their Confession declares that "Christ gave himself a sacrifice for the sins of the world, and thus made salvation possible for all men. . . . All who die short of the age of accountability are rendered sure of eternal life. Through the provisions of the atonement all are enabled to repent of their sins and yield to God. The gospel call is to all, the Spirit enlightens all, and men are agents capable of choosing or refusing." The denomination extends to the provinces of New Brunswick and Nova Scotia. At Hillsdale, in Michigan, and at Lewistown, in Maine, the denomination has two colleges, while two theological seminaries are also maintained.

GERMAN BAPTISTS.—This denomination originated in Germany in the beginning of the eighteenth century, and in consequence of persecution many of the members emigrated to this country and settled in Pennsylvania. They are known by the title TUNKERS, or DUNKARDS, but they call themselves BRETHREN. The first twenty families of this community landed in Philadelphia, in 1719, and soon dispersed themselves, some to Germantown, some to Skippack, others to Oley, and others still to Conestoga and elsewhere. As this dispersion prevented the regular meetings for public worship, they soon exhibited a very declining state, and personal religion had, in many instances, almost disappeared. But in the year 1722 Messrs. Baker, Gomery, and Gantzs, with the Trazs, visited their scattered brethren, and their labors were followed by a great revival of religion, in so much that societies were formed wherever a number of families were within reach of each other. But they soon again became cold, and at the end of three years they had relapsed into their former condition. In 1729 about thirty-nine persecuted families arrived from Germany, by whose means they were again quickened, and their numbers everywhere increased. These thirty-nine families came from the same church at Schwarzenau of which the first party had been members.



MRS. ANN H. JUDSON,

The first wife of Rev. Dr. Adoniram Judson, the eminent Baptist Missionary.

In reference to their theological tenets, they have never published any confession of their faith and practice; and though they have but little intercourse with the Mennonites, they mutually agree in appealing to the Confessions published in Holland two centuries ago; and they refuse to admit that they have adopted the tenets of the Universalists, as has often been asserted. In 1790 one of the members, John Ham, led off a number into a separate communion who had adopted Universalism. The German Baptists are found chiefly in Kentucky, Illinois, and the Northwestern States. In baptism they practice *trine* immersion, and the candidates are cast forward on their faces in the water instead of backward, as among other Baptists. They recognize bishops or ministers, elders, teachers, and deacons, among their church-officers; the bishops travel from church to church, preaching, baptizing, and burying the dead, the elder to officiate when no bishop is present; the teacher to exhort at stated meetings, and to perform other duties, such as baptizing, when deputed by the bishop; while it appertains to the deacon to visit families, care for the poor, and to see that provison is made for any who are in distress.

The Brethren have some peculiarities in their manners, which may not form a part of their religion, but which they mutually agree to practice. They use great plainness of speech and dress, like the Friends, or Quakers; and will neither take an oath nor engage in war or fighting; they will not go to law, and seldom take interest for the money they lend to their poorer brethren. The bishops, teachers, and deacons are required, or at least expected, to wear their beards, as it is considered by them that these emblems remind them of the primitive fathers, and of the vow of the Nazarites, as being especially devoted to God. They live to a very great extent on vegetable food, anoint the sick with oil in the name of the Lord, and celebrate the Lord's Supper with its ancient attendants, love-feasts, washing the feet, and the kiss of charity. On the whole they manifest great simplicity of character, and are highly estimable members of society.

MENNONITES, or DUTCH BAPTISTS.—This denomination is introduced here, notwithstanding the fact that many churches of the name have lapsed from the earlier rule of baptizing only by immersion, because, as founded by Menno Simons, the body was Baptist in the strongest sense. Menno himself spoke and wrote in terms not to be

misunderstood; witness one sentence, like which his writings contain many: "After we have searched ever so diligently, we shall find no other baptism but dipping in water, which is acceptable to God and approved in his Word." Besides, the entire Church rigidly adheres to the Baptist views of the proper subjects of the ordinance. They reject infant baptism, and refuse to commune at the Lord's Table with any who administer the ordinance to children, or with those who have been baptized without previous testimony of repentance and faith.



BAPTIST CHURCH, BROCKPORT, N. Y.

An "Account of the Origin of the Dutch Baptists," published at Breda, in 1819, by Dr. Ypeij, Professor of Theology at Groningen, and the Rev. J. J. Dermont, Chaplain to the King of the Netherlands, both learned ministers of the Dutch Reformed Church, says:

"The Mennonites are descended from the tolerably pure Evangelical Waldenses, who were driven by persecution into various countries, and who during the latter part of the twelfth century fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, in the villages as farmers, in the towns by trades, free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation.

"There were then two sects among them, the one distinguished by the name of the *Perfect* (who held to a community of goods), and the other the *Imperfect*. By far the greater part of the first sect, and the whole of the second, were certainly among the most pious Christians the Church ever saw and the worthiest citizens the State ever had. History removes every doubt on this subject.

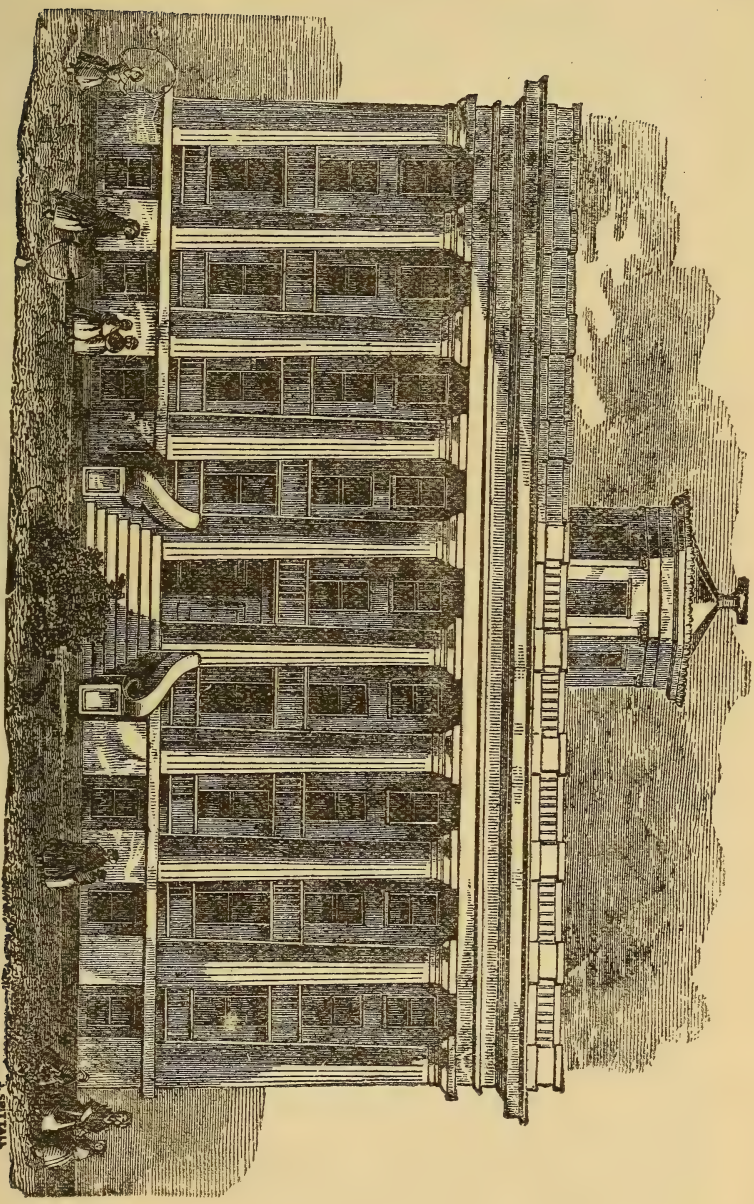
"In the year 1536 their scattered community obtained a regular

state of church order, separate from all Dutch and German Protestants, who *at that time* had not been formed into one body by any bonds of unity. This advantage was procured them by the sensible management of a Friesland Protestant, Menno Simons, who had formerly been a popish priest. This learned, wise, and prudent man was chosen by them as their leader that they might by his paternal efforts, in the eyes of all Christendom, be cleared from the blame which some of them had incurred. This object was accomplished accordingly; some of the perfectionists he reclaimed to order, and others he excluded. He purified also the religious doctrines of the Baptists."

Indeed, these Dutch Reformed divines go much further, actually conceding all that the Mennonites or other Baptists claim as to their apostolic origin.

In the matter of government, the Mennonites appear to form one undivided Christian body. Associations are held at different times similar to those in England and the United States, though some churches, as among the English and American Baptists, decline union with any Association. Divine worship is conducted as among the other churches of the Reformed. They have preaching only once on the Sabbath, and the ministers are chosen in some places by the congregation and in others by the elders and deacons. In their *private* meetings every one has the liberty to speak, to expound the Scriptures, and to pray. They assemble (or used to do so) twice every year from all parts of Holland, at Rynsbourg, a village two leagues from Leyden, at which time they partake of the Lord's Supper, sitting at a table.

Their "Confession of Faith" shows them to be in accord with Evangelical Christians of other names on the fundamental doctrines of the Christian Faith. They maintain that practical piety is the essence of religion, and that the surest mark of the true Church is the sanctity of its members. They plead for universal toleration in religion, and debar none from their societies who lead pious lives and own the Scriptures for the Word of God, only insisting that those who have not been baptized on confession of repentance and faith, shall make such confession, and then receive the ordinance. They are utterly averse to oaths and war, and to capital punishments, as contrary to the spirit of the Christian dispensation. They do not permit their ministers to receive any salary or grants of any sort from the civil government. They have a college at Amsterdam, established a century ago, that is liberally supported and maintains a high rank.



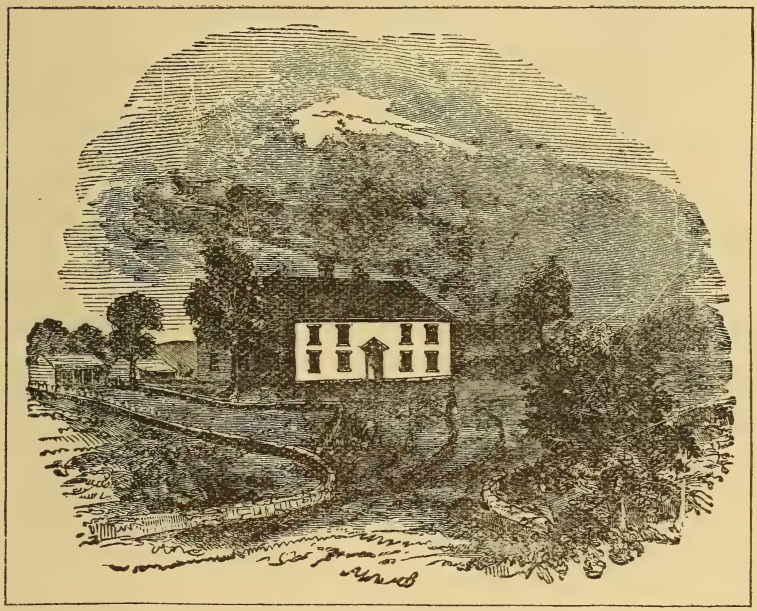
CHOWAN BAPTIST FEMALE COLLEGE, MURFREESBORO', N. C.

SCOTCH BAPTISTS.—In Scotland a particular class of Baptists has long existed under the above name. Mr. Carmichael, who had been pastor of an Antiburgher congregation at Cupar, in Angus, having altered his views, was baptized in 1765 by Dr. Gill in London, and may be regarded as the founder of this denomination. Upon his return to Edinburgh he administered that ordinance to five others, and in 1769 he was joined in the pastorship by Mr. McLean, who afterwards became distinguished as a theologian and controversialist.

Various internal dissensions disturbed the small communities formed in a few places, for some years. After great depression, the churches in Edinburgh, Glasgow, and Dundee gathered strength and influence. In 1795 several small societies were formed on the same principles in the north of England. Mr. McLean and Mr. Henry David Inglis became eminently useful by annual itineracies to preach the gospel, the former through various parts of England, the latter in Scotland.

As a general description of their theological sentiments, the Scotch Baptists may be said to be Calvinists; their disagreement with their denomination in England relating chiefly to church order. They consider themselves as strictly congregational; but a plurality of elders or pastors in every church is a distinguishing feature in their order. In a paper drawn up by Mr. McLean, he stated that "they continue steadfastly every first day of the week in the apostles' doctrine, that is, in hearing the Scriptures read and preached, and in the fellowship, or contribution, and in breaking of bread, or the Lord's Supper, and in prayers and singing of psalms, hymns, and spiritual songs. They observe the love-feast, and upon certain occasions the kiss of charity, and also wash one another's feet when it is really serviceable, as an act of hospitality. They abstain from eating blood and things strangled, that is, flesh with the blood thereof, because these were not only forbidden to Noah and his posterity, when the grant of animal food was first made to man, but also under the gospel they are most solemnly prohibited to the believing Gentiles, along with fornication, and things offered to idols. They think that a gaudy external appearance in either sex is a sure indication of the pride and vanity of the heart; that women professing godliness are not to adorn themselves with plaited or broidered hair, or gold, or pearls, or costly array; but with modest outward apparel, as well as with the inward ornament of the mind; also, that it is a shame for a man to have long hair, however sanctioned by the fashion. As

to marriage, though they do not think either of the parties being an unbeliever dissolves that relation, when once entered into, yet they hold it to be the duty of Christians to marry only in the Lord. They also consider gaming, attending plays, routs, balls, and some other fashionable diversions, as unbecoming the gravity and sobriety of the Christian profession."



OLD SEVENTH-DAY BAPTIST CHURCH HOPKINTON, R. I.

SEVENTH-DAY BAPTISTS.—The term is derived from the observance of Saturday instead of Sunday as the Sabbath or sacred rest.

At what time the Seventh-Day Baptists first made their appearance in England is uncertain. Dr. Chambers says, "There was a sect arose in the sixteenth century, but we have no particulor account of their churches until about 1650." In 1668 there were nine or ten churches, besides many scattered disciples in different parts of the kingdom. About this time there was much debate upon the subject of the Sabbath, and the controversy became sharp; there were engaged in it, on both sides, men of learning and ability.



SEVENTH DAY BAPTIST CHURCH AT WESTERLY, R. I.

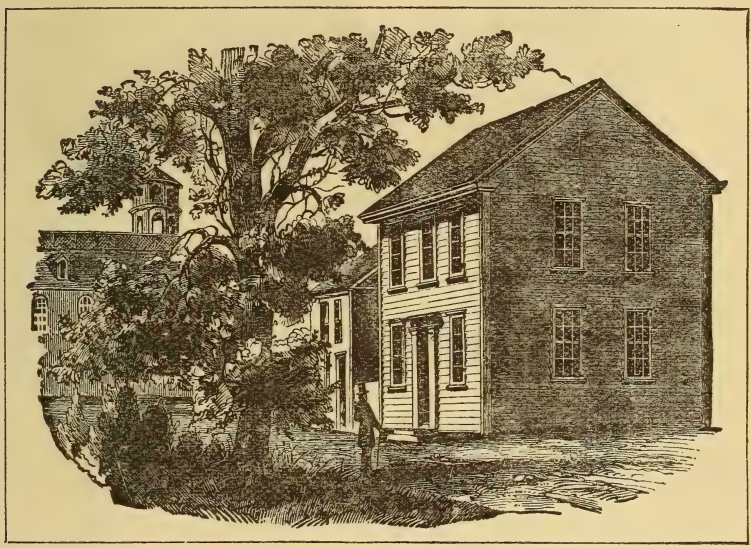
While they were permitted to enjoy their privileges peaceably, they prospered, notwithstanding the influence of the pulpit and the press. But they soon had to bear their share of persecution. Many of their ministers were taken from their families and congregations and cast into prison; while others were put to death in the most cruel and barbarous manner.

In 1665 Mr. Stephen Mumford, a Seventh-Day Baptist, came from England to Newport, Rhode Island, and soon Mr. Samuel Hubbard, a Baptist, embraced his views; others soon embraced the same sentiments, and in 1681 the first Seventh-Day Baptist Church in America was organized, of which William Hiscox became the first pastor; but a hostile spirit was soon raised against this little band, and severe laws were enacted against them. John Rogers, a member of this church, was sentenced to sit a certain time upon a gallows with a rope about his neck, to which he submitted.

There were many other severities practiced upon the Sabbath-keepers in New England, while the Baptists were persecuted for their baptism. The Seventh-Day Baptists met with opposition from all; and,

as far as the civil laws would permit, they suffered the dire effects arising from this state of things.

The churches in the United States are divided into four associations. The Eastern Association includes the churches in Rhode Island, Connecticut, and New Jersey. The Central Association includes the churches in the State of New York, east of the small lakes. The Western Association includes the churches in the western part of New York and Pennsylvania. The Southwestern, the churches in Virginia,



SEVENTH-DAY BAPTIST CHURCH, NEWPORT, R. I.

Ohio, and all west thereof. They have an annual conference, composed of delegates from the associations and churches. As they are strictly congregational in their discipline, and every church is an independent body to transact its own business, all the business done at these meetings is to examine different subjects, and impart instruction to the churches by way of advice, there being no right to interfere with the independence of the churches. Every church holds its meetings of business, where all business is done by a vote of the body, all being equal in power.

The officers of the churches are pastors and deacons. They have a weekly paper published in the city of New York, a literary institution,

founded in 1837, at De Ruyter, and an academy at Alfred, Alleghany County, New York, which is in a very flourishing condition.

For some years they have had a missionary society, which holds its meetings annually, at the time of the meeting of the General Conference. Its object is to help feeble churches, and to send the gospel to the scattered families in different parts, where they are not privileged with the means of grace in a church capacity, and to preach the gospel to others as opportunity may present. A foreign mission has also been recently established. As a denomination they practice what is termed close communion.

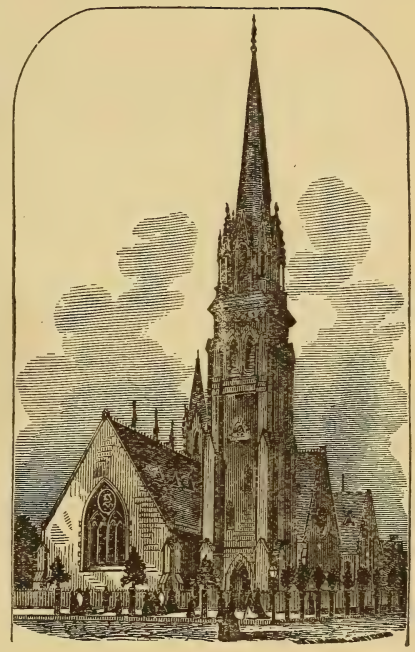


BROAD STREET BAPTIST CHURCH, ELIZABETH, N. J.

SEVENTH-DAY (GERMAN) BAPTISTS.—A small body which had its origin in the secession of Conrad Beissel from the German First-day Baptists, or Tunkers, who had a church established at Mill Creek, in Lancaster County. Intent upon seeking out the true obligations of the word of God, he conceived that the Tunkers were in error in observing the first day for the Sabbath, and that the *Seventh Day* was established by the Lord God as a day of sacred rest. In 1725 he published a tract entering into the discussion of this point, which created some excitement and disturbance in the society at Mill Creek; upon which he retired from the settlement and went secretly, to a cell on the banks of the Cocalico Creek.

His place of retirement was unknown for a long time; and when discovered, many of the Society at Mill Creek, who had become convinced of the truth of his proposition for the observance of the Sabbath, settled around him, in solitary cottages, and to the village they gave the name Ephrata. They adopted the *Seventh day* for public worship, in the

year 1728; which has ever since been observed by their descendants. In the year 1732, the solitary life was changed into a conventical one, and a Monastical Society was established in May, 1733. The habit of the Capuchins was adopted, and monastic names were given to all who entered the cloister.



Fifth Baptist Church, Philadelphia.

The community was a republic, in which all stood upon perfect equality and freedom. No monastic vows were taken, neither had they any written covenant, as is common in the Baptist churches. The New Testament was their confession of faith, their code of laws, and their church discipline. The property which belonged to the Society, by donation, and the labor of the single brethren and sisters, was common stock, but none were obliged to throw in their own property or give up any of their possessions. The Society was supported by the income of the farm, grist-mill, paper-mill, oil-mill, fulling-mill, and the labor of the brethren and sisters in the cloister.

At an early period they established a printing-office, one of the first German presses in the State, which enabled them to distribute tracts and hymns, and afterwards to print several large works, in which the views of the founder are fully explained. Many of these books have been lost and destroyed. In the Revolutionary War, just before the battle of Germantown, three wagon loads of books, *in sheets*, were seized and taken away for cartridges. They came to the paper-mill to get paper, and not finding any there they pressed the books in sheets.

Music was much cultivated; Beissel was a first rate composer and musician. In composing sacred music he took his style from the music of nature, and the whole, comprising several large volumes, is founded

on the tones of the Æolian harp—the singing is the Æolian harp harmonized. It is very peculiar in its style and concords, and in its execution. The tones issuing from the choir imitate very soft instrumental music; conveying a softness and devotion almost superhuman to the auditor. This music is lost entirely now, at Ephrata—not the music books, but the style of singing. It is, however, still preserved and finely executed, though in a faint degree, at Snow Hill, in Franklin County, which is now the principal settlement of the German Seventh-day Baptists.

As early as 1758 a branch of this Society was established at the Bermundian Creek, in York County, about fifteen miles from the town of York; some of the members of which still remain, though they have been without preaching for many years. Another was established in 1763, in Bedford County, which still flourishes, and many members of the present Society are scattered through the counties of the interior of the State.

The principles of the Seventh-day Baptist Society of Ephrata may be summed up as follows: They receive the Bible as the only rule of faith; they believe in the divinity of the Lord Jesus Christ, and the trinity of the Godhead; for salvation they rely solely on the merits and atonement of Christ; they observe the original Sabbath, believing that it requires an authority equal to the great Institutor, to change any of his decrees; they hold to the apostolic baptism, and administer trine immersion, with the laying on of hands and prayer, while the recipient yet remains kneeling in the water; they consider celibacy a virtue, but never require it, nor do they take any vows in reference to it; they do not approve of paying their ministers a salary, but they have no scruples in affording them such support of life as they possess themselves.

SIX-PRINCIPLE BAPTISTS.—These are Arminians, holding to a general, in opposition to a limited or particular atonement, and hence they sometimes are termed General Baptists. Their other peculiarities are principally what they deduce from the first three verses of the sixth chapter of Hebrews. These, they conclude, "contain the fundamental system of Christ's revealed plan and way of salvation to sinners." Hence they derive their name from the fact that six particulars are mentioned in this passage, viz.: Repentance from dead works, Faith

toward God, Doctrine of Baptisms, Laying on of hands, Resurrection of the Dead, and Eternal Judgment.

1. *Repentance from dead works.* They maintain that as all are sinners, all are under obligation to repent; and that "except they repent they must all perish."

2. *Faith toward God.* "Repentance will lead him (the sinner) to obtain 'faith toward God,'" by which "he is born of the Spirit, cleansed from all sin and guilt, has his heart purified, and is become a meet temple for the Holy Ghost to dwell in."

3. *The Doctrine of Baptisms.* "The word is in the plural, and signifies more baptisms than one." 1. John's "baptizing with the baptism of repentance." 2. The baptism of the Holy Ghost and with fire, on the day of Pentecost. This they think "the only baptism of the kind." 3. The baptism of Christ's sufferings. "But after the resurrection of Christ, the establishment of his kingdom here on earth, and his ascension to glory, there is, by the authority of his gospel, to be but 'one Lord, one faith, and one baptism,' viz. 4. The apostles and their successors in the ministry, baptizing the believers in Christ in the name of the Father, and of the Son, and of the Holy Ghost. *The mode of this baptism,* according to the true signification of the word, is to dip, plunge, immerse, overwhelm, etc., representing the death, burial, and resurrection of Christ."

4. *Laying on of hands.* This corresponds with Episcopal Confirmation. "They hold this rite in connection with, and of equal authority with, baptism and all the other principles of Christ's doctrine." As this is a point of great importance with them, they refuse communion, as well as church membership, to all who have not been "under hands." It is their principal distinguishing feature.

5. *Resurrection of the dead.* "The Doctrine of the Resurrection is the great pillar of the whole Gospel system. The resurrection of Christ from the dead is that foundation upon which all Christianity depends; 'and if we believe that Jesus died and rose again, they also that sleep in Jesus, shall God bring with him.' But there shall be a resurrection both of the just and the unjust. They that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation."

6. *Eternal Judgment.* This is called the eternal judgment because it it will finally decide, and unalterably fix, the eternal state of all God's accountable creatures.

THE WINEBRENNARIANS, or CHURCH OF GOD.—This denomination of Baptists receive the former appellation from their founder, while the latter is the name given the body by the founder himself, the Rev. John Winebrenner, of Harrisburg, Pennsylvania. Mr. Winebrenner had been a successful pastor of the German Reformed Church in that city for ten years, when, in 1830, his religious views having undergone some changes, he called together his friends in various localities who were in sympathy with his new convictions. This convention comprised ministers and representatives from a number of churches, and their deliberations resulted in the organization of a new denomination, which was named as above. Their views of baptism are those of the Baptist Church, but they regard the "Washing of Feet" as an ordinance of Divine appointment, no less than Baptism and the Lord's Supper. In respect to Election and kindred doctrines they are Arminian. They have two orders of ministers, elders or bishops, and deacons. Their Associations or Synods are called elderships.

BEHMENITES.

THESE were a religious sect that flourished in the seventeenth century; their founder was Jacob Behmen, or Böhm, of Görlitz, in Germany. He was a mystic, and speculated much on the Divine nature, and upon the method in which spirits commune with one another, and God with man. His followers became mystical, and were, in the true sense of the term, enthusiasts. They described their inward feeling in unintelligible terms, and professed to hold sensible communion with invisible spirits; but, beyond this, we do not learn that their doctrines were immoral. Their opponents blame their understandings rather than their lives. During the Commonwealth in England, the Behmenites appeared in great numbers, much to the annoyance of the Puritan clergy. Richard Baxter describes them as men of greater meekness and more self-control than any of the other sectaries. Their doctrine, he says, is to be seen "in Jacob Behmen's books, by him that hath nothing else to do than to bestow a great deal of time to understand him that was not willing to be easily understood, and to know that his bombastic words do signify nothing more than before was easily known

by common familiar terms." The Behmenites of that day professed to be waiting for the descent of the Holy Spirit upon them, in order to go forth as missionaries to reconcile and heal all Christian Churches. They believed that the highest spiritual state consisted in communion with angels, or rather, perhaps, was rewarded with such visions. They were not fond of disputation, for they held that spiritual things were known by a higher light than reason, by intuition, or the extraordinary irradiation of the mind.

Behmenism may be considered as extinct. It disappeared as religion and philosophy were better understood; the former content to base all she knew upon the written Scriptures, the latter satisfied to proceed no longer upon theory, but by the safer and simpler processes of induction. Yet Sir Isaac Newton is said to have been a reader of the works of Behmen. Among his papers autograph extracts from Behmen's works are said to have been found; and he is even conjectured to have derived some important principles from his acquaintance with the German mystic. His works were translated into English, not, however, for the first time, by the celebrated William Law, of Oxford, in 1764. Law himself has been placed at the head of the English school of mystical divines; his style of writing, however, is pure and lucid, and it is the more singular that he should have taken pleasure in deciphering the works of Behmen. Baron Swedenborg appears to have adopted many of his mystical notions, and they still exist among those communities of which he was the founder—the Swedenborgian, or New Jerusalem, churches of our own times. It was no part of Behmen's intention to be the founder of a sect, but rather to instruct sincere Christians in what he conceived to be the mysteries of the true faith; and he himself lived and died a member of the Lutheran Church. His death occurred in 1624.

BEREANS.

A SMALL and diminishing sect in Scotland, who, in 1773, left the Church of Scotland. Their views are extreme on many points, and they took the name of Bereans, from Acts 17: 11, naming themselves after the intelligent and conscientious Jews of an eastern city. They deny natural theology, and they hold assurance to be of the essence of faith, which is simple credence of the truth, though to make salva-

tion depend on assurance is to say, that it depends not on my belief in Christ, but on my belief that I do believe in Christ. The entire book of Psalms they regard and interpret as solely referring to Christ, and reckon it a perversion to apply any psalm to individual spiritual experience. In other matters they do not differ to any great extent from other evangelical communities.

BOHEMIAN BRETHREN.

A SECT in Bohemia that sprang out of the remains of the Hussites, toward the middle of the fifteenth century. The Brethren have often been confounded with the Vandois and the Picards. They were an entirely independent body, however, though they had sprung from the Calixtines. The Calixtines had become the ruling party in the country, by making several compromises with Popery; and the "Brethren" refused to accept the compact which that party had made with the council of Basle, in 1433. They professed to be guided by the Holy Scriptures, and they rejected popish sacramental errors. They divided their members into three grades—the beginners, the proficient, and the perfect—and over all of them there was a minute and constant superintendence made by the office-bearers, who were divided into bishops, presbyters, deacons, ædiles, and acolytes. In their theology they were in general Calvinistic; and they gained the approbation of Luther and the reformers, with whom they held some correspondence. The Brethren, however, would not go into military service, and suffered for their refusal. Ferdinand deprived them of their places of worship, because they would not fight against the Protestants in the Smalcaldic war. A thousand of them retired into Poland, where they enjoyed toleration, and allied themselves with the Calvinists; while the remnant left behind had their principal residence at Fulneck, in Moravia, and came to be known as Moravian Brethren. Various other changes passed over them, and they were often persecuted and dispersed, till Count Zinzendorf reorganized the society. See UNITED BRETHREN.

BRAHMINISM.—See HINDOOISM.

BRETHREN OF THE FREE SPIRIT.

A SECT which came into notice in Italy, France, and Germany, in the thirteenth century, deriving its name from what appears to have been its distinguishing tenet, namely, that the children of God enjoy through the Spirit a perfect freedom from the obligations of the law. They adopted a strange system of mystic theology, maintaining that the rational part of the soul is not created, but a portion of the Deity; and that we may, by the power of contemplation, become perfectly united to the Divine nature, and be as truly the sons of God as Christ is. They held that in consequence of this union, the believer could not sin —a tenet which some of them interpreted to mean that no acts performed by a believer were sinful, however contrary to the law of God. Others, boasting of their freedom from the dominion of carnal lusts, are said to have disregarded in their habits of life everything like modesty and decency. Others again are said to have carried their notions of freedom no farther than to claim exemption from the outward observances of religion, denying the obligation to observe the outward forms of religion. And some have surmised that this contempt of what the Church held all-important, was their chief crime, as it raised them enemies, who were not usually very scrupulous in heaping up all manner of charges against those who had once been denounced as heretics.

BROWNISTS.

A SECT of Puritans, named after Robert Brown, their originator, who, being vehemently opposed in England, founded a church according to his principles at Middleburgh, in Holland. Their theology was Calvinistic; but they differed equally from the Episcopalian and Presbyterian modes of government. Their principles were an extrem form of what is now termed Independency. The church in Holland soon quarreled among themselves; and Brown, returning to England in 1589, recanted, and obtained a rectory in Northamptonshire. The Brownists in England were severely persecuted; and being very numerous, a number of them retiring to Holland, elected a Mr. Johnson to be their pastor, and after him the learned Ainsworth. Thei

church flourished for more than a century. To this body belonged the famous Robinson, who, with a portion of his congregation from Leyden, sailed in the Mayflower, and landing at Plymouth, in New England, made the first permanent settlement there.

BUDDHISTS.

BUDDHISM was originated in India nearly three thousand years ago by Siddhartha, better known as Sakya-mouni, or by the title of Buddha (the enlightened) which he afterwards assumed, and from which his religion is named.

Buddhism was on one side the result of a protest against the religious and social despotism of Brahminism, which had wound itself

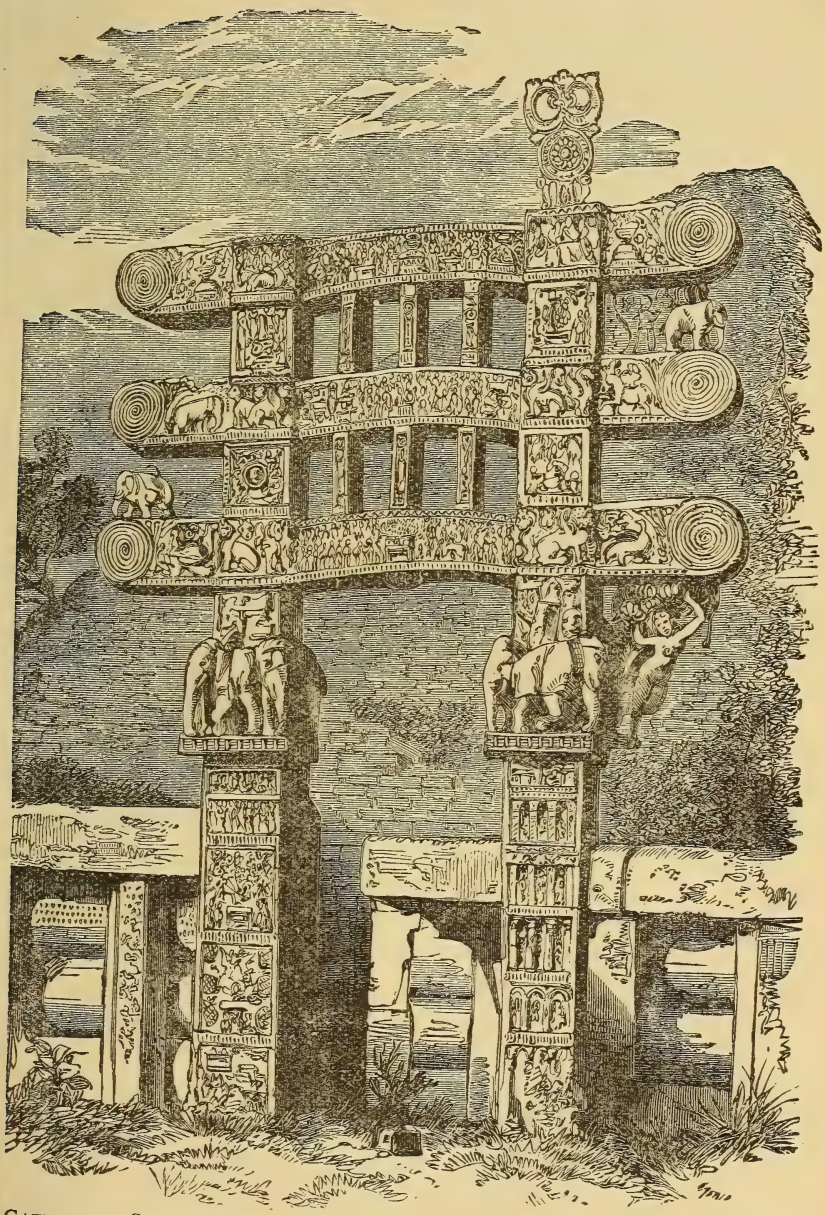


SANCHI TOPE AT BHOPAL, CENTRAL INDIA.

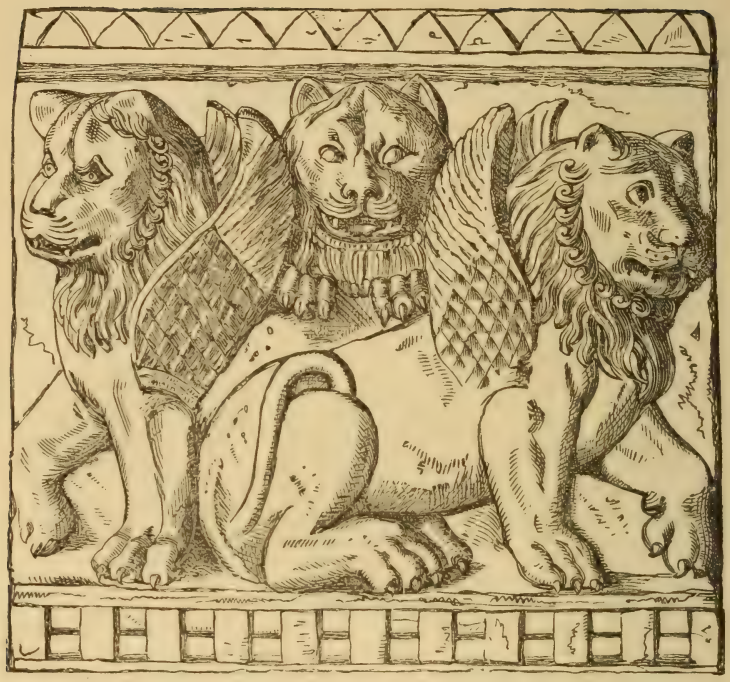
This is the best preserved of the earliest Buddhist Temples of India,—it was erected about the Sixth Century B.C.

around every act and moment of life. On another side it was an attempt to escape from the terrible theories involved in the doctrine of metempsychosis. Though many of the metaphysical doctrines of Buddhism may be found among the philosophers of Brahminism, yet, in practical bearing and social relations, the two religions are entirely at variance with each other.

The founder of Buddhism was born at Kapilavastu, the capital of a kingdom of the same name in Central India. His father, the king of the country, was of the family of the Sakyas and the clan of the Gautamas; hence the son was called afterwards Sakya-mouni—the solitary

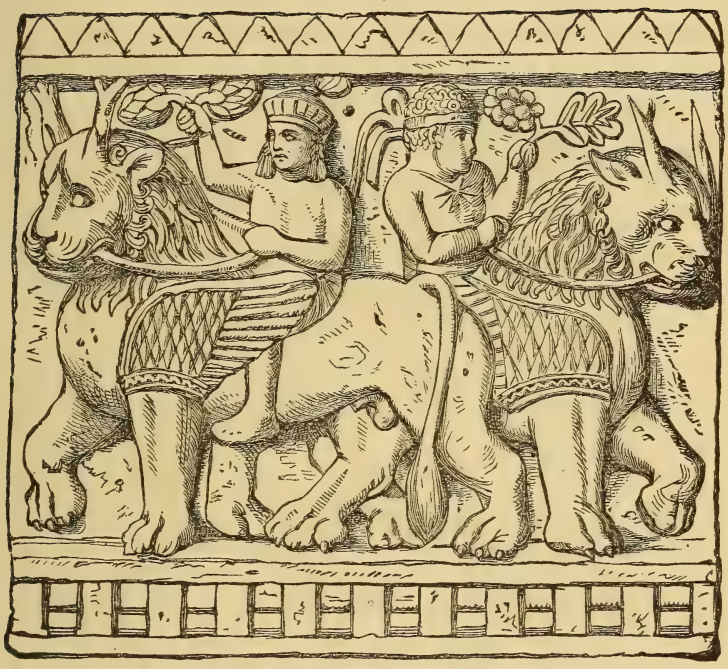


GATE OF THE SANCHI TOPE, OR BUDDHIST TOMB TEMPLE AT BHOPAL, CENTRAL INDIA.
See engravings of sections of this Gate on the succeeding pages—they serve to show the elaborate carvings more clearly.



A Section of the Gate shown on page 81.

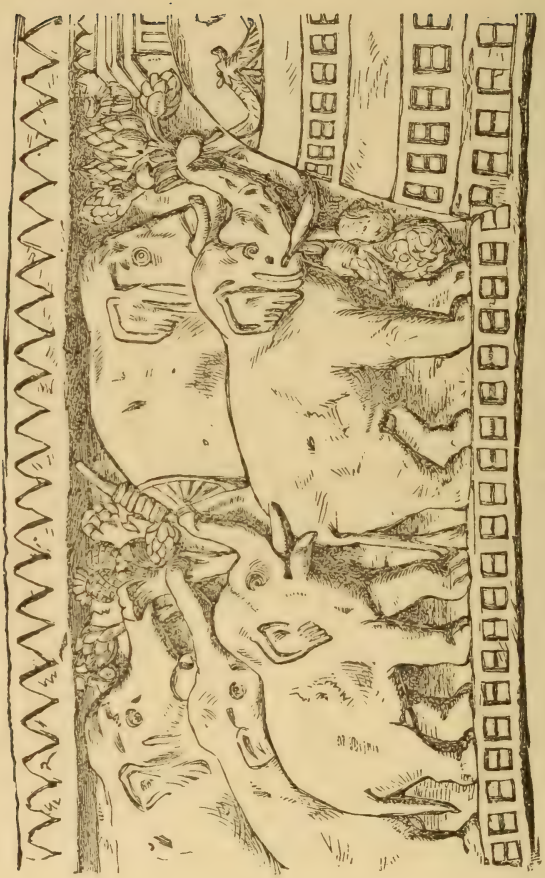
of the Sakyas. From boyhood he was noted for his talents and beauty, and also for his love of solitary meditation. With five companions, he retired for six years into solitude, subjecting himself to the most frightful penances. At the end of this time he became convinced that the austerities availed no more than the doctrines of Brahminism in producing peace of mind and deliverance from the fears with which he was troubled. He gave up his exercises, and set himself to elaborate his own system. After long meditations and ecstatic visions, he imagined that he had at last arrived at the true knowledge which discloses the cause, and so removes the fear, of all the changes inherent in life. From this time he adopted the title of Buddha (the enlightened.) He went to Benares, the sacred city of the Brahmins, where he preached and lectured with great success. He afterwards traveled over many parts of India, making converts wherever he went; but he was vehemently opposed and persecuted by the Brahmins, over whom, however, he was victorious in



A Section of the Gate shown on page 81.

every discussion. At last, having reached the age of seventy, he died while sitting under a tree in a forest near the city of Kusignagara. His funeral rites were celebrated with great solemnity, amid thousands of his followers. He left no writings, but his discourses were collected by his disciples from tradition, and now form a portion of the Buddhist sacred writings.

The most striking feature in the history of Buddhism is its spirit of proselytism, in which it has been surpassed by no religion except Christianity. The only means adopted for its propagation was persuasion. It speedily made way in India, and missionaries were sent to some of the countries beyond India. Cashmere was the first country converted; the Himalayan countries and Thibet soon followed; while in the south Ceylon became almost wholly Buddhist. From Ceylon it spread to Siam and Burmah. The first mention of a Buddhist mission in China is about B.C. 217, where Buddhism flourished greatly, and in



A Section of the Gate shown on page 81.

A.D. 65 was admitted as a state religion by the Emperor Ming-ti. It was alternately persecuted and favored, but a great impulse was given to its extension about the fifth century A.D. In the next century, however, it received a formidable blow from the great uprising of Brahminist feeling in India, by which it was utterly expelled from that country, and never recovered the slightest footing there. For this loss it gained compensation by extensive conversions in China and Central and Eastern Asia, and has never had since that time to lament any serious permanent losses.



A Section of the Gate shown on page 81.

The tenets of Buddhism are contained in the canonical sacred writings, which were originally composed in Sanscrit, but have been translated into the languages of Thibet, Ceylon, China, Mongolia, Japan, and Burmah.

The Buddhist canon was settled at three great councils, held in different parts of India, the last in B.C. 308. It is called the Tripitaki, or three baskets, being divided into three parts, the Sutras or discourses of Buddha, the Vinaya, containing all that has reference to morality, and the Abidharma, which treats of metaphysical questions. The first two contain each five separate works; the last, seven.



A Section of the Gate shown on page 81.

Buddhism is not a religion as Judaism, Christianity, Mohammedanism, are religions. It contains not a trace of the idea of God from first to last; it acknowledges man as the only being in the universe. Neither is it simply a philosophy, in the ordinary sense of the term, a theory of knowing and being. But it contains elements of both. The social and moral code of Buddhism is far more important than its metaphysical theories, though in the Buddhist system they are closely connected with each other. That moral code is, taken by itself, one of the purest in the world. It forbids even such vices as pride, unchari-

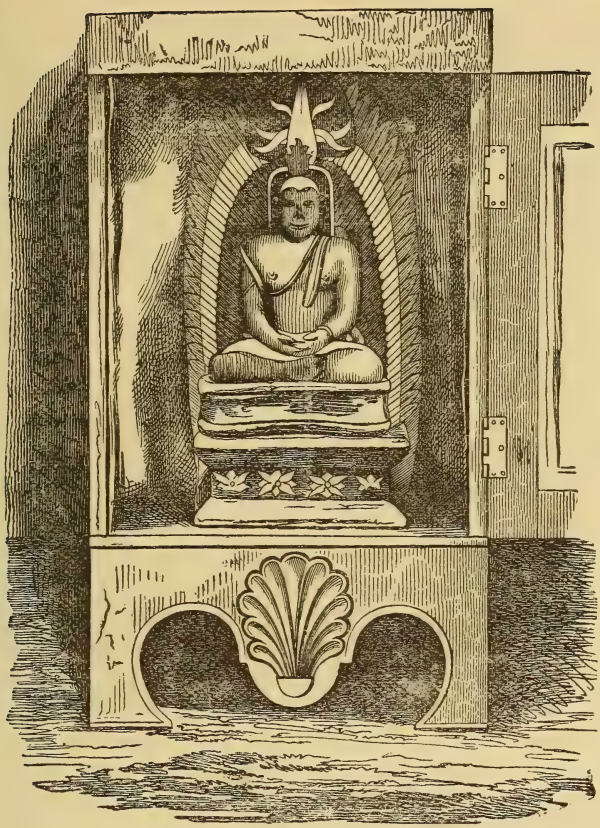


IMAGE OF BUDDHA, CEYLON.

tableness, hypocrisy; and enjoins such virtue as forgiveness of injuries, contentment, humility, patience. Among a number of minor precepts are included the government of the tongue, in its widest sense; humility, modesty, love for and dutifulness to parents and relations. One of the most remarkable of Buddha's institutions is that of public confession, before the whole congregation, of faults and sins.

The basis of the morals of Buddha is the Four Great Verities: [1] Pain and sorrow exist; [2] the cause of these is our affections and passions and our sins; [3] pain and sorrow can cease by Nirvana; [4] points out the way to Nirvana, the means of deliverance. This way to

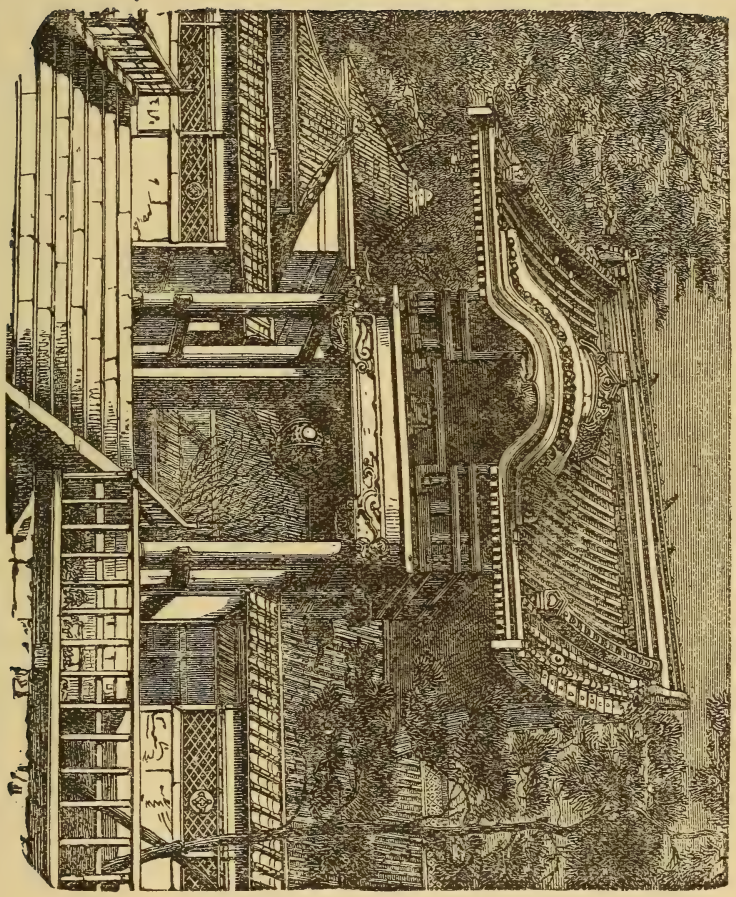
Nirvana consists of eight parts: [1] Right faith, or orthodoxy; [2] right judgment, dispersing all uncertainty and doubt; [3] right language, or the study of perfect and unswerving truthfulness; [4] right purpose, or the choice of an upright purpose in all words and deeds; [5] right practice, or the pursuit of a religious life; [6] right obedience, or the following all the precepts of the Buddhist law; [7] right memory; [8] right meditation.

The idea of God is utterly banished from Buddhism. Not even is there the notion of a Universal Spirit common to so many Eastern religions. The universe is a mere fleeting illusion, without any reality. The only being that can lay claim to any real existence is the thinking subject, or man, for and to whom the universe seems to exist. Existence then is for man but sorrow, misery and trouble. As it is misery to be, not to be must be felicity. True wisdom consists in the desire for Nirvana, or extinction, that is in fact utter annihilation. Nirvana is the reward and the end of the life of painful virtue described above.

In consequence of the atheistic character of Buddhism, it admits of no idea of sacrifice, mediation, satisfaction, or propitiation. The worship is very simple, consisting simply of prayers and the offering of flowers, perfumes, etc., before the images and relics of Buddha. Reverence also is paid to his footmarks, and other traces of his presence, and especially to any spot where it is recorded that any remarkable occurrence happened to him. The ministers, called Bonzas, are simply confraternities of mendicants, who act as patterns of the sternest self-renunciation, or else simply as teachers and preachers. They usually live in communities, often containing thousands of persons, under rules strikingly resembling those of some of the mediæval monastic bodies.

In China, the only genuine Buddhists are the monks and mendicants. These alone have a common confession of faith, submit to initiatory rites, and form a separate corporation. The great mass of the worshipers of Fo, the Chinese corruption of Buddha, are rather tolerated than approved by the authorities of the sect. The only worship is paid to the Buddhas, who are popularly regarded as deified, and hence is really man-worship. Temples are very numerous, and filled with images, among which are always three of colossal size, representing Buddhas, to whom different spheres are allotted.

The remarkable features of the Buddhism of Thibet are the hierarchy of Lamas, the doctrine of the incarnations of Buddha, the



BUDDHIST TEMPLE, JAPAN.

severity of its discipline, the fervor of its moral tone, and the remarkable correspondence of its ritual and life with that of the mediæval Christian Church. The Lamas are very numerous, one at least of each family being devoted to the priesthood. There are also many large communities of nuns; and, owing to the numbers of those who adopt the religious life, they are allowed to work. The supreme, temporal, and spiritual head of the country is the Grand Lama, who, by a gradual development, has come to be looked on as an incarnation of Buddha, who is ever being born again into the world for the guidance and help of man.

CALVINISTIC METHODISTS.—See Methodist Church.

CALVINISTS.—See Schools of Thought.

CAMERONIANS.—See Presbyterian Church.

CAMPBELLITES.—See Baptist Church.

CATHOLICS.—See Roman Catholic Church.

CHRIST, DISCIPLES OF.—See Church of Christ.

CHRISTADELPHIANS.

A sect recently started by an ex-Baptist preacher named Watts, and having congregations in London, Edinburgh, Birmingham, and elsewhere in Great Britain, and one in Philadelphia. They are Baptist in their views of Baptism, and approximate to Unitarian tenets on the Person, Nature and Work of Christ. They affect to view Christians of all Denominations as apostates from the religion of Christ. They profess that their teachings are "in contradiction to the writings and teachings of the Clergy of the Church of Rome and her Harlot Daughters the Church of England and Protestant Dissenters." Their rule of "Seats free and no collections" combines with their peculiar notions to give them a temporary success, and they are said to be "a growing body."

CHRIST-IANS, or THE CHRISTIAN CONNECTION.

A PURELY American sect, which first arose about 1803 in the New England States, in Ohio, Kentucky, and in fewer numbers in the Southern States. Their name is usually pronounced (in a way, of course, repudiated by themselves) as if it were written and accented Christ-yàns. The cause of their origin seems to have been at that time a weariness, on the part of many, of the restraints of church discipline and "the bondage of creeds." As they did not arise from attachment to any leader as the representative of a particular system of belief, and as, in spite of the latitudinarianism they professed, the prejudices, feelings, and peculiarities of the various sects from which they sprung could not be at once shaken off, their opinions as a body have, since their formation, been in a transition state. They have already lapsed from the Trinitarianism formerly professed by most of their number, and seem rapidly tending to avowed Unitarianism. They practice baptism by immersion, and open communion. A United States general Christian conference, formed of their ministers, and delegates from the different congregations, was tried; but being found unwieldy, they have adopted conferences for the individual States. Of course, such conferences can only advise; they have no authority. We subjoin a statement of their original constitution, to which they still adhere: "The Scriptures are taken to be only rule of faith and practice, each individual being at liberty to determine for himself, in relation to these matters, what they enjoin. No member is subject to the loss of church fellowship on account of his sincere and conscientious belief, so long as he manifestly lives a pious and devout life. No member is subject to discipline and church censure but for disorderly and immoral conduct. The name Christian to be adopted, to the exclusion of all sectarian names, as the most appropriate designation of the body and its members. The only condition or test of admission, as a member of the church, is a personal profession of the Christian religion, accompanied with satisfactory evidence of sincerity and piety, and a determination to live according to the divine rule, or the gospel of Christ. Each church is considered an independent body, possessing exclusive authority to regulate and govern its own affairs." They are thus independent in government, powerless in discipline, latitudinarian in belief. They only seem to require two things—a moral life, and a declaration that you are a Christian, and accept the Bible as your guide.

THE CHURCH OF CHRIST,

POPULARLY called the Disciples of Christ, or Campbellites. The designation by which this body claims to be known is that of the Church of Christ, and the members are designated Disciples of Christ. They object to the title Campbellite Baptists, but admit their obligations to Alexander Campbell, who organized and gave a definite designated form to their now large connection. Alexander Campbell was of Scotch-Presbyterian parentage and education. His father, Thomas Campbell, was a minister of high standing in the Secession branch of the Presbyterian Church in the North of Ireland. He emigrated with his family to this country in the beginning of the present century. Here, having reached the conviction that Christian unity never could be obtained until all human creeds were cast aside, and the teachings of the Bible alone followed, he separated from the Presbyterians, and organized a church at Brush Run, in Washington County, Pennsylvania, where a house of worship was erected. Of this church Thomas Campbell and his son Alexander became joint pastors. Both of them held that Infant Baptism was without Scriptural warrant, and that the immersion of believers alone constitutes baptism. They were accordingly immersed in 1812, and formed a Baptist church, which was admitted in 1813 into the Red Stone Baptist Association. From this period Alexander Campbell became very prominent. He possessed great vigor of mind, much general learning and great information on the particular questions in controversy between the Baptist and other denominations, and wonderful power as a debater.

While the Disciples are Baptists in their general views, they yet differ from them in several important points. They regard all the sects and parties of the Christian world as having departed from the simplicity of faith and manners of the first Christians. This defection they attribute to the countless creeds adopted and inculcated as bonds of union in all the parties which have sprung from the Lutheran reformation. The effect of these conventional articles of belief has been the introduction of a new nomenclature, a human vocabulary of religious words, which has displaced the style of the living oracles,



DORCAS, "FULL OF GOOD WORKS AND ALMSDEEDS."

and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

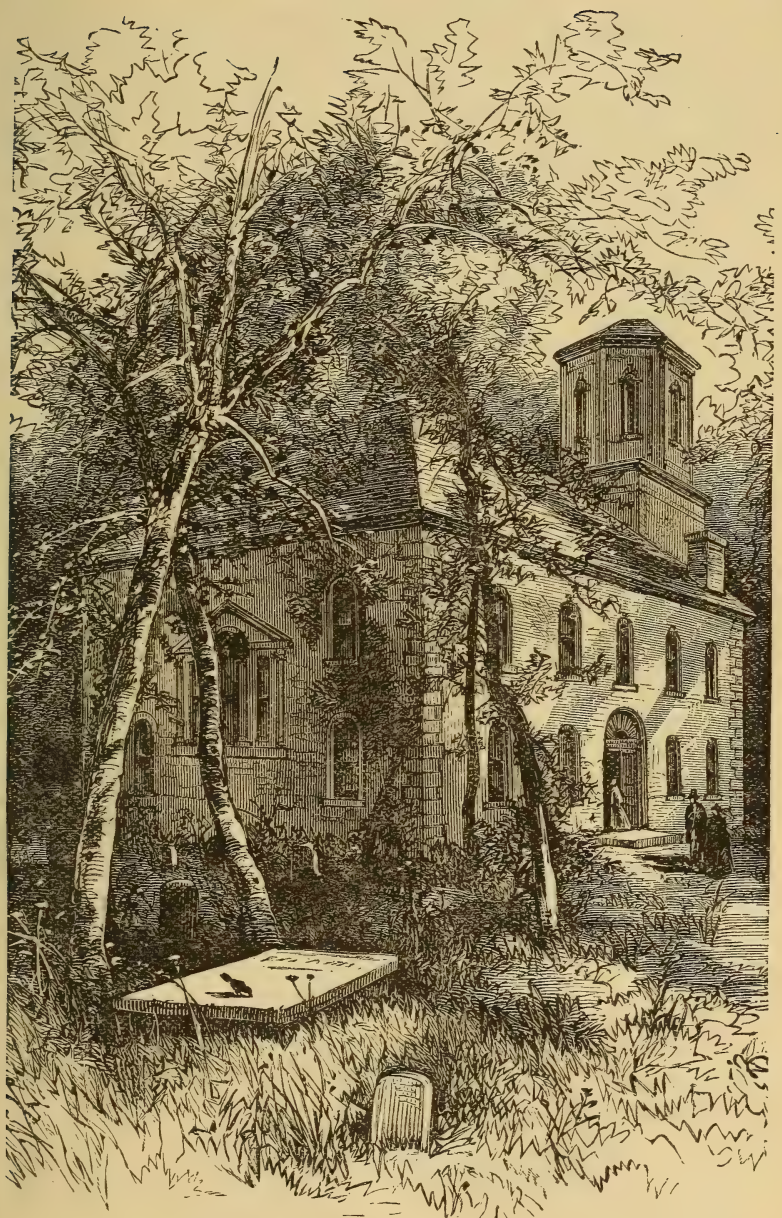
To remedy and obviate these aberrations, they propose to ascertain from the Holy Scriptures, according to the commonly received rules of interpretation, the ideas attached to the leading terms and sentences found therein, and by the use of the words of the Holy Spirit in the apostolic acceptation of them, they propose to restore a pure speech to the household of faith; and thus terminate those discords which have originated from a reverential regard for the style of the great masters of polemic divinity.

They make a very marked distinction between faith and opinion. Faith in the testimony of God, and obedience to the commandments of Jesus are their bond of union; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. They look for unity of spirit and the bonds of peace in the practical acknowledgment of "One faith, one Lord, one immersion, one hope, one body, one Spirit, one God and father of all;" not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

The Holy Scriptures of both Testaments, they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work; the New Testament or the living oracles of Jesus Christ, they understand as containing the Christian religion, and as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ, and his return with the kingdom which he has received from God.

Every one who sincerely believes what the evangelists and apostles have testified concerning Jesus of Nazareth, and who is willing to obey him in everything, they regard as a proper subject of immersion into the name of the Father, and of the Son, and of the Holy Spirit, and no one else. They consider Christian baptism, after a public, sincere, and intelligent confession of faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission of all past sins and of adoption into the family of God.

The immersed believers are congregated into societies and taught to



CHRIST CHURCH, ALEXANDRIA, VIRGINIA.

meet every first day of the week in commemoration of the resurrection of Jesus, and to celebrate the Lord's Supper, to read and hear the living oracles, to teach and admonish one another, to unite in prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

Each congregation chooses its own elders and deacons, who are duly ordained, not as rulers with undue authority, but to serve the congregation in exactly defined duties; one of the elders is specially designated pastor, and the others assist him as he may need, in preaching and other ministerial functions. The church has also an efficient system of work under ordained evangelists.

As the disciples endeavor to call Bible things by Bible names, they have repudiated all words and phrases in respect to the Father, Son, and Holy Spirit not sanctioned by divine usage, such as "Trinity," "Eternal generation," "Eternal filiation," "Eternally begotten," "Eternal procession," "Co-essential and consubstantial," and all others of the same category.

The strength of this body is to be found in Western Pennsylvania, Kentucky, Virginia, and in the Western and Northwestern States. They are also to be found, however, in the British Provinces, and have missions in the Holy Land. They issue a Quarterly Review and publish many papers, and have a successful college at Bethany, in Virginia.



THE FOUR GOSPELS.

CLEMENTINES.

THE Clementines are said to have derived their name from Clemens Scotus, their first leader; they were a considerable sect in France, scattered throughout the country, but who were most numerous in the neighborhood of the Pyrenees. They retain the Mass, Confession, and most of the distinguishing doctrines of the Romish Church, but reject the forms and ceremonies of the Church, especially objecting to the use of images in worship, and pompous religious processions. The sect still survives, but in greatly reduced numbers.

CONGREGATIONAL CHURCH.

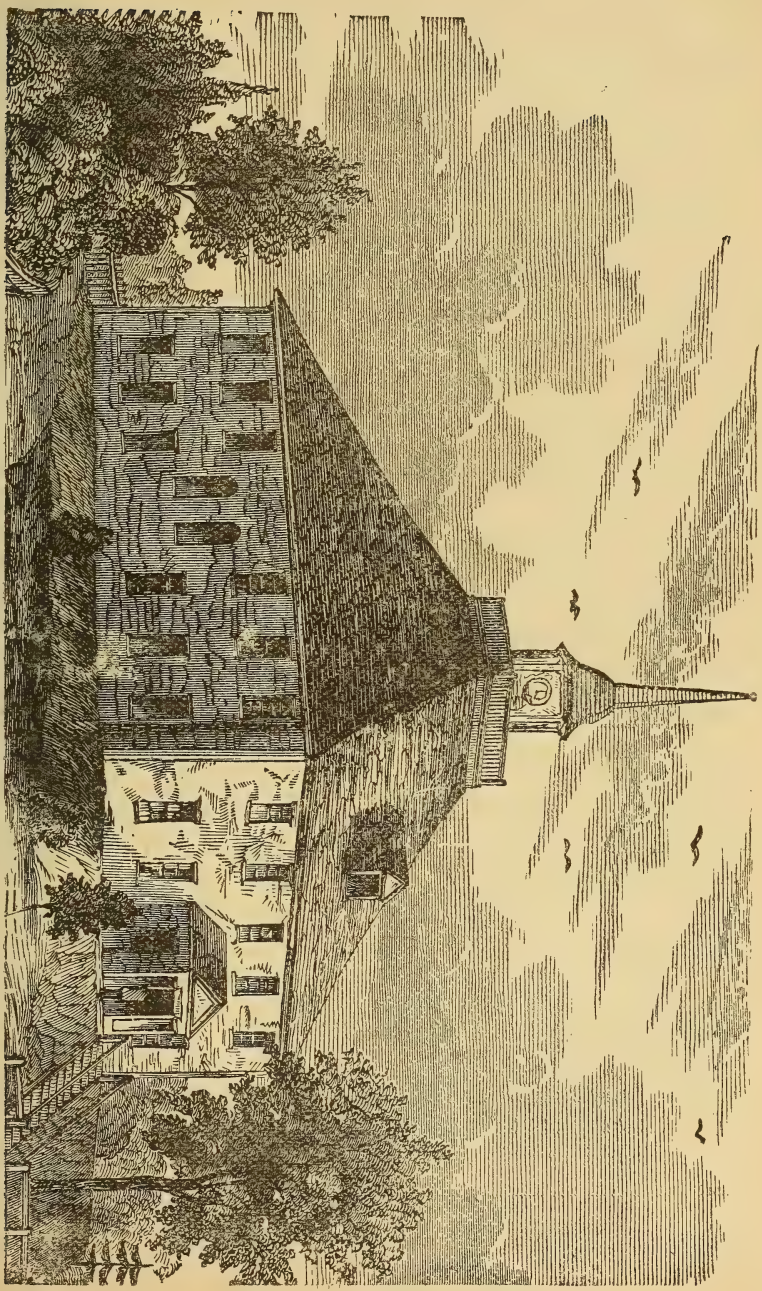
THE distinctive principle of Congregationalism is, that a church, composed of those who give evidence to each other of their being Christians, is complete in itself, and that all questions of faith, discipline, and membership are to be settled by its members when assembled for the purpose. In carrying out this principle, it is held that such churches have an undoubted right to decide upon the credit which is due to the profession of candidates for admission into their fellowship, and that to delegate that decision to a select few, would be to deprive the rest of the only way by which they can individually maintain purity of communion. In like manner, it is held that all discipline must be administered by the church as a body, in accordance with the specific injunction contained in 1 Cor. v: 13, "Therefore put away from among yourselves that wicked person." The modes of ascertaining the evidence upon which an intelligent judgment can be formed may vary; but, in all cases, the evidence obtained is laid before the church. Generally, when any one applies for admission, the pastor, by conversation, satisfies himself as to the spiritual experience of the applicant, and then announces his name at a meeting of the church, by whom two are appointed to confer with him, and institute inquiries into the consistency of his character with his profession. This having been done, the information thus acquired is communicated to the church, who, by vote, either receive or reject the applicant. In cases of discipline a similar method is pursued. In admitting members, and in discipline, the church as a body, is thus

recognized from first to last, and a sense of personal responsibility is thereby created, each member feeling that he is called on to take care that no unworthy character be either received or retained.

Congregational churches assert their right to elect their office-bearers. They believe that in the New Testament churches there were two classes, pastors, elders, or bishops over the spiritual, and deacons over the temporal affairs. They consider that the official designations, pastor, elder, bishop, are used interchangeably in the New Testament, and that the same office is referred to under each. Whether there ought to be one or more in each church, they do not look upon as a question scripturally defined, but as one to be left to the Christian common sense of churches on reviewing their circumstances and necessities. The department assigned originally to the deacons, was to watch over the interests of the poor. In most instances, churches have also committed to them the care of the general finances, but this has been done more as a matter of convenience than as a following out of a scriptural law or example. Accordingly, in some churches, a committee of management is elected annually, to whom is entrusted the charge of the funds, and the deacons, as such, confine their attention to the poor, there being, however, nothing to prevent one serving in both capacities.

The spiritual rule is vested in the pastor or pastors, and is viewed as essential to the office and arising out of its constitution, not as conferred by the church. They hold that the scriptural injunctions to obey pastors are equally explicit with the injunctions on wives to obey their husbands, children to obey their parents, and servants to obey their masters.

Congregationalism is sometimes called Independency, but there is a clear distinction between them. The former points out the personal share each member of the community has in its affairs; the latter indicates that no foreign community can be permitted to control its proceedings. A Presbyterian church may be *Independent* in the sense of not being subject to a Synod or an Assembly, but, so long as its discipline is conducted by a session with delegated powers it cannot be Congregational. As to temporal arrangements, Dissenting Presbyterian churches are Congregational, as to spiritual matters they are not; they are not Independent in any sense, as all decisions are subject to the review of the superior courts. Whereas Congregational churches, in addition to their peculiar distinction, are independent of all foreign



THE OLD MEETING-HOUSE AT HINGHAM, MASS.—THE OLDEST IN AMERICA.

control. They recognize no superior court; there is no appeal from their decisions; each church is the supreme court, and all its proceedings are final. In cases involving difficulty, one church may ask the counsel and advice of other churches, but the church so soliciting counsel is left at full liberty either to be guided by or to act in opposition to it.

Congregationalists believe that the New Testament contains, either in the form of express statute or in the example and practice of the apostles and apostolic churches, all the articles of faith necessary to be believed, and all the principles of order and discipline requisite for constituting and governing Christian churches; and that human traditions, fathers, councils, canons, and creeds, possess no authority over the faith of Christians. Notwithstanding this, Congregationalists are as much agreed in doctrine and practice as any church which enjoins subscription and enforces a human standard of orthodoxy.

There is a difference between the English and Scotch Congregationalists as to the administration of the Lord's Supper and baptism. In England the Lord's Supper is celebrated monthly, while in Scotland, with the exception of the churches northward of Aberdeen, it is celebrated every Lord's Day. The English Congregationalists baptize the children of converts to Christianity, meaning thereby those who are disciples, who, although unfit to become communicants, and even unfit to teach their children, are yet willing to place them under Christian instruction; while in Scotland Baptism is almost universally administered only to believers and their offspring.

The great principles of Congregationalism are found in the writings of the Reformers, but they did not embody them in the shape of a definite ecclesiastical polity. The first church formed upon Congregational principles, of whose existence we have any accurate knowledge, was that established by Robert Browne in 1583. The views held by him were far in advance of the time, and called forth heavy persecution. The first martyrs to them were two clergymen, Thacker and Cokking, who were executed in 1583, ostensibly for "denying the queen's supremacy," but, in fact, for dispersing Browne's tracts. Ten years afterwards, Henry Barrow and John Greenwood were put to death. Between 1592 and 1604 fiery persecution raged, and many ministers were either silenced or exiled. It is at this period that we first meet the name of John Robinson, who has, not inappropriately, been called the



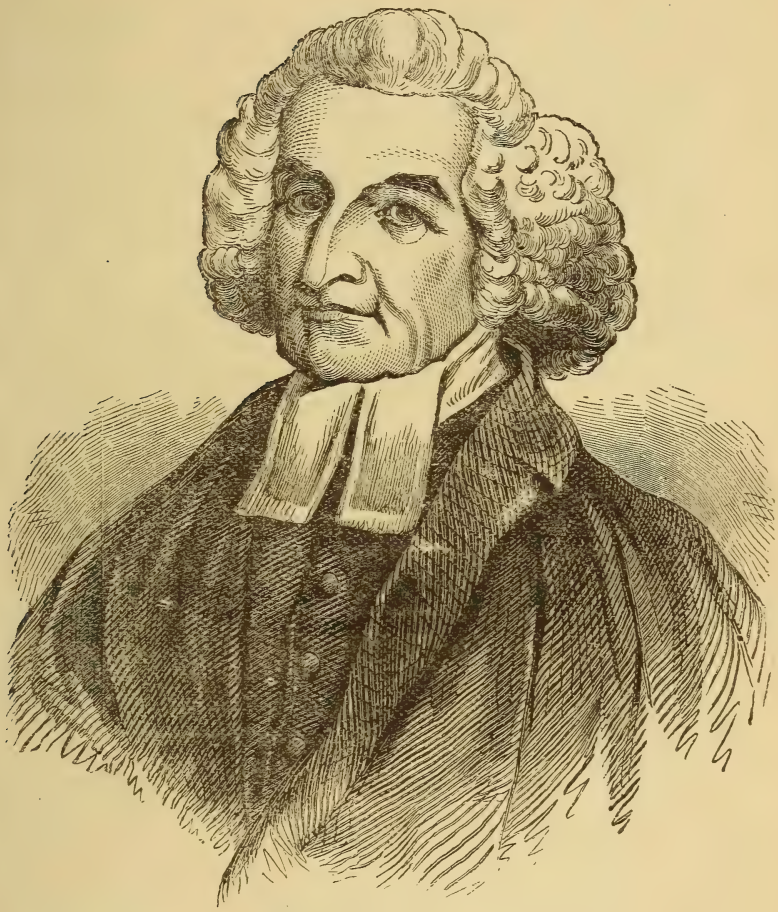
ADAM'S TEMPLE.

father of modern Congregationalism. He and his congregation were compelled to flee to Holland, and to found a church at Leyden. In the year 1617 Mr. Robinson and his church began to think of a removal to America; and, although he did not accompany the emigrants, it should not be forgotten that to him and his church we owe the rise of Congregational principles in New England.

With all the persecutions which Congregationalists endured, they continued to increase in England, and they might have enjoyed a period of quiet had it not been for the determined opposition of the Presbyterians. The Westminster Assembly was held, in which a few Congregationalists with resolute determination maintained that Christianity was a question between God and man, with which no human power dare intermeddle; that regenerated men in church fellowship should be left unfettered, and that each church should manage its own ecclesiastical affairs.

During the Commonwealth, Congregationalism stood on higher ground. Cromwell nominated some of their principal men as chaplains, and placed others in leading positions in the universities. Among them were John Owen, Thomas Goodwin, Gale, Howe, Charnock, Bridge, Nye, Caryl, and Greenhill.

The rise of Congregationalists in Scotland may be traced principally to John Glas, minister of the Church of Scotland, in the parish of Tealing, near Dundee, who formed a church there in 1725. Congregational doctrines being new in Scotland, Mr. Glas was constrained to preach them, and his doing so elicited the most determined opposition. It was not till a considerable time had elapsed that his friends comprehended his sentiments, and longer still before they were adopted. When satisfied that some of his parishioners were of one mind with himself, he began to separate them from the multitude, and so to form a little society in his own parish, which soon increased, and several from distant parishes joined it. At a meeting held July 13th they agreed to join together in the Christian profession, to follow Christ the Lord, as the *righteousness* of his people, and to walk together in brotherly love, and in the duties of it, in subjection to Mr. Glas, as their overseer in the Lord. At this meeting, too, it was agreed to observe the ordinance of the Lord's Supper once every month. At their next meeting, held on the 12th of August, the law regarding private offences, in the eighteenth chapter of Matthew, was laid before them, and they



Rev. Ezra Stiles, D.D.

professed subjection to it. On the 9th of December it was agreed that at all their public meetings there should be a collection made for their own poor, and for such of the professors of Christ's name in other places as were in straits; and, at a subsequent meeting, they enjoined the brethren who were nearest each other to form themselves into societies, and to have a meeting weekly for prayer and brotherly exhortations.

After the various requisite steps had been taken, Mr. Glas was de-



EDWARDS CHURCH, NORTHAMPTON.

posed from the ministry, by the synod, on the 15th October, 1728. But notwithstanding many discouraging attempts, churches were soon formed in various towns throughout Scotland.

The Congregationalists, forming the Congregational Union of Scotland, trace their immediate origin to the missionary enterprises of Robert aud James Haldane, in 1798 and subsequent years. Surrounded by a band of faithful and devoted men, these gentlemen were intent only on preaching the gospel. Originally, they had no idea of forming churches, but when God blessed their labors, their converts, by a sort of spiritual instinct, drew towards each other. On every side



Rev. Richard Mather.

they were assailed by torrents of invective. The Church was in arms against them, and they sighed for a polity, not cramped by rigid law, in which all the talent amongst them might, at once be engaged in the cause of Christ. Places of worship called "Meeting-Houses, or Tabernacles," were accordingly built in several of the large towns, in which churches were formed. The good work of the Lord went on; and had it not been for separations which occurred in consequence of the baptismal controversy, the number of churches would have been greater than it is.

The church of John Robinson at Leyden has already been noticed. The principles which he there established are the same in substance as still prevail in New England. The younger members of his church were the first settlers of New England, where they landed in 1620. The Pilgrims had been harassed by prelacy on one side, and indepen-



Rev. Increase Mather, D.D.

dency on the other, and strove to avoid the evils of both. The doctrinal articles of the Congregational churches in New England, if we except the Unitarians, have been in general those of Calvin, modified to some extent by the views of Hopkins, Emmons, and other writers. Still they admit to their communion and fellowship all those churches which require evidence of Christian character as essential to church membership. The Westminster and Savoy Confessions of Faith, and the Thirty-nine Articles of the Church of England, have been repeat-



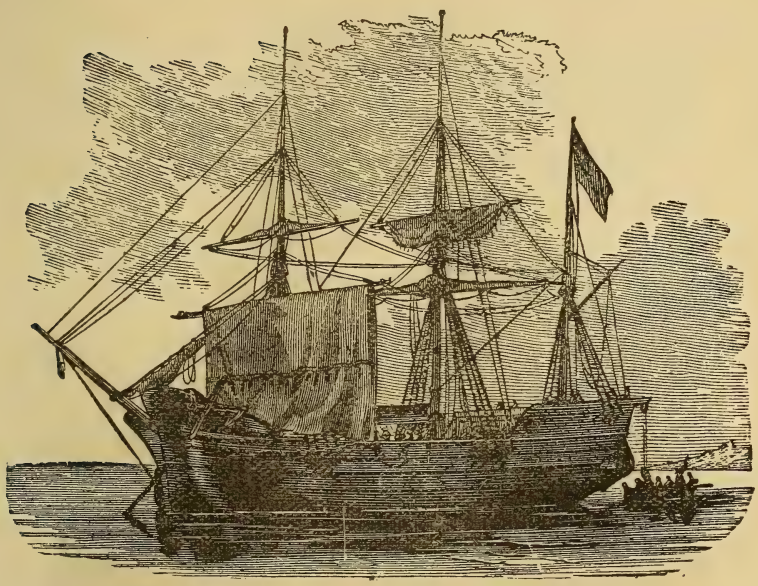
Rev. Cotton Mather, D.D.

edly approved by synods and councils in New England, as in general agreeable to the Word of God; but the Bible is the only standard by which to test heresy. The churches are not bound by any one creed; but each church makes its own, and alters it at pleasure. Other churches can admonish, and if they see fit, withdraw fellowship where any of the essential doctrines of the gospel have been renounced. All that synods and councils have done has been to set forth the prevailing belief of the churches at the time when they were held. Synods in New England are those larger bodies of delegates of the churches which assemble for making platforms or other matters of general interest.



EDWARD RAWSON, SECRETARY OF MASSACHUSETTS, A.D. 1650–86.

The synod of Newtown, in 1637, condemned eighty-two erroneous opinions which had been disseminated in New England. Councils are smaller bodies, and act on objects of less interest. Consociations, such as exist in Connecticut, are standing councils. There is in each county one or more of these bodies, composed of the ministers and lay delegates of such churches as see fit to unite for the objects proposed. In cases of great importance two or three adjoining consociations may unite and act together, or a temporary council, without regard to local limits, may be called for the occasion. A majority of the ministers, and enough



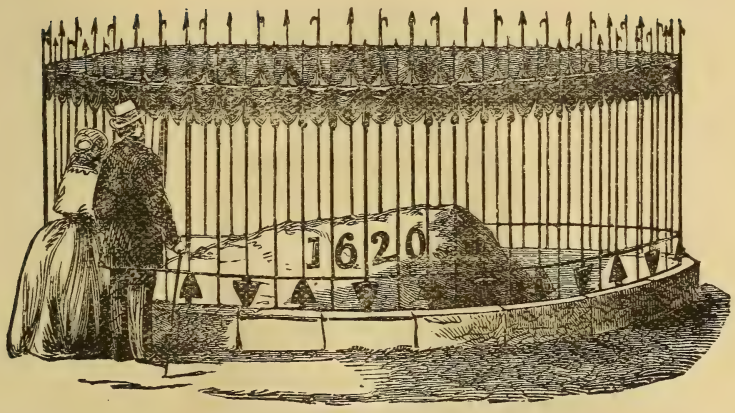
THE MAYFLOWER—FROM A MODEL IN PILGRIM HALL.

of the lay delegates to make a majority of the whole council, is necessary in order to a valid decision. Most of the Congregational churches in Connecticut are consociated. So also are those in Rhode Island, and some in Vermont and in the State of New York. Associations are composed of ministers only, who meet for their own benefit, and to consult for the good of the churches. They examine and license candidates for the ministry, but have no power of making laws for the churches. Associations have been held from the first settlement of New England, and as early as 1690 had spread throughout the country. New Hampshire, Massachusetts, and Connecticut, have State or general associations, and Vermont a general convention, composed of delegates from the district associations. In Massachusetts, some of the minor associations are not connected with the general association. In the State of Maine, and in the eastern part of Massachusetts, conferences of churches exist. This organization was commenced in Maine soon after the separation of that State from Massachusetts, in 1820. Conferences are composed of the pastors and one or more delegates from



Rev. Jonathan Edwards, D.D.

the churches within a convenient district, meeting at stated times, to promote a mutual acquaintance with the state of the churches represented, and consult and adopt measures for the promotion of their prosperity, having no legislative or judicial power. In Maine the district conferences are united, by a clerical and lay representation, in a general conference, meeting annually, and corresponding in its design and methods of proceeding to the general associations of New Hampshire, Massachusetts, and Connecticut, and the general convention of Vermont. In the year 1791 a plan was adopted by the general assembly of the Presbyterian Church and the general association of Connecticut,



PLYMOUTH ROCK.

by which Presbyterians and Congregationalists, in the new settlements of Western States, were effectually amalgamated. This plan places the two classes on equal terms in union churches, securing to each a mode of discipline corresponding to their principles, and gives to the members of the standing committee of Congregational churches the same standing and powers in presbyteries and synods as belong to the ruling elders of the Presbyterians. The Cambridge Platform of 1648 was in force throughout New England, until it was superseded in Connecticut by the Saybrook Platform, in 1708. They both contain the confessions of faith, and the rules of order and discipline, of the churches of New England, and also sanction and approve of the Westminster and Savoy Confessions of Faith. If we except Connecticut, there is throughout New England much practical neglect of some of the fundamental principles laid down in these formulas. In Massachusetts a large number of churches have become Unitarian, while in the other New England States there are but few ministers of that class. This change in Massachusetts has been mainly attributed to the operation of what is called "the half-way covenant," and to the neglect of congregational usage, as to watching over and disciplining churches. Owing to the fact that in early times church membership was necessary in order to become a voter, or eligible to office, there was a strong desire on the part of men not pious to enter the church.



MRS. HARRIET NEWELL.



REV. HEMAN HUMPHREY, D.D.

Hence an act was passed by the synod of Boston, in 1663, which recognized all baptized persons as members of the church, and their children were entitled to baptism. Still they made no profession of their faith in Christ, and did not partake of the Lord's Supper. This is what is called a "half-way covenant." Efforts were made at an early period, by Eliot and others, to Christianize the Indians, and in 1790 there were in New England thirty Indian churches under the pastoral care of the same number of Indian preachers. Licentiates are those who have received a commission to preach, but have not been ordained or set apart by the imposition of hands and other ceremonies. Evangelists are those who have been ordained, and hence have power to administer the sacraments, but are not put over any particular church.

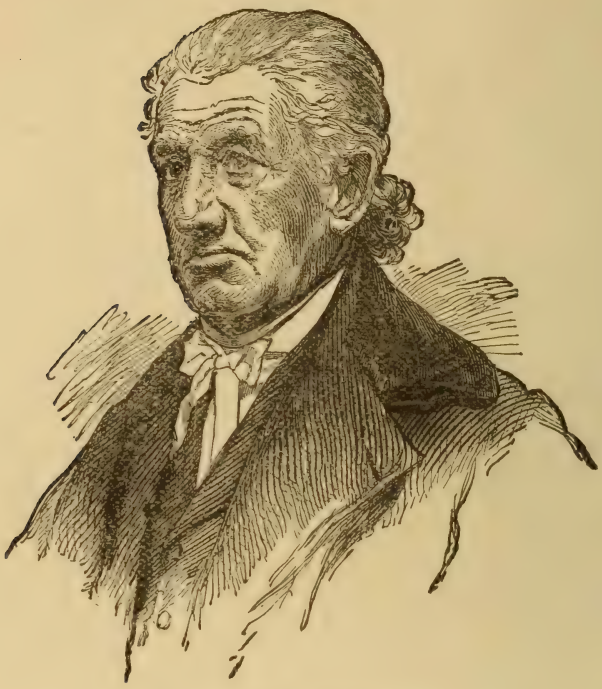


CHIEF-JUSTICE SAMUEL SEWALL.



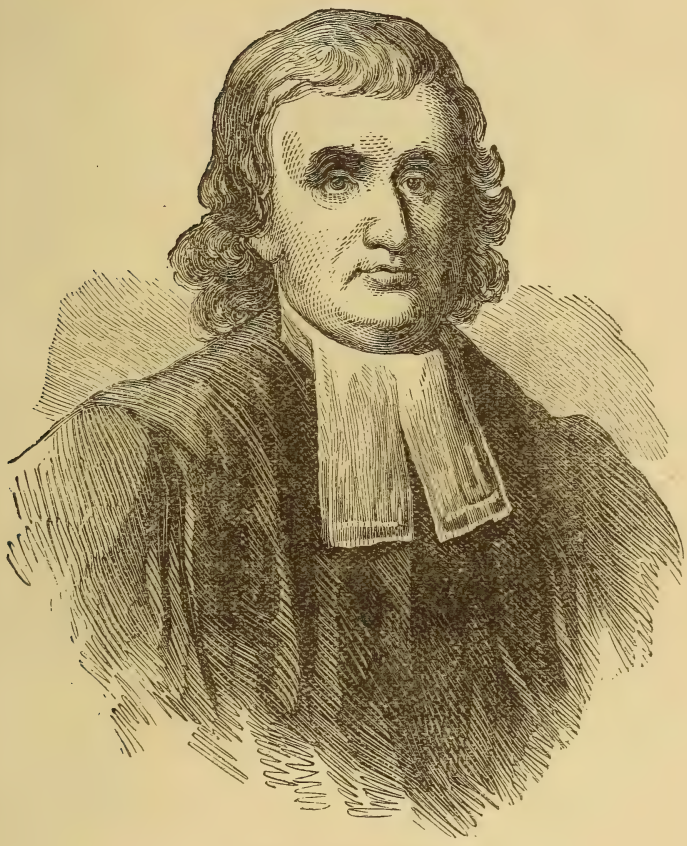
Miss Hannah Adams.

Missionaries to the heathen, and those who go as pastors to remote and isolated churches, are ordained before they are sent forth. Ministers who have been previously ordained are *installed* when they are placed over a church. In this ceremony there is no imposition of hands. Churches are by law corporate bodies; and in the call of a minister to become their pastor, they act separately from and generally prior to the society or parish, which embraces both the church and those who worship with them. The call of the church, however, is not valid unless the parish assents to it. The contract of settlement is made wholly between the parish and minister, and is obligatory on them only. In the dismission of a minister the church is expected to call a council for



Rev. Lyman Beecher, D.D.

that purpose; and by the dissolution of his connection with the church his connection with the parish ceases also. If the church refuse to call a council, and the parish are dissatisfied, they can vote not to pay the minister, when he can bring his claims before a court of justice, who may decide whether he has been guilty of such immorality or neglect of pastoral duties as to amount to a violation of the contract. In commencing and carrying forward the various benevolent operations of the present day, the Congregationalists of New England have had a leading and prominent agency. The most distinguished writers among the Congregational divines of New England are John Cotton, Increase and Cotton Mather, Thomas Hooker, the two Edwardses, father and son—the former President of Princeton, and the latter of Union College; Hopkins, Trumbull, Bellamy, Smalley, and Dwight.



JOHN WINTHROP, LL.D., F.R.S.

To these might be added a list of living authors who are exerting a great and important influence on the theology and morals of this and other nations.

CONFUCIANS.—See SCHOOLS OF THOUGHT.

COPTIC CHURCH.—See under EASTERN CHURCH.

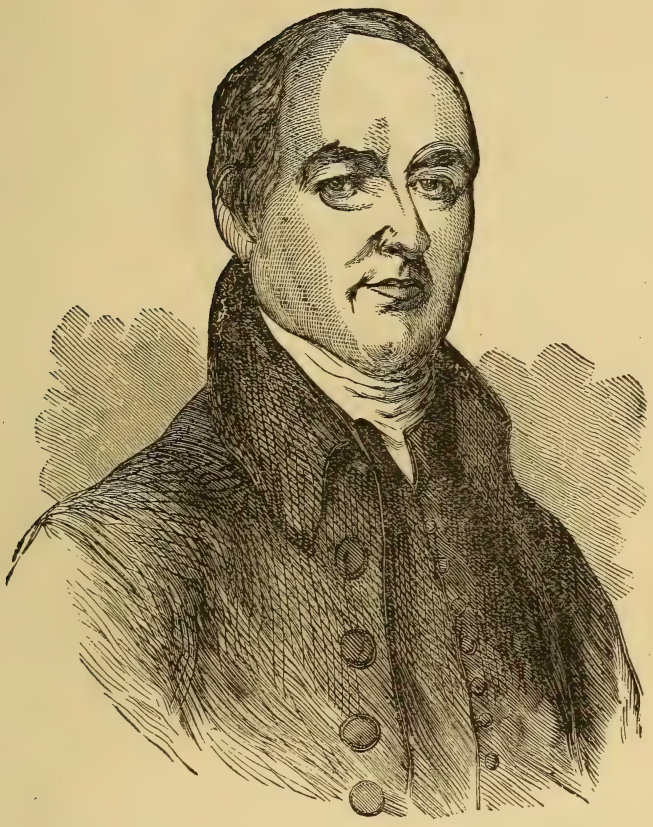
COVENANTERS.—See under PRESBYTERIAN CHURCH.



Rev. Samuel Hopkins, D.D. (Congregational Church).

CULDEES.

The Culdees were members of a very ancient Christian fraternity, whose principal seat was the island of Iona, or Icolumkil, one of the western islands of Scotland, but whose laborious evangelizing labors were extended over considerable portions of Scotland, England, Wales, and Ireland, and in whose constitution we discover a simplicity of views and habits which necessarily leads us to associate them with the men of more primitive times. They held no fellowship with the Church of Rome, and for many centuries maintained their ground against the attempted encroachments of that See.



Rev. Timothy Dwight, D.D. (Congregational Church).

CUMBERLAND PRESBYTERIANS. — See under Presbyterian Church.

DALEITES.

The followers of David Dale, a very industrious manufacturer, a most benevolent Christian, and the humble pastor of an Independent congregation at Glasgow. At first he formed a connection with the *Glassites*, in many of whose opinions he concurred, but was disgusted

by their narrow and worldly spirit; he therefore separated from them, chiefly on the ground of preferring practical to speculative religion, and Christian charity to severity of church discipline. As he grew rich by industry, he devoted all his property to doing good, and ranks high among the philanthropists of his age.

The Daleites now form the second class of Independents in Scotland, the Glassites being the first; and since the death of Mr. Dale they have formed a connection with the Inghamites.

DANCERS.

A SECT which sprang up about 1373 in Flanders. It was their custom all of a sudden to fall to dancing, and, holding each other's hands, to continue thereat till, being suffocated with the extraordinary violence, they fell down breathless together. During these intervals of vehement agitation they pretended they were favored with wonderful visions. Like the Whippers, they roved from place to place, begging their victuals, holding their secret assemblies, and treating the priesthood and worship of the church with the utmost contempt. Thus we find, as Dr. Haweis observes, that the French Convulsionists and the Welsh Jumpers have had predecessors of the same stamp.

DAVIDISTS.

THE followers of David George, a wretched fanatic of Delft, who in 1525 proclaimed himself the Messiah, denying angels and a judgment, rejecting marriage, laughing at sin, scorning all self-denial, and even ordinary decency. Escaping from Delft, he fled to Friesland, and thence to Basle, where he changed his name into John Bruck, and died in 1556. The magistrates of Basle, coming to the knowledge of his doctrines, ordered his corpse, three years after his death, to be dug up and burned.

DISCIPLES OF CHRIST.—See CHURCH OF CHRIST.

DOCETÆ.—See GNOSTICS.

DORRELLITES.

A STRANGE sect founded during the last century by a person named Dorrell, at Leyden, in Massachusetts, and holding a species of extravagant spiritualism, as, that Christ died and never arose; that there is no resurrection of the body; that Christ is a Spirit; that the substance of revelation is God, in the soul of which revelation the Bible is only a type; that prayer and worship are unnecessary; and that there is no future judgment.

DUNKERS.—See under BAPTIST CHURCH.

DUTCH REFORMED CHURCH, or REFORMED CHURCH IN AMERICA.—See under REFORMED CHURCHES.

EASTERN CHURCH.

UNDER this general designation may be included the Greek Church proper, the Russo-Greek Church, the Armenian, the Abyssinian and the Coptic Churches, the Jacobites and the Nestorians and minor Christian bodies that have sprung from and in the main agree with the Greek Church. They all deny the claims of the Papal Church, and are much alike in most of their tenets, and in their church government and ceremonies. The Eastern Church comprehends the Christians of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia and Palestine, which are all under the jurisdiction of the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. To this must be added the whole of the vast Russian empire in Europe, a great part of Siberia in Asia, Astracan and Georgia; and thus it appears that the Eastern Church occupies a larger extent of territory than its Western rival of Rome.

The Eastern Church is considered by the Roman Church as having unlawfully separated herself from the communion, and, as it is claimed, from the jurisdiction of the Pope in the ninth century. Pope Nicholas assumed to interfere with the deposition of one Patriarch (Ignatius) and



CONGREGATIONAL CHURCH, BETHLEHEM, CONN., IN 1766.

the appointment of another (Photius), and excommunicated the latter. The Emperor Michael III. was highly indignant at this proceeding, and a wide breach between the two Churches was thus created, which was temporarily smoothed over in the reign of Basil, who succeeded Michael; but was never closed. A feeling of profound distrust of the orthodoxy of the Latin Church took possession of the Greeks. The lofty claims of the Papacy, based upon the false decretals, and its assumption of jurisdiction over Bulgaria, increased the alienation of the two Churches. The little communication which took place between them after these events was of a hostile character. At length Michael Celalarius, Patriarch of Constantinople, renewed open warfare by his letter to John, Bishop of Trani, in Apulia (1058), filled with invectives against the errors of the Latin Church. The Emperor Constantine Monamachus used every means in his power to prevent an entire rupture. He succeeded in persuading Leo IX. to enter into the preliminaries of a reconciliation. But the extravagant demands of the Roman Legates and the bitterness of the writings of the Greeks against the Roman doctrines and practices and claims, prevented all adjustment of the dispute. The Patriarch Michael, supported by his clergy and people, remained immovably opposed to a reconciliation; and the Roman Legates, at their departure from Constantinople (1054), deposited upon the altar of St. Sophia an act of excommunication against him. This was answered by an anathema of the

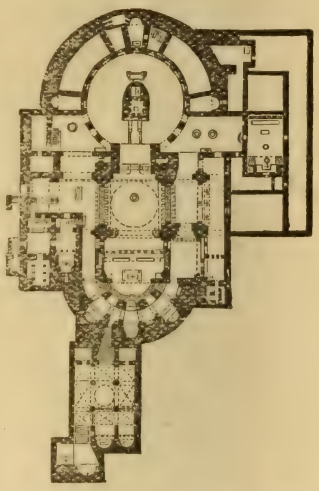


MOUNTAIN REGION OF ARMENIA.

Pope and Legates by the Patriarch. The other Oriental Patriarchs joined with the Constantinopolitan, and thus the East separated from the West forever.

As already intimated, the Eastern Church disowns the authority of the Pope of Rome, and denies that the Roman is the true Catholic and Mother Church of Christendom; indeed, the Greeks designate their Church "The Catholic and Apostolic Church."

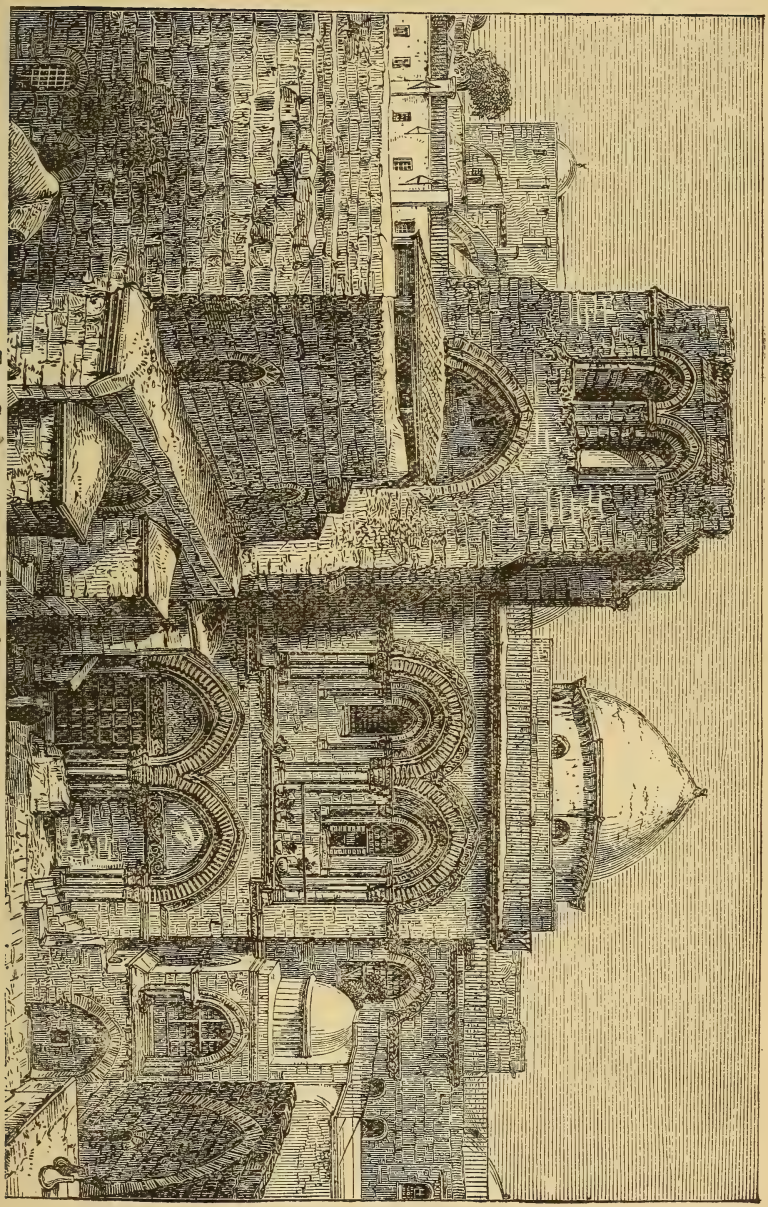
ABYSSINIAN CHURCH.—That section of the Eastern Church established in Abyssinia, the country denominated by the ancients Ethiopia. The conversion of the Abyssinians to the Christian faith is ascribed to Frumentius, who visited that country about the year 333. The Abyssinian Church is governed by a bishop or metropolitan, styled abuna, who is appointed by the Coptic Patriarch of Alexandria, residing at Cairo; his principal employment is the ordination of priests, deacons, aud monks. Next in dignity is the komos, or hegumenos, a kind of arch-presbyter, who has the inferior priests and deacons, with the secular affairs of the parish, under his inspection. The deacons occupy the lowest rank of priesthood. They have canons also, and monks. The debtarahs, a set of chanters who assist in the musical parts of the service, are held in higher estimation even than the komos, though the latter be superior in rank. The emperor alone takes cognizance of all ecclesiastical causes, except a few smaller ones reserved to the judges; and confers all benefices, except that of abuna.



GROUND PLAN OF THE CHURCH OF THE HOLY SEPULCHRE.

A. Principal entrance. B. Chapel of the Angel. C. The Holy Sepulchre. D. The Greek Chapel or "the centre of the Earth." E. The Latin Chapel.

The monks have not, properly speaking, any convents, but inhabit separate houses erected around their church. Their ignorance is extreme. The churches are very numerous, owing to the prevalence of an opinion among the great, that whoever leaves a fund to build a



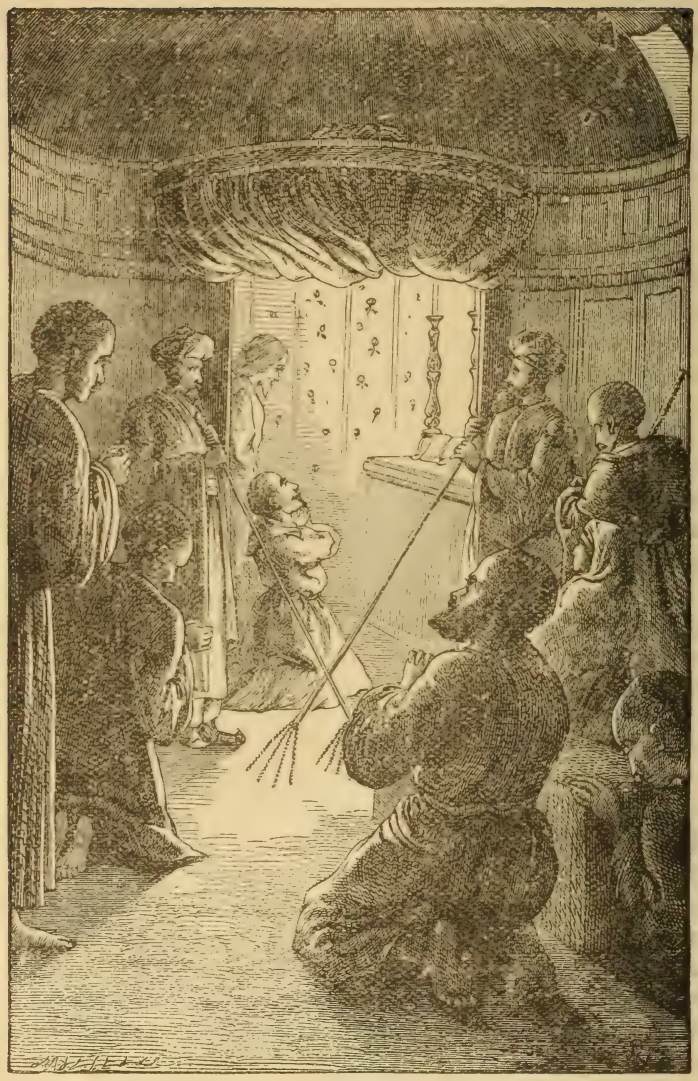
THE CHURCH OF THE HOLY SEPULCHRE, JERUSALEM.

church, or has erected one during his life, makes a sufficient atonement for all his sins. They are usually erected on eminences in the vicinity of running water, for the purpose of affording facilities to the purifications and ablutions which they practice according to the Levitical law. The churches are surrounded with rows of Virginia cedar, and being circular, with conical summits and thatched roofs, and encompassed on the outside with pillars of cedar, to which the roof, projecting eight feet beyond the wall, is fixed, furnish an agreeable walk in the hot or rainy season, and diversify the scenery. The internal partition and arrangement of the church is that prescribed by the Mosaic law; and many of the ceremonies and observances in their mode of worship are obviously derived from the ceremonial rites of the Jewish religion.

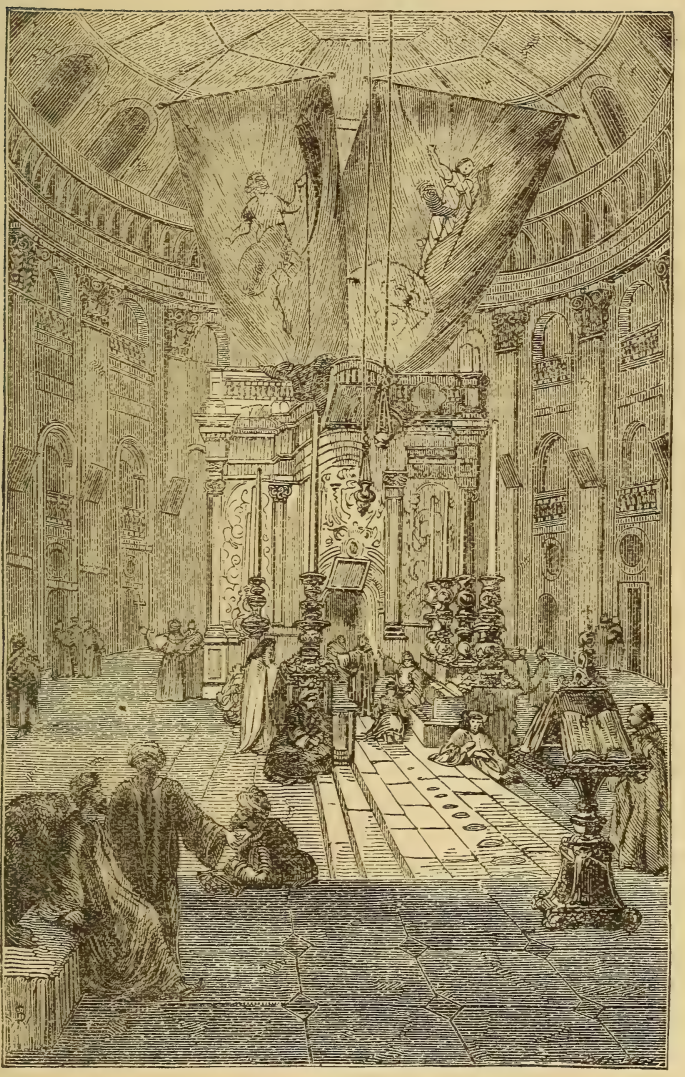
The religion of Abyssinia is, in reality, a strange compound of Judaism, Christianity, and superstition. Judaism appears to predominate. They practice circumcision; they observe both Saturday and Sunday as Sabbaths; they eat no meats prohibited by the law of Moses; women are obliged to the legal purifications; and brothers marry their brothers' wives. Their festivals and saints are numberless. One of their saints' days is consecrated to Balaam's ass; another to Pilate and his wife, because Pilate washed his hands before he pronounced sentence on Christ, and his wife desired him to have nothing to do with the blood of that just person. They have four seasons of Lent; the great Lent is observed with so much severity that many abstain even from fish, because St. Paul says there is one kind of flesh of beasts, and another of fishes, etc. They at least equal the Church of Rome in miracles and legends of saints. Prayers for the dead are common, and invocations of saints and angels; and such is their veneration for the Virgin that they charged the Jesuits with deficiency in this respect. While images in painting decorate their churches, and excite their reverential regard, they at the same time abhor all images in relievo, except the cross. They maintain that the soul of man is not created, because, say they, God finished all his works on the sixth day. They admit the apocryphal books, and the canons of the Apostles, as well as the apostolic constitutions, to be genuine; but Solomon's Song they consider merely as a love poem in honor of Pharaoh's daughter. It is uncertain whether they believe in the doctrine of transubstantiation. Attempts have been recently made to found evangelical missions in Abyssinia.

ARMENIAN CHURCH.—In the most ancient times the Armenians seem to have worshipted the same idols as the Persians. In the third century S. Savorich, or Gregory, is said to have converted Tiridates, King of Armenia, by his preaching and miracles. In the following century, Miesrob caused the Scriptures to be translated from the Greek. It is much to be lamented that the ignorance and superstition of the Armenian clergy led them subsequently to allow it to be interpolated from the Syriac and Vulgate versions. As literature has lately been more cultivated than formerly by the Armenians themselves, and their language has been successfully studied by some able men in France and Italy, it may be hoped that the original unadulterated text may yet be recovered. The Armenians are generally considered as Monophysites, or those who confound the two natures in Christ. They baptize by immersion, delight in pictures of saints and martyrs, and administer the cup to the laity. They believe in an intermediate state, but not in purgatory; and they pay the same superstitious regard to the pictures of the saints as the other Christians of the East. They keep many and rigid fasts, and some festivals. Christmas they celebrate on the 6th of January. Their church government is episcopal, and their clergy are subject to the patriarch, who resides at the great monastery of Echmiyadzin, about ten miles distant from Erivan. That place is also called Uch Kilisèh, and may be considered as the head-quarters of the religion and literature of Armenia.

CHRISTIANS OF ST. THOMAS are a body who are scattered along the Malabar coast of India. Christians of this name have been described also in Arabia in the sixth century, but the name is now confined to those professors of the Christian faith who lived in Malabar. When the Portuguese navigators first reached that coast, these people represented themselves to be the descendants of the disciples of St. Thomas, who is reported to have carried the Gospel into India. On the other hand, they have been declared to be a section of the Nestorian body that had gone eastward and southerly to an Indian home. It would appear that in the sixth century they were connected with the churches of Persia and with the Nestorians of Western Asia. They received a Metropolitan about the beginning of the ninth century, and they became so numerous as to form a small state. The contention of the Mohammedan rulers involved them in trouble that reduced their



ENTRANCE TO THE CHAPEL OF THE ANGEL, IN THE CHURCH OF THE HOLY SEPULCHRE.

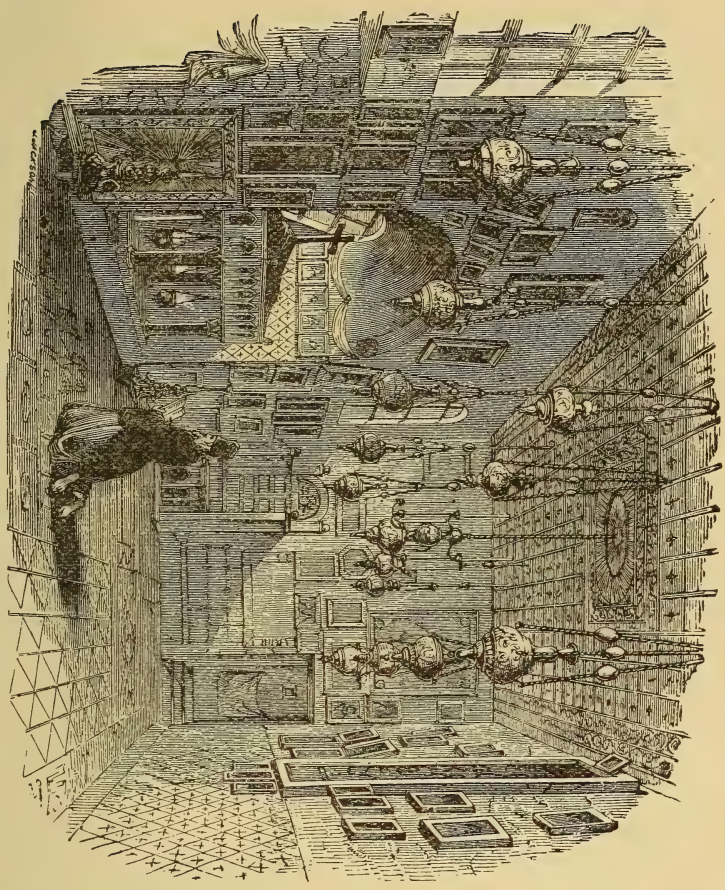


INTERIOR OF THE CHAPEL OF THE ANGEL.

numbers. In the twelfth century they sent to Constantinople and Rome for ordained Bishops, and a similar effort was made in the fifteenth century. They gradually declined; and when the Portuguese landed, they sought the protection of these foreigners. Jesuits soon began to operate among them, and for a time they agreed to submit to the Pope. In 1653 a large body broke off from this agreement, and they became independent. In the Lord's Supper their form is more Protestant than Romish. The cross alone is admitted into their churches, in which the Syriac language is used. Their priests marry, and they maintain the old *agapæ* or love feasts. They are under the protection of the British government, and secured in the management of their own affairs.

COPTIC CHURCH.—This is the Monophysite Church in Egypt. Its head is styled the Patriarch of Alexandria, though he resides at Cairo. It has a bishop or titular patriarch of Jerusalem, who also lives at Cairo, visiting Jerusalem at Easter. The Copts have a convent at Jerusalem, and a chapel within the church of the holy sepulchre. The history of the Coptic Church may be very briefly stated.

In the fifth century, Eutyches taught that the two natures, human and divine, in the person of Christ, were so blended as to become one nature, the human being absorbed in the divine. He raised a formidable party, and amongst his followers was Dioscorus, patriarch of Alexandria. By his influence Eutyches escaped condemnation at the General Council of Ephesus, A.D. 449; but by a decree of the Fourth General Council of Ephesus, A.D. 457, both Eutyches and Dioscorus were condemned; and, in consequence, the latter was banished from his see. But his friends in Egypt were powerful enough to prevail ultimately against the decision of the orthodox party. A Eutychian, or Monophysite, Church was established in Egypt, which, under the title of the Coptic Church, continues to the present time. Probably no section of the Christian Church is reduced to a lower state of degradation, ignorance, and poverty. Besides the patriarchs there are twelve bishops, and a great number of archpriests, priests, and deacons; but it frequently happens that neither the priest nor any of his congregation can read, and the conduct of the former is often such as to entitle him to no respect. The churches contain no images; but they are decorated with gaudy pictures of the saints, before which the people prostrate themselves. They maintain the doctrine of the transmutation of the



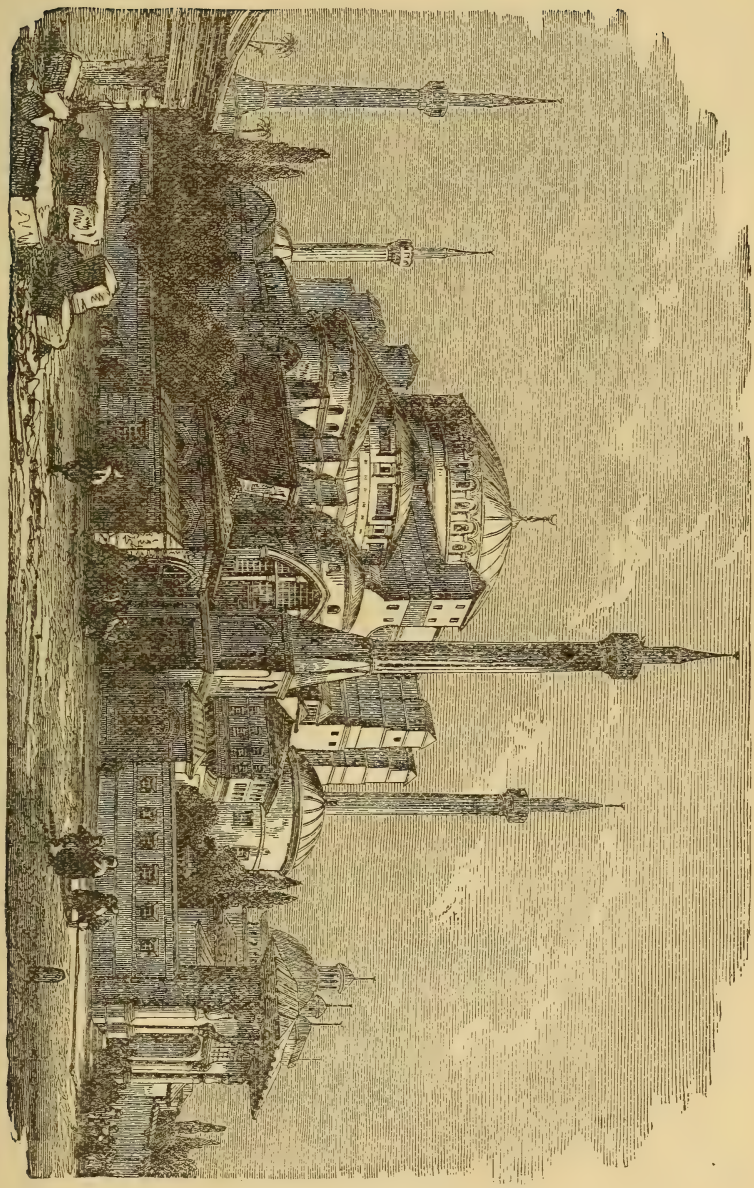
CHRISTIAN CHAPEL ON THE SUPPOSED SITE OF THE BURNING BUSH.

elements into the real body and blood of Christ; and offer prayers for the dead. The invocation of the Virgin is commonly practiced. The Coptic language has long fallen into disuse, and is now understood by few; but the services of religion are still conducted in it, with occasional explanations of some parts of the service in Arabic, now the spoken language of the country.

The Coptic Christians have long suffered great oppressions from the Mohammedan rulers of Egypt, and bear the mark of a degraded race. The men are obliged to wear a colored turban to distinguish them from the Moslems, and the women are concealed with a veil.

It was in Egypt that, in the early ages of Christianity, the monkish system was practiced in its severest forms; and the same disposition still exists. Monastic seclusion is common amongst the Coptic Christians, and great austerity is practiced. The number of their convents exceeds that of their churches; but the monks are profoundly ignorant, and their chief virtue is the hospitality they cheerfully extend to travelers. Manuscripts of great value have been discovered in some of these refuges, and no doubt many more exist, and will one day, we trust, reward the diligence of enterprising travelers.

GREEK CHURCH.—At the head of this Church is the Patriarch of Constantinople. The other Patriarchs are those of Jerusalem, Antioch and Alexandria. Each of these Patriarchs has under his jurisdiction Metropolitans, Archbishops, Bishops, Archimandrites (or heads of the monasteries) and the lower Clergy. As to distinctive views and practices of the Greek Church, the following brief remarks cover all that require notice: They do not baptize their children unitl they are three years of age, and sometimes even until they have reached the age of fifteen or eighteen years. They administer the Eucharist in both kinds, and give it to children immediately after their baptism. Baptism is performed by trine immersion. They grant no indulgences, nor do they lay claim to the infallibility of the Church. They reject the doctrine of purgatory, but pray God to have mercy upon the departed at the day of judgment. They do not regard confirmation, matrimony and extreme unction as sacraments. They deny that auricular confession (which they practice) is of divine obligation, and they retain the worship of the saints, regarding them as intercessors with God. They do not worship the Eucharist. Their most distinctive peculiarities, those which have been the subjects of keenest controversy between them and the Latin Church, are the doctrine of the procession of the Holy Ghost from the Father only, and the use of leavened bread in the sacrament. They admit no images in marble, but do not object to images in silver and copper, or to paintings, in their churches. They approve the marriage of their priests before ordination, but never after, and their Patriarchs and Bishops are always chosen from the unmarried clergy, and most frequently from the monks. It is a question whether they believe in the doctrine of transubstantiation; but their practical teaching upon the subject is such as to make it difficult to see any difference between them and the Church of Rome in this respect.



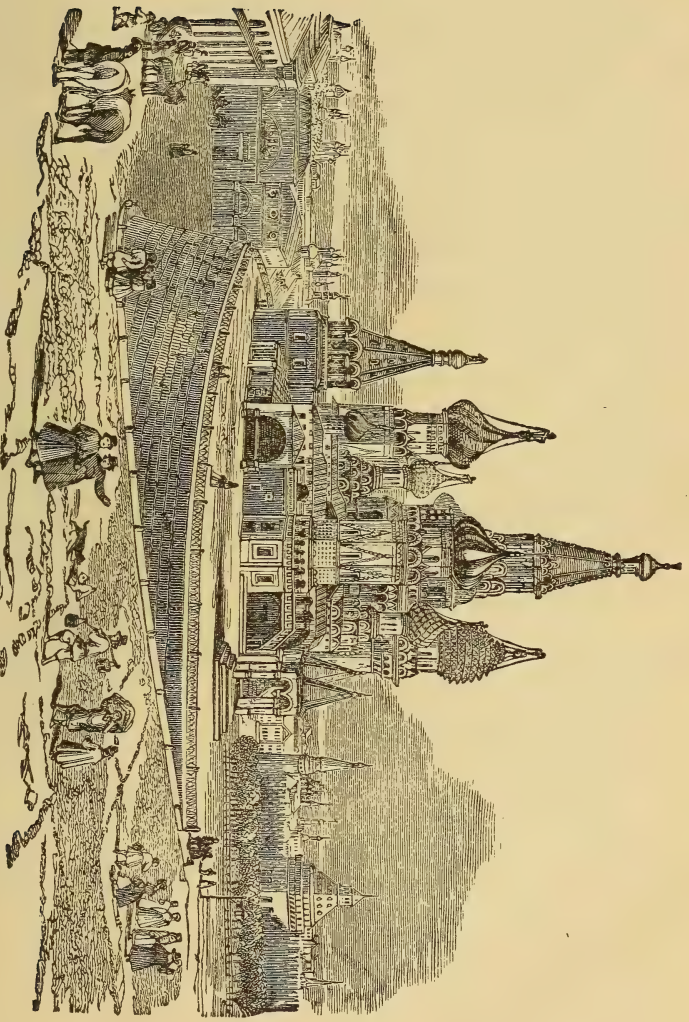
CHURCH OF ST. SOPHIA, CONSTANTINOPLE.

Since the Greeks have become, in so many countries, subject to the Turkish yoke, they have sunken into a condition of great ignorance, and exhibit but few evidences of spiritual life.

The Patriarch of Constantinople is elected by the neighboring Metropolitans and Bishops, and must receive his confirmation from the Sultan. He is compelled to pay for or purchase the dignity of Patriarch from the Sultan at a very high price, as are also the other Patriarchs; and consequently these offices are frequently bestowed, not upon the most worthy, but upon the highest bidders. The next person in dignity to a Bishop is the Archimandrite, who is director of the convents within a diocese; then follow in order the Archpriest, the Priest, the Deacon, the Subdeacon, the Chaunter and the Reader.

The monastic life is held in the highest veneration in the Greek Church, and the austerities which are practiced by the Monks are carried in many cases to a great extreme. The merit assigned to fasting leads to a degree of abstinence in the warmer regions of the East which would be scarcely sufficient to sustain life in Western Europe. The two principal orders of Monks are styled the Grand and Angelical Habit, and the Lesser Habit. Those belonging to the former are persons of worth and distinction who desire to lead a higher religious life than that which is expected of the latter order. The Monks of the Lesser Habit lead less rigid lives, and enjoy more freedom from conventual rules than the higher order. There is a third order of Anchorites who live in little cells apart from convents, and attend their services only upon the higher festivals. The order of the Nuns is much less numerous than that of the Monks, but their rules are no less rigid. A high veneration is expressed toward Patriarchs, Bishops and Abbots by the Monks; and the violation of the minutest regulations of the convents is punished by extreme and degrading discipline.

JACOBITES, or MONOPHYSITES.—A branch of the Eastern Christians who have renounced the authority of the Greek Church, and differ from it in some points of doctrine and ceremonial. They take their first designation from Jacobus Baradeus, who resuscitated and reorganized the sect in the sixth century, when it had become nearly extinct; they receive their second title from the fact that they acknowledge but one nature, the Divine, in Christ, holding that the Human was merged in or absorbed by the Divine.

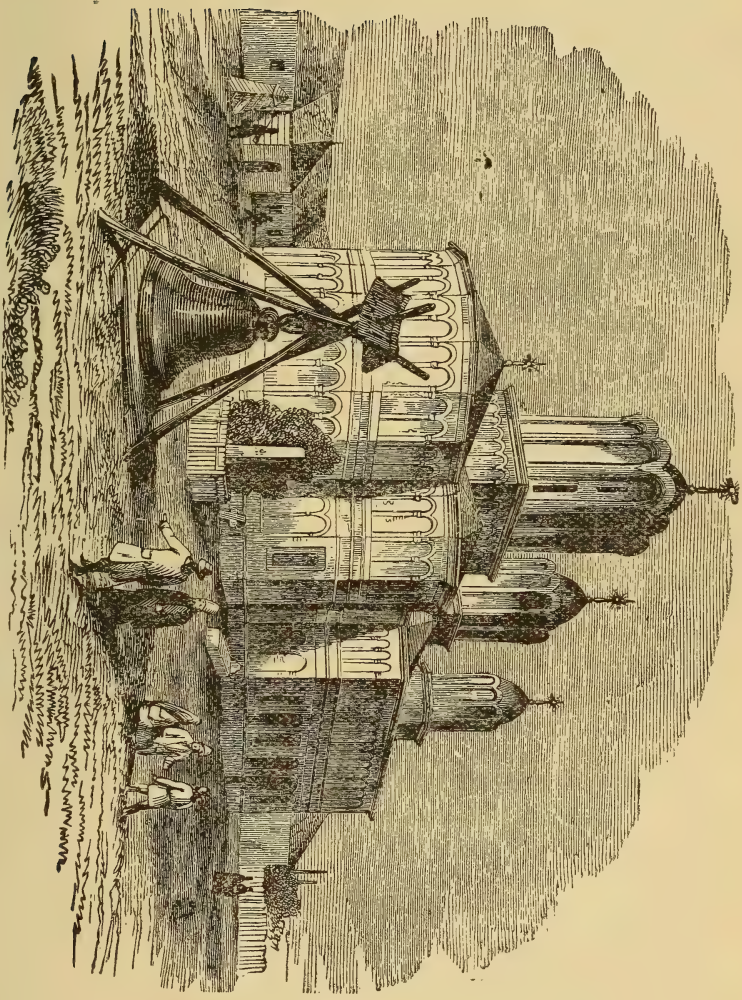


THE RUSSIAN PATRIARCHAL CHURCH, AT MOSCOW.

The head of the Asiatic Jacobites is the Patriarch of Antioch. He has an assistant, called Primate of the East, who resides in the monastery of St. Matthew, near the city of Mosul, in Mesopotamia. All the Jacobite Patriarchs assume the name of Ignatius. The African Monophysites, or Jacobites, are subject to the Patriarch of Alexandria, who usually resides at Cairo.

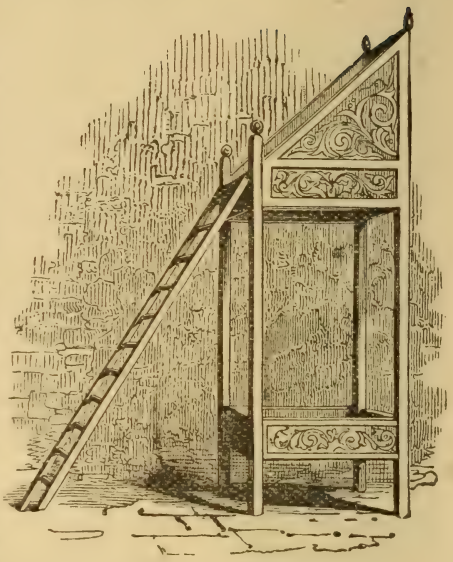
NESTORIANS.—This sect take their name from Nestorius, whose views they follow. Nestorius was bishop of Constantinople, and was distinguished by great learning and eloquence, and a remarkably independent spirit. His first dispute with the Roman Church arose from his protesting against calling Mary "the Mother of God," to which he objected as implying that she was the mother of the Divine Nature. Cyril and others raised against him the cry of heresy. As to the doctrine of the Trinity, it does not appear that Nestorius differed from his antagonists, admitting the coequality of the Divine Person; but he was charged with maintaining two distinct Persons, as well as Natures, in the mysterious character of Christ. This, however, he solemnly and constantly denied. But this doctrine was subsequently fully developed by many of his followers. It has ever been the practice of the Papal Church to accuse those who have refused to accept even its forms of expressing any doctrines as heretics, and to substantiate the accusation by putting its own construction upon what the accused might say or write in his own vindication.

In the earliest ages of Nestorianism the various branches of that numerous and powerful sect were under the spiritual jurisdiction of the "Catholic Patriarch of Babylon"—a vague appellation which has been successively applied to the sees of Seleucia, Ctesiphon and Bagdad—but who now resides at Mosul. In the sixteenth century the Nestorians were divided into two sects; for in 1551 a warm dispute arose among them about the creation of a new Patriarch, Simeon Barmanas, or Barmana, being proposed by one party, and Sulaka, otherwise named Sidd, earnestly desired by the other; when the latter, to support his pretensions the more effectually, repaired to Rome, and was consecrated patriarch in 1553 by Pope Julius III., whose jurisdiction he had acknowledged, and to whose commands he had promised unlimited submission and obedience. Upon this new Chaldæan Patriarch's return to his own country, Julius sent with him several persons skilled in the



Russo-Greek Church, at Bucharest, Wallachia.

Syriac language to assist him in establishing and extending the Papal empire among the Nestorians; and from that time the unhappy people have been divided into two factions. In 1555, Simeon Denha, Arch-bishop of Gelu, adopted the party of the fugitive Patriarch, who had embraced the communion of the Latin Church; and being afterward chosen Patriarch himself, he fixed his residence in the city of Van, or Ormus, in the mountainous parts of Persia, where his successors still continue, and all are distinguished by the name of Simeon; but they seem of late to have withdrawn themselves from their communion with the Church of Rome. The great Nestorian Pontiffs who form the opposite party have, since 1559, been distinguished by the general denomination of Elias, and reside constantly at Mosul. Their spiritual dominion is very extensive, taking in a great part of Asia, and comprehending within its circuit the Arabian Nestorians, as also the Christians of St. Thomas, who dwell along the coast of Malabar.



ORIENTAL PULPIT.

RUSSO-GREEK CHURCH.—The Greek Church in Russia adheres, in the main, to the doctrines and ceremonies of the same Church in other parts of the East, although it is independent of the Patriarch of Constantinople. Peter the Great made strenuous efforts to diminish the number of superstitious and puerile ceremonies which prevail in all the Greek Churches, and to elevate the character of the clergy; but his success was very limited. Since his reign the Czar has acquired an immense influence in the Church throughout his dominions, and is regarded as its head, and invested with a quasi-spiritual authority which secures to him reverence and obedience in spiritual things not much inferior to that which is rendered by the Romanists to the Pope.

EPISCOPAL CHURCH.

THE term "Episcopal" is popularly used to designate the established Church of England and the Protestant Episcopal Church of the United States; but that which it signifies, viz., a government of the Churches by Bishops, is equally applicable to the Roman Catholic and Greek and Oriental Churches, and it is, therefore, a term expressive of that polity which prevails in much the largest number of Churches in the world. A large number of the members of the Episcopal Church regard the threefold ministry of Bishops, Priests and Deacons as of Divine institution and permanent obligation; while by others it is considered as a very early form of Church Government, which is admirably adapted to preserve the truths of the Gospel and to secure a peaceful and well-regulated administration of the Churches.

CHURCH OF ENGLAND.—The history of this Church may be divided into distinct periods, each of which has a well-defined character.

1. The period which begins with the planting of the gospel in Britain and ends with the advent of Augustine, A.D. 596. There is little doubt that Christianity was carried by missionaries into England before the close of the second century. There is evidence of the existence of a British Church during the persecution of Diocletian, for the record of the faithfulness of the martyrs affords a testimony to the clearness and stability of the faith of those who then suffered. St. Alban of Verulam, Aaron and Julius are recorded among the number of those who then laid down their lives for Christ. Still farther, it is known that at the celebrated Council of Arles, A.D. 314, three British bishops attended, and their names are attached to the canons; so also at the Councils of Sardica, A.D. 347, and of Arminium, A.D. 359, the presence of British bishops attested the vigor of the Church and the interest felt by the people and ministry in the general affairs of Christendom, when insular bishops were at pains to travel to distant regions in behalf of the cause of God.

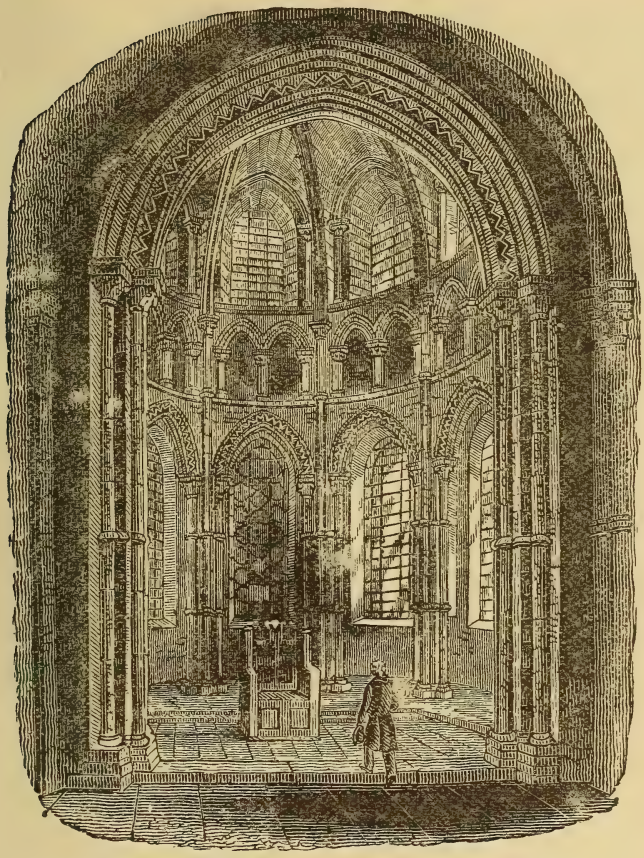
2. The Saxon invasion of Britain changed the condition of affairs altogether. Heathenism swept over the land and triumphed over the Christian Church. Columba and his Scottish missionaries had carried the gospel from Ireland to the isles and western districts of Scotland. While the Saxon barbarism had so widely affected Britain, Ireland had

been left with its Christian faith. The missionaries trained by Columba and his companions carried the gospel to the Picts in Scotland, and also into England, beginning in Northumberland and passing down through Durham toward the south. By the agency of these zealous but unambitious men much had been done to extend the Christian cause, and while the work was being prosecuted the British Church was independent of the supremacy and control of Rome.



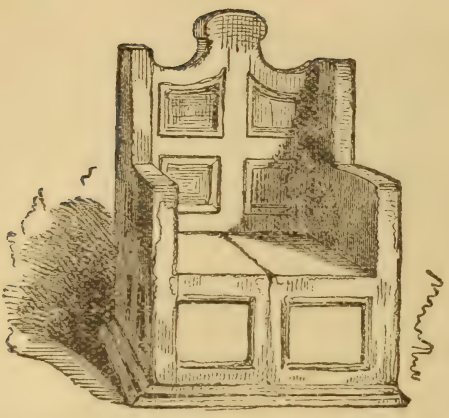
AUGUSTINE OF CANTERBURY.
From Portrait in the "Royal MSS."

3. When Gregory the Great formed the resolution of converting the English Saxons, he selected Augustine for the work, who landed in Kent, A.D. 596, and forthwith entered on his work with great zeal. With a keen discernment of the workings of the human mind, he saw that if the monarchs of the little petty kingdoms could be gained, the state of society was such that the body of the people could be easily induced to follow their temporal lords. Ethelbert, the king of Kent, was soon gained, the sovereigns of Essex and East Anglia also yielded, and so rapid was the progress of Augustine that it is averred that no less than ten thousand persons were received by him and his missionaries in the first year after they arrived. The order and forms of service introduced by these missionaries accorded with the system which then prevailed at Rome; but when the work of conversion advanced so far north as to bring the disciples of Augustine into contact with the men who, from Iona, had been planting churches through Northum-



CHAPEL, CANTERBURY.

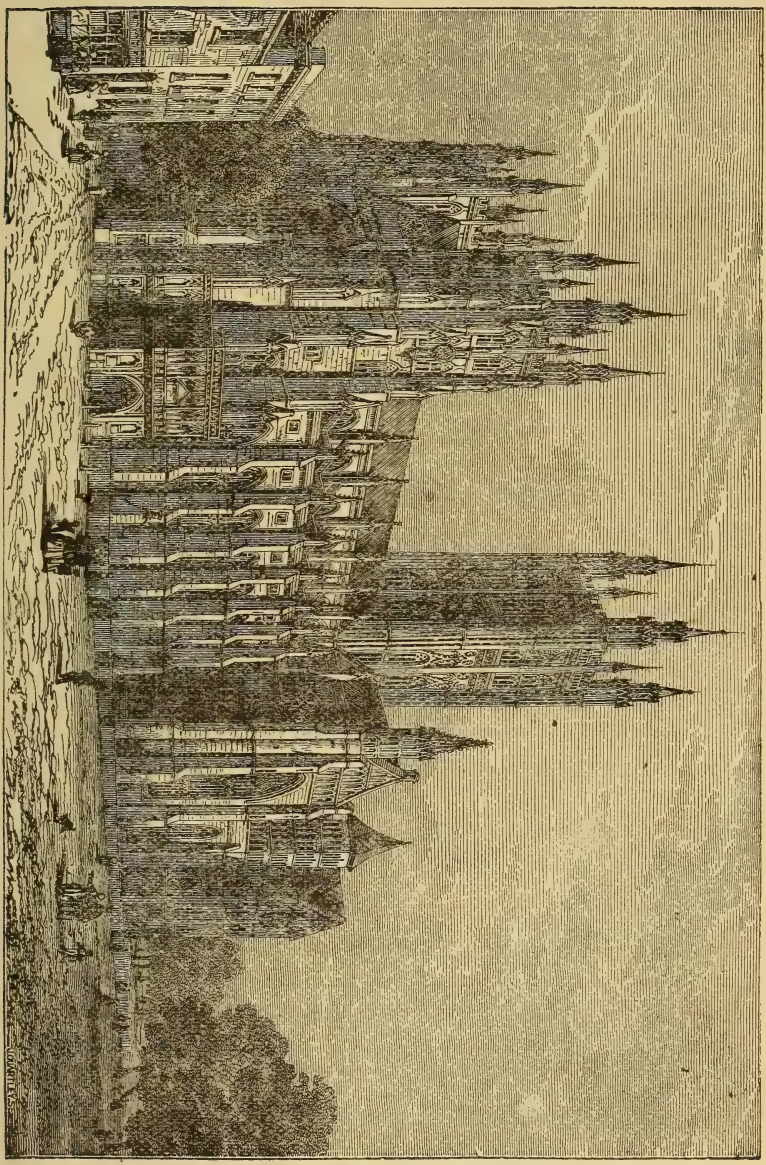
bria, a conflict immediately ensued. The strife was earnest and protracted, and it continued until, at the celebrated synod held at Whitby, in Yorkshire, King Oswy of Northumberland decided on sanctioning the missionaries of Augustine because they affirmed that they were clothed with power to secure the favor of St. Peter, and so to aid the soul in safely reaching heaven. Colman and his missionaries evacuated the field, returned to Ireland and left the kingdom to their opponents. In A.D. 668, Theodore was sent from Rome to be primate of England, and under his administration the remaining portions of the defeated



ARCHBISHOP'S CHAIR, CANTERBURY, ENGLAND.

party and the converts in other parts of the kingdom were fused into one organized Church. It is to be noted, however, that at this time there was scarcely any attempt of the bishop of Rome to exercise a lordly jurisdiction over the British Church. Appeals to Rome were not permitted by the English bishops and sovereigns. When Wilfrid, the bishop of York, who had been deposed from his diocese, appealed successfully in A.D. 680 to the pope, the decree was disregarded in England, and even Theodore refused to obey it. From this period, however, the English Church was connected with Rome until the reign of Henry VIII.

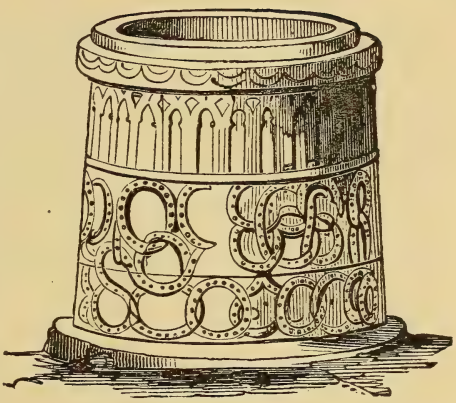
4. The Norman conquest was effected by William in A.D. 1066. Now a vigorous effort was made to secure the Romish supremacy, but William steadfastly refused to acknowledge the pope as his feudal superior. He prohibited the publication of all bulls and other missives from the pope until he had examined and approved of them. He held the right of investiture of all bishops, abbots and others who were to be admitted to temporal possessions, and thus he sought to keep the sovereignty of the kingdom in his own hands. During the succeeding reigns the efforts of the popes were unremitting to secure their ascendency, and the acknowledgment that the pope was the fountain of all rule in civil and ecclesiastical affairs. The contest which ended in the murder of a'Becket was really a strife as to whether the pope or Henry II. should be king; and it was in order that the proper line between the civil and ecclesiastical power might be defined and the rights of the two jurisdictions settled, that the famed "Constitutions of Clarendon" were drawn up and adopted. When the kingdom was laid under an "interdict," divine service was suspended and the churches were closed, the pope triumphed over John and the civil power was trampled in the dust. Edward I. and his successors gradually succeeded in regaining



CANTERBURY CATHEDRAL.

a measure of civil control. Priests were held to be subject to the civil courts for offences against the law, statutes were passed which retarded the accumulation of property by the clergy without the monarch's consent; and thus, while the Church was rapidly adopting the tenets which eventually were ratified in the Council of Trent, the struggle for the ascendency went on. It was to repress and keep in bounds the power of the clergy and to limit their acquisition of lands that the statutes of "Mortmain," A.D. 1279, of "Provisors," A.D. 1350, and of "Præmunire," A.D. 1389, 1393, were passed. During the troubled period of the fourteenth and fifteenth centuries, while the Church was sinking deeper and deeper into superstition and the efforts of the papal power had been put forth with ceaseless vigor and sagacity to hold the world in bondage, there were not wanting some indications of a change. In the reign of Henry II., persecuted Christians from the Continent settled in England. In the middle of the fourteenth century Wycliffe, in Oxford and at Lutterworth, had aroused a band of inquirers whom he made acquainted with the Word of God. His followers, "the Lollards," grew apace, and suffering did not exterminate them. From the death of Lord Cobham to the accession of Henry VIII., at least twenty persons were burned for heresy. Greek became known in the universities, then the New Testament could be read, and eventually printing enabled the advocates of an open Bible to spread abroad the Word.

5. When Henry VIII. ascended the throne, the Church of England was apparently settled in satisfied allegiance to the See of Rome. Nevertheless, there were causes in operation that gradually had prepared the upper classes of the nation for a change. Had this not been the case, the mere personal quarrel of Henry with the Romish See would never have produced the results that it did. It is mere folly in the opponents of the Reformation to say that with a view to gratify a licentious sovereign and to sustain a wicked man in his vices a nation made a change in the national faith as great as the annals of the kingdom has recorded. The causes must have been deeply seated and widely spread, and their influences must have been mighty that swept the legislature, the nobles, the gentry and the body of the people so suddenly out of the Romish communion into the condition of a Reformed Church. That all or nearly all of the different classes in the land would have suddenly been influenced in an age in which so many and so vigorous efforts had been made to exclude light and repress inquiry was not to be expected.



FONT, CANTERBURY CATHEDRAL.

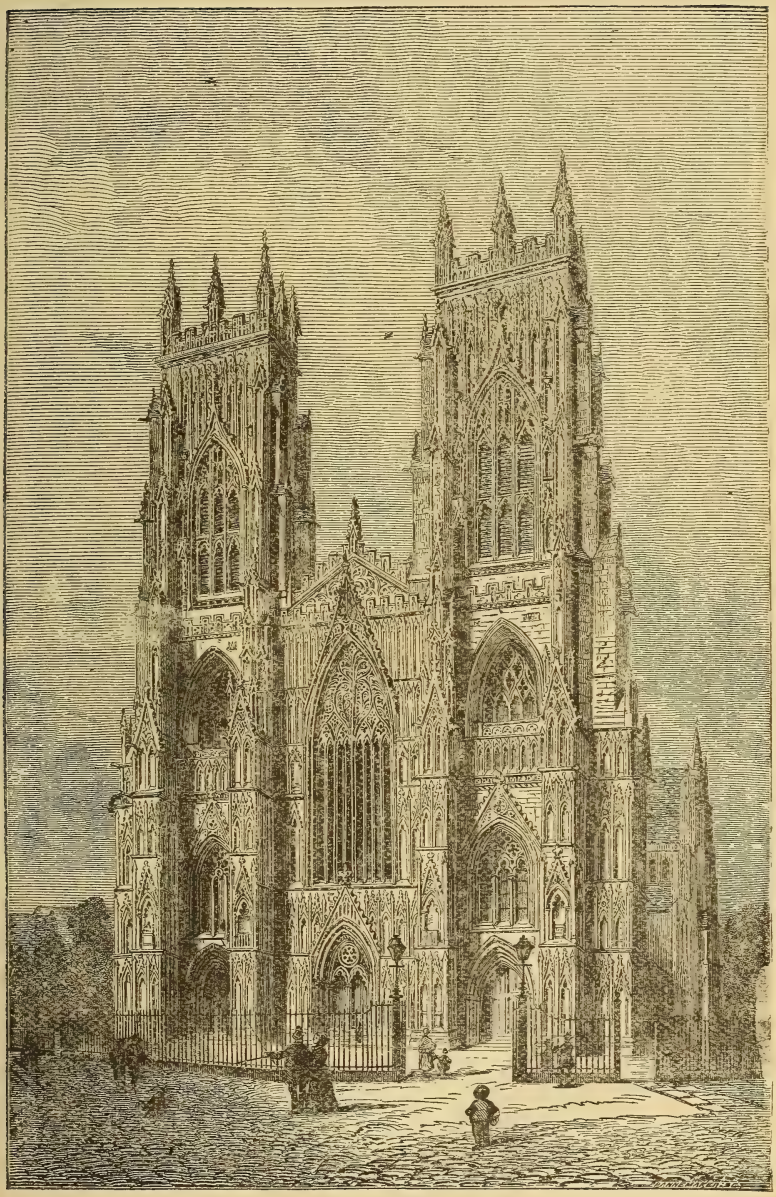
The manifold changes which occurred during the reign of Henry, the successive steps of his policy which eventually separated the nation from Rome, the examination into the condition of the monastic institutions and their suppression, the enactments which from time to time he published in which he sought to control the faith of the nation from the year 1534, in which he abolished all papal authority in the kingdom, the liberty which at one time he granted, and which again in the most determined manner he refused, cannot be minutely described here. Violent, and often contradictory, as the policy of Henry was, still the Reformation of religion progressed. Various editions of the Bible were circulated. The publication of "The Erudition of a Christian Man" produced a marked influence on the body of the people, and it may be considered as the first attempt at a Reformed Confession. At the death of Henry the condition of religion was exceedingly unsettled but under Edward VI. the Reformers gained strength and the cause of truth made headway. The Persecuting acts of Henry were repealed, the Parliament moved faster than the Convocation, and enactments were passed to provide for a revision of the public services. It was ordained, "concerning the Sacrament," that the Communion was "to be received in both kinds;" Confession was declared no longer imperative. The Catechism of Cranmer was widely circulated, and the Book of Common Prayer in England was issued, while the decision of the leaders of the great reform may be understood by the fact that at the end of the new liturgy the petition occurred, "From the tyranny of the Bishop of Rome and all his detestable enormities, good Lord deliver us." In 1551, the Articles, forty-two in number, were published, and thus religion was placed on a well-defined basis, and a Reformed Faith was established in the land.

6. The brief reign of Edward had done much for religion; but when

Mary succeeded, in 1553, the aspect of affairs soon changed, Romanism was established again, Cardinal Pole was made Primate, the Book of Common Prayer was declared heretical and a fierce persecution was commenced, in which Rodgers was burned at Smithfield, Hooper at Gloucester, Saunders at Coventry, Taylor at Hadley, Cranmer, Latimer and Ridley at Oxford, while multitudes fled out of the kingdom to escape the fate of those who crowded the prisons. Henry had confiscated Church lands on a large scale, but these lands and appropriated tenths were given back to the Church again, and the power of Rome was rapidly becoming supreme, when the death of Mary and the accession of Elizabeth suddenly produced a marvelous change. From 1558 until 1603, the long reign of Elizabeth, saw the ascendency of Protestantism firmly secured. In 1562, the Articles, now reduced to thirty-nine, were published by the Convocation. The Homilies of Cranmer, Latimer and Ridley were issued by the same authority, and Nowell, the dean of St. Paul's, was appointed to prepare a Catechism for general use.

As soon as religious freedom was secured, many who had fled to Geneva, Frankfort and other continental places of refuge returned, bringing with them views of the Swiss and German Reformers. They found many in England who held similar views, and thus the Puritan movement began that increased until the period of the Commonwealth, when the Episcopal Church was disestablished. The Puritans smarted under the procedure of the Court of High Commission, the Star Chamber, and the policy of Archbishop Laud, and as soon as the Parliamentary triumph brought the dissenters into power the fate of the Episcopal Church was sealed.

7. At the Restoration, Episcopacy returned again to dignity and power. As soon as Charles II. reached London the forms of the Episcopal services were resumed in the parish churches. At first, the Presbyterians were hopeful of the continuance of favor, as they had been instrumental in restoring the king, and with a view to an arrangement the celebrated Savoy conference was held, with Sheldon on behalf of the bishops and Baxter on behalf of the Presbyterians; but the deliberations produced no reconciliation, and the Act of Uniformity, which was passed in 1662, obliged two thousand Puritan ministers to leave the Church. Difficulties from another quarter soon appeared. James, duke of York, was a Romanist, and the king commenced a system of policy which, under the plea of toleration, was believed by many to be



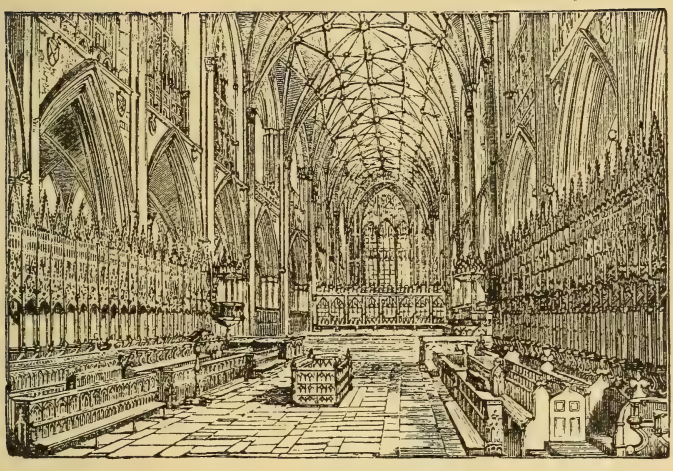
THE CATHEDRAL OF YORK, ENGLAND.

a preparation for the advancement of popery again. When James II. ascended the throne, he became bolder than Charles, issued indulgences and forbade preaching against the errors of the Church of Rome. Several of the bishops resisted the policy of the king, and chief among the number was the bishop of London, who was suspended for a time. In the controversy which the measures of the king provoked, the University of Cambridge and Magdalen College, Oxford, took a decided stand on behalf of Protestantism; and when the royal decree was ordered to be read in the churches, no less than eighteen, out of twenty-five, bishops refused their consent. Seven of them drew up a remonstrance, and they were forthwith imprisoned in the Tower. Their subsequent trial and deliverance produced a great excitement in the kingdom. They were viewed as champions for the faith, and the incidents of the trial went far to show the monarch that his power was drawing to an end.

8. Since the revolution settlement in 1688, the Church of England has enjoyed the rank and emoluments of an Established Church without any change caused by political or revolutionary disturbance. When the union of England and Ireland was consummated at the beginning of this century, the Episcopal Church in Ireland was recognized as an integral part of the great Episcopal establishment, the title being, "The United Church of England and Ireland," and the hierarchy of the Irish branch enjoyed a representation in the House of Lords. That arrangement has been modified by the late "disestablishing" act of Parliament, which has changed the condition of the Irish Church, and now it is, like the Irish Presbyterian Church, possessed of a full anatomy, and exercises all the powers of an independent body in the management of its own affairs.

It is not the object of this article to enter into a critical examination of the different theological schools which have existed in the English Church. It has long been esteemed an important element of the real value and usefulness of the Church that its comprehensiveness is such as fits it to be a national Church, instead of the narrow enclosure of a mere sect. On this ground the Calvinistic views of the early Reformers, the Arminian tenets of the men who succeeded them, the creed of the High and of the Low Church advocates, have been recognized as being expressions of judgment which the great catholicity of the Church may tolerate and refuse to condemn.

According to constitutional arrangement, the sovereign is recognized



Choir of York Cathedral.

as the supreme temporal head of the Church on earth, and those who enter the ministry are required, in addition to an assent "to the Thirty-nine Articles of Religion and to the Book of Common Prayer and the ordering of bishops, priests and deacons," to take the "oath of allegiance and supremacy." In this, they swear to be faithful and bear true allegiance to the sovereign, and they "declare that no foreign prince, person, prelate or potentate hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm." In virtue of this supremacy, and of the fact that the right to the investiture in the case of all "baronies" and temporal offices belongs to the civil authority, the highest places in the Church, such as bishoprics, are filled by the sovereign, at the advice of the ministry.

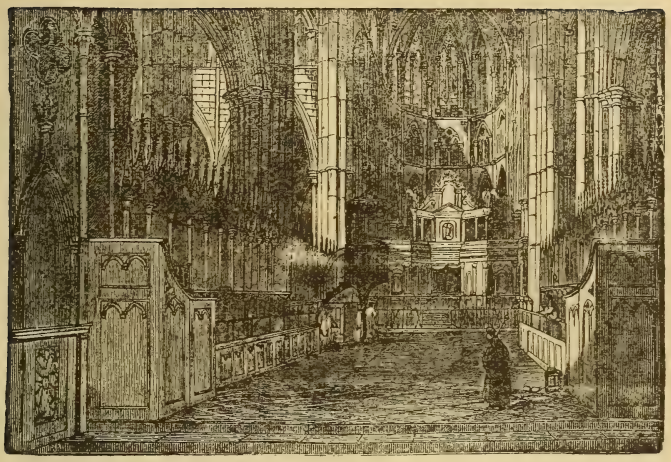
The affairs of the Church are managed by archbishops and bishops, who have their courts, but the ultimate court of appeal, at present, is the "judicial side of the privy council." The office of the privy council is to deliberate on all great affairs of State, and to advise the sovereign and the ministry in cases of emergency; but all matters of discipline which have been appealed from a lower court in the Church, "take end" or are finally decided by the privy council sitting in a judicial capacity. The power of ordination belongs to bishops and archbishops.



York Cathedral.

Candidates are admitted to the office of deacon after examination, and at the end of a year, and having passed a satisfactory examination, they may be raised to the rank of priests or presbyters. At ordinations several presbyters lay their hands on the head of the candidate along with the bishop, and the bishop pronounces the form contained in the Service-Book. The rule is that candidates for ordination must be graduates from the University of Oxford, Cambridge, Durham or Trinity College, Dublin, or they must present testimonials from Lampeter or St. Bees; but the bishops often receive and ordain persons who, though not graduates of any theological college, are able to pass a satisfactory examination, and give evidence that they are really qualified to enter the ministry. These are known as "literates," and are often so marked in lists of the clergy.

The property of the Church of England is very great, and has been derived from various sources—very largely from endowments by owners of real estate—but it is very unequally divided, caused in part by the fact that lands and endowments of various kinds given to the Church several centuries since have risen in value in some places, while they have remained comparatively stationary in other places. The universities, with their numerous colleges of admirably endowed "foundations," have been the sources whence the affluent stream of highly-educated men has come forth to perpetuate the ministry of the Church of England. Of late years much has been done by "the ecclesiastical

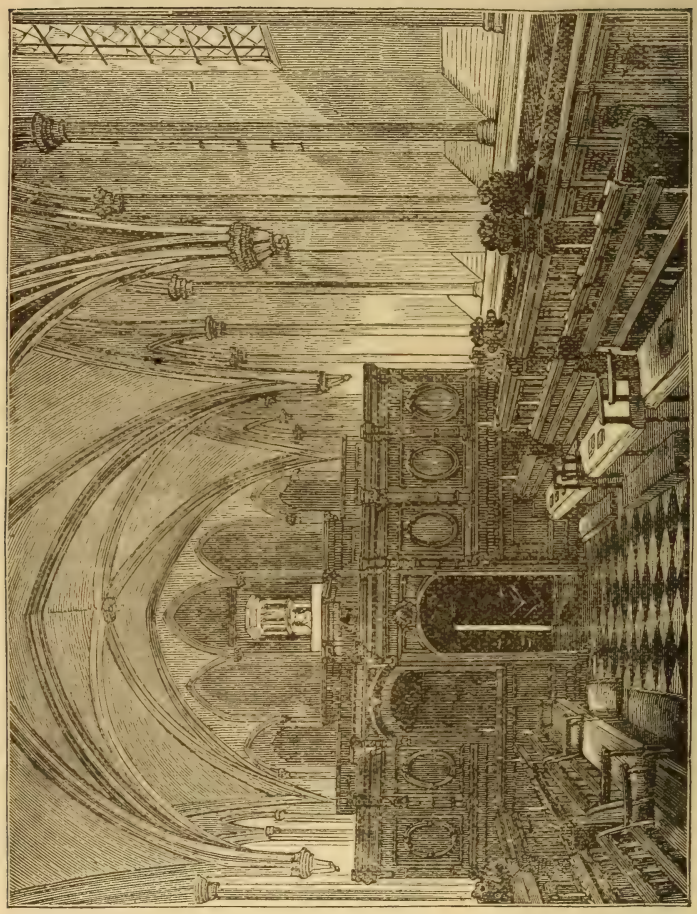


CHOIR OF WESTMINSTER ABBEY.

commissioners"—a board appointed by Parliament—to revise the tenure of Church property, to increase the support of inadequately endowed ministers, to provide for the necessities of districts where population has outgrown the provisions of the olden time, and otherwise to improve the condition of the ministry and bring the Church, in the matters of support and of the number of the working clergy, into greater approximation to the wants of the country.

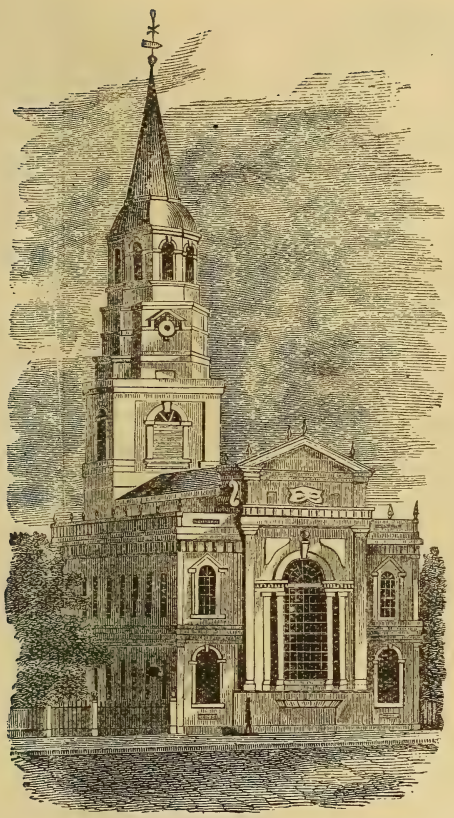
The only ecclesiastical assembly of the Church of England is the "Convocation." It was an ecclesiastical parliament of the clergy called by the sovereign when Parliament was summoned, and it met to deliberate on Church affairs. At one time it had the power of taxing the clergy, and in 1661 it gave a subsidy to Charles II., but in 1664 the clergy surrendered this power to the House of Commons. For many years past the legislative powers of the Convocation have been withdrawn, and the body has met and forthwith been dissolved again; but of late the Convocations of both York and Canterbury meet and deliberate, though they have no real power. The decisions of the clergy may influence individuals, but none of their resolutions or recommendations are binding on any classes of the ministry.

The disestablishing act of 1869 has placed the Irish Episcopal Church in a new position; with its two archbishops and twelve dioceses, it has been set free from all state control and left to manage its own



CHAPEL IN LAMBRETH PALACE.
In which Bishops White and Provost were consecrated.

affairs. A portion of its property was allowed to remain in its possession, and it is held in trust by a "Church body" for the uses of the clergy, as the Church itself may direct. Associated with the Church of England and flowing from it are the Episcopal churches in the British North American Provinces, the West Indies, Gibraltar, South Africa, St. Helena and Western Africa, Mauritius, Victoria, in China and Jerusalem. Then, again, the Church extends over the East Indian empire, with Calcutta as the Metropolitan See. In Australia, Sydney

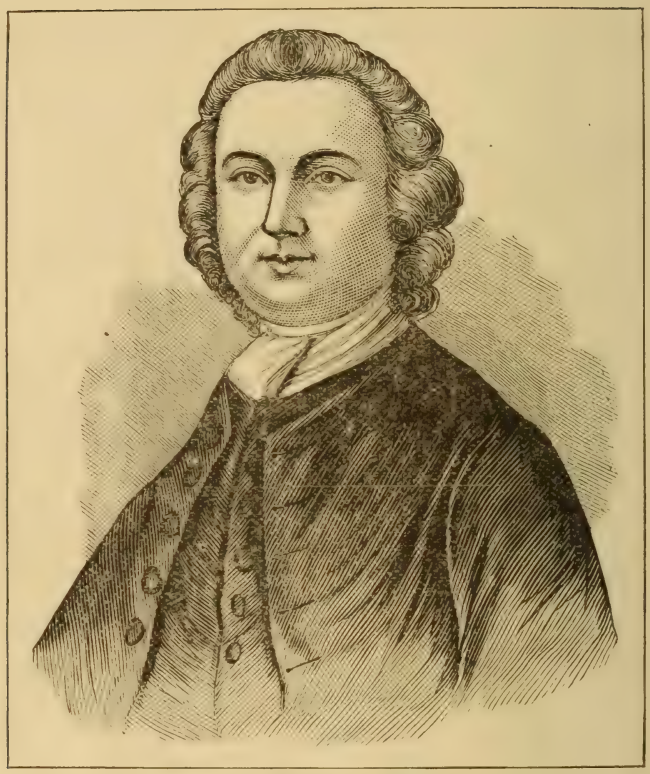


CHRIST CHURCH, PHILADELPHIA.*

holds Metropolitan rank over the dioceses which are established in New South Wales, Victoria, South Australia, Tasmania, Queensland and Western Australia; and the vast islands of the New Zealand group have Auckland as the Metropolitan seat, with an adequate number of bishops for the other districts of that rapidly-growing southern nation.

The associations of a missionary and benevolent character which have been sustained by the clergy and members of the Church of England are numerous and influential. The Society for the Propagation of the Gospel in Foreign Parts was incorporated in 1701, and has been liberally sustained ever since; the Church Missionary Society commands a large support; the Society for Promoting Christian Knowledge is the oldest in the Church, and it aims at supplies of religious books and tracts of a churchly character for leading libraries, hospitals, reading-rooms, etc., as well as for emigrants and destitute localities; it also has a large in-

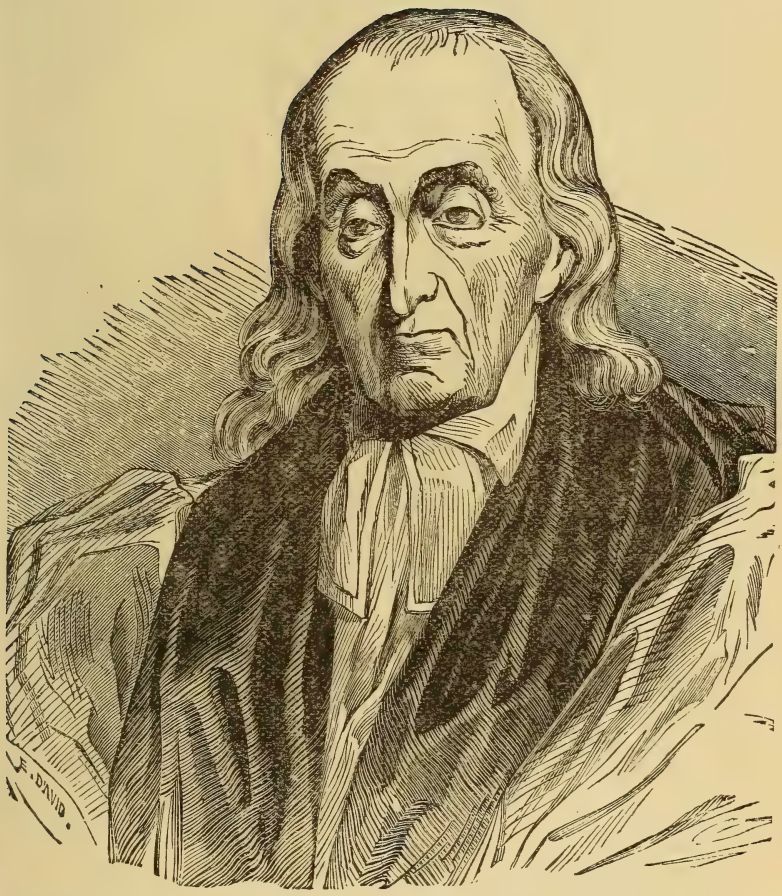
* The Second street, or eastern front, is here presented. The first church edifice of this parish was a small one built in 1695. The growth of the congregation in numbers and wealth soon called for a larger and more costly church, and in 1727 a commencement was made upon that now standing. An eminent Philadelphia physician, Dr. John Kearsley, furnished the design. In 1729 an organ was placed in the new church, which, as yet, was without the eastern front or a steeple, the church bell being placed in the crotch of a tree. In 1731 the eastern front was added, and



JOHN KEARSLEY, M.D.

come. There are associations for the aid of the poor clergy, for the conversion of the Jews, for promoting the Gospel in the colonies, and indeed for almost every form of human want; and the piety and the benevolence of the supporters of these numerous institutions is one of the most grateful subjects for Christian contemplation which is presented by the social condition of the empire.

in 1733 and 1734 a small steeple was erected upon the western end. In 1752 and 1753 a lottery was inaugurated—"a scheme to raise £1012 10*s.* to finish the steeple to Christ Church, and to purchase a ring of bells and a clock." The "scheme" yielding the requisite funds, the steeple was completed in 1754, and the chime of bells (weighing about eight thousand pounds, and costing about £900) was procured from England. The old church to-day is, externally, as it was in 1754; but the interior has changed with the march of *improvement*.



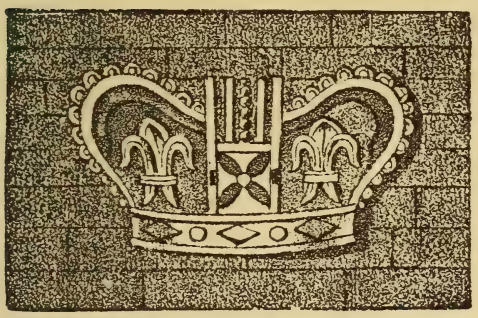
RIGHT REV. WILLIAM WHITE, D.D., THE FIRST BISHOP OF PENNSYLVANIA, AND FOR NEARLY FIFTY YEARS, PRESIDING BISHOP.

PROTESTANT EPISCOPAL CHURCH.—The Protestant Episcopal Church in the United States is the daughter of the Church of England. The members of the Church of England in the colonies were comparatively few. The northern colonies had been established by Puritans, in order to escape the persecutions and disabilities to which they were subjected in the mother country. But they retaliated upon the members of the Church of England the persecutions which they themselves had suffered. In the southern colonies the Episcopalians were more numerous than in the North; yet even there they were outnumbered by members of other denominations. When the Revolutionary War began there were not more than eighty clergymen to the north and east of Maryland. In Connecticut, the Episcopal Church received an impulse in the early part of the eighteenth century (1722–27) from the accession of several eminent Presbyterian clergymen to its ranks—some of them members of the faculty of Yale College—and thus became firmly rooted in that community. The larger part of the clergy settled in the colonies were supported by "the Society for the Propagation of the Gospel in Foreign Parts." In the cities of Boston, New York, Newport and Philadelphia alone were the Episcopalians able to support their clergymen without assistance from this society. The Church of England in the colonies labored under many disadvantages besides those which arose from the hostility to it of other denominations who had suffered from its laws and restrictions in the mother country. In the absence of bishops, its ministry could be replenished only from the Church of England, by a double voyage across the Atlantic. The same cause naturally resulted in a relaxation of discipline. The evils arising from this state of things led to early but unsuccessful attempts to secure the introduction of Bishops into the American colonies. The Episcopal oversight of the colonies was committed to the Bishop of London; and commissaries of the Bishop, who were charged by him with authority to enforce the discipline of the Church, were appointed for Virginia, Maryland, New York and South Carolina.

When the colonies became independent, the American Churches were of necessity severed from all connection with the Church of England. Their organic *union* with it was dissolved, but their essential *unity* in the Ministry, Creeds, Liturgy and Articles was maintained. But the Episcopal Church, at the close of the Revolutionary War, was in an exceedingly feeble state. It was, moreover, very unpopular with the



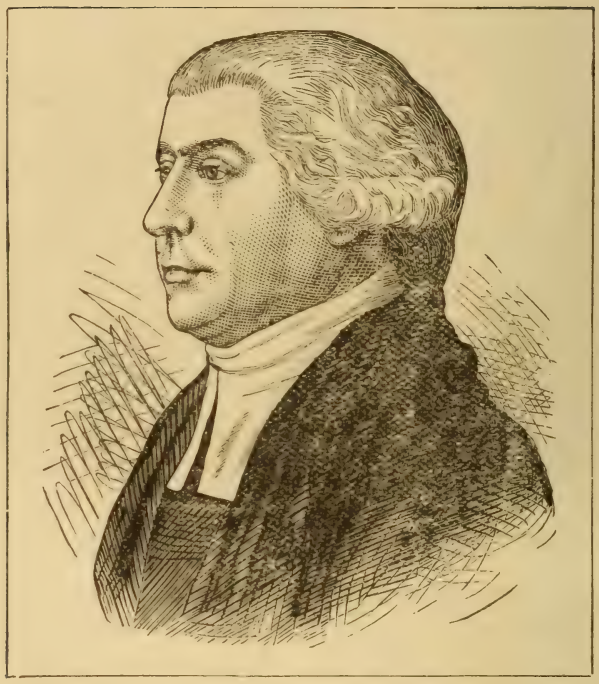
EFFIGY OF GEORGE II.*



CROWN OF GEORGE II.*

people in consequence of having been more largely than other Churches identified with the Tory cause. But, notwithstanding these disadvantages, steps were taken toward an organization of the scattered congregations into one body as early as 1784, in October of which year a voluntary meeting of a number of the clergy and laity of the Episcopal Church was held at New York, and a plan of ecclesiastical union was proposed, providing for a General Convention of the Church, consisting of clerical and lay delegates from each State; and it was recommended to the Church in the several States to organize into Dioceses, and to send Delegates to the Convention to be held at Philadelphia on the 27th of September in the following year. At this Convention the subject of procuring the Episcopate was considered, and an address was framed to the English Bishops and Archbishops, expressing a desire to perpetuate in the United States the principles of the Church of Eng-

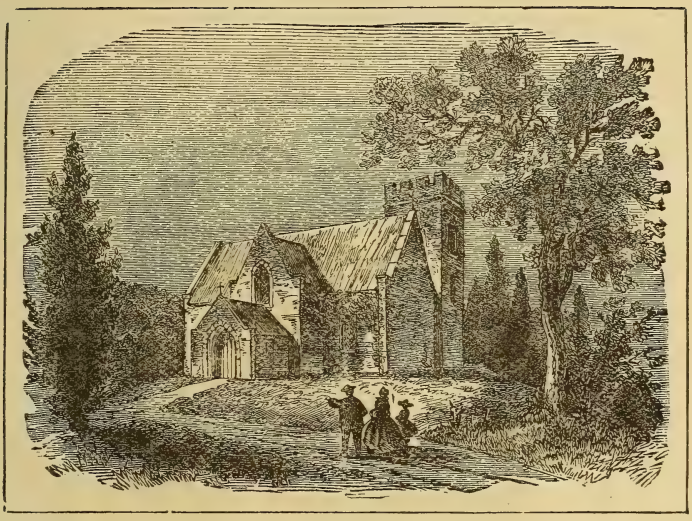
*When the eastern front of Christ Church, Philadelphia, was erected, an effigy of the then reigning monarch, George II., and a Crown, were placed thereon as ornaments; they were removed during the Revolutionary War.



REV. JACOB DUCHÉ.*

land in doctrine, discipline and worship; and praying that their lordships would consecrate to the Episcopacy such clergymen as should be sent with that view from the churches in any of the States respectively. At this meeting also an ecclesiastical Constitution was formed, and a committee appointed to correspond with the Bishops of England. After the convention had risen, their address to the English Prelates was forwarded by the committee to John Adams, the American minister, with a request that he would deliver it to the Archbishop of Canterbury. Mr. Adams willingly complied with this request, and endeavored to promote the object of the address. An Act of Parliament being obtained, authorizing the English Prelates to consecrate Bishops for the

* Chaplain to the Congress, May, 1775, to October, 1776, but subsequently a traitor and refugee, residing in England until 1790, when he returned to Philadelphia, where he died in 1794.



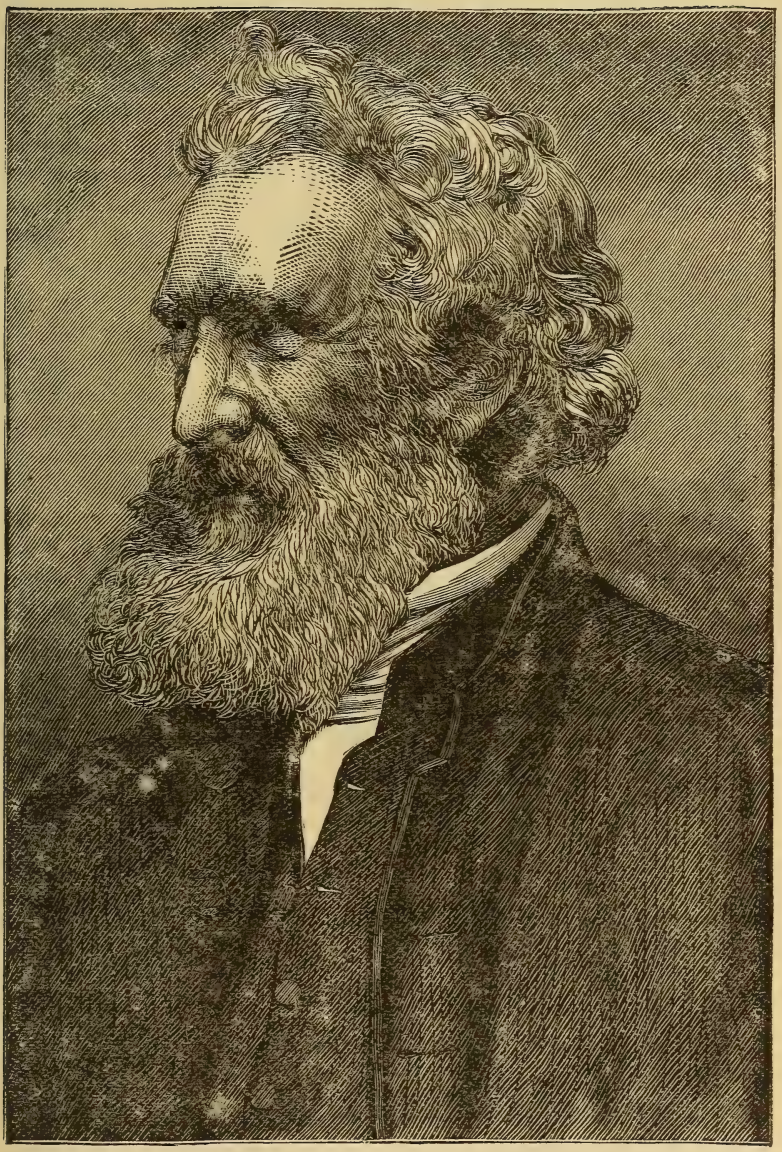
CHURCH OF THE HOLY INNOCENTS, ON THE BANKS OF THE HUDSON.

United States, after some further correspondence, and a declaration of the General Convention that it was not intended to depart from the doctrines of the English Church, and that no other alterations were designed in the Book of Common Prayer than such as arose from a change of circumstances, or might be conducive to union, the Rev. William White, D.D., of Philadelphia, and the Rev. Samuel Provost, D.D., of New York, proceeded to England, and after some delay were consecrated Bishops, in the chapel of the archiepiscopal palace of Lambeth, by the most reverend John Moore, Archbishop of Canterbury, being presented by the most reverend William Markham, Archbishop of York. The Right Rev. Charles Moss, Bishop of Bath and Wells, and the Right Rev. John Hinchliff, Bishop of Peterborough, joined with the two Archbishops in the imposition of hands. The Rev. Samuel Seabury, D.D., of Connecticut, had some time previously been consecrated to the Episcopal office by three of the Non-juring Bishops of Scotland, having failed to secure consecration in England. At the Triennial Convention in July, 1789, the subject of perpetuating the Episcopacy was considered. Bishop White expressed a doubt of its being consistent with the faith implicitly pledged to the English Prelates, to proceed to any consecration without first obtaining from them the number held

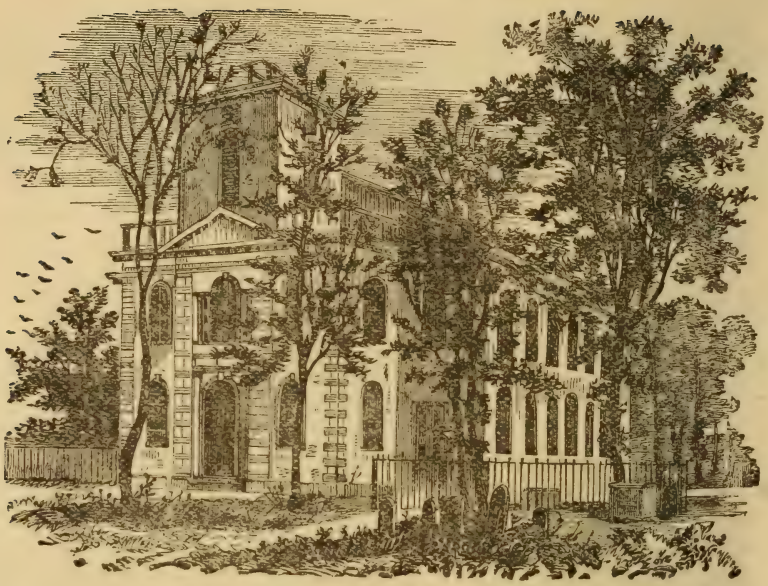


CHURCH OF THE GOOD SHEPHERD, HARTFORD, CONNECTICUT.

to be canonically necessary in their Church to such an act. The difficulty was not long after removed in the election of the Rev. James Madison, D.D., by the Convention of Virginia, as their Bishop, and his consecration in England. At the next Triennial Convention, in 1792, held in the City of New York, application was made from Maryland to the four Bishops for the consecration of the Rev. Thomas John Claggett, D.D., who had been elected Bishop by the Convention of that State. He was accordingly consecrated by Bishop Provost, assisted by Bishops Seabury, White and Madison. This was the first consecration to the Episcopate by the American Bishops.



RIGHT REV. JOHN HENRY HOPKINS, D.D., D.C.L., L.L.D., LATE BISHOP OF VERMONT.



St. Helena Church, Beaufort, South Carolina.

The Book of Common Prayer of the American Episcopal Church differs from that of England in the following particulars. 1. A shorter form of Absolution is allowed to be used instead of the English one, which however is retained. 2. The Athanasian Creed is omitted, the Apostles' and the Nicene being retained. 3. In the office of Baptism the sign of the cross may be dispensed with if requested. 4. The Marriage Service has been considerably abridged. 5. In the Funeral Service some expressions which had been thought liable to misconstruction are altered or omitted. Besides these variations, a change was of course made in the Prayers for Rulers, in consequence of the independence of the United States, and a few other verbal alterations of minor importance. Thus the Protestant Episcopal Church of the United States was finally established with the Constitution, Ritual and Discipline which, with few unimportant modifications, it has since retained. The Protestant Episcopal Church sustains three foreign missionary fields, Africa, China and Japan, with their respective Bishops, and also a Greek mission at Athens, a mission with a Bishop to the Indians, a mission at Hayti, and churches at Rome and Paris, Dresden, Nice and Geneva, which are under the direction of the Presiding Bishop.



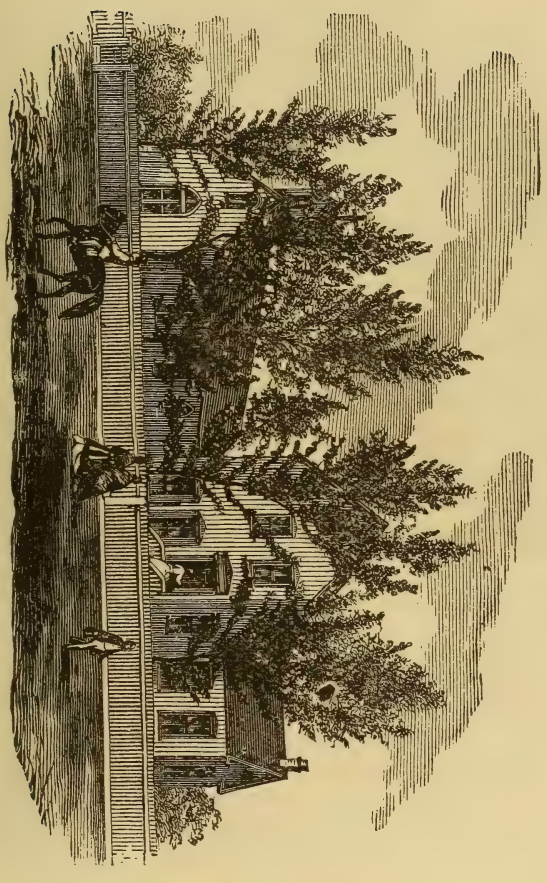
St. Stephen's Church, New York.

The organization of the Episcopal Church in this country is very analogous to that of our Republic. It has in each State a Diocesan Convention, composed of the Clergy and Lay Deputies elected by the respective parishes. It has likewise a confederation of Dioceses, known as the General Convention, which comprises a House of Bishops, and a House of Clerical and Lay Deputies elected by the several Dioceses. Its doctrine is substantially the same as that of the Mother Church of England, and the most cordial relations exist between the two communions.



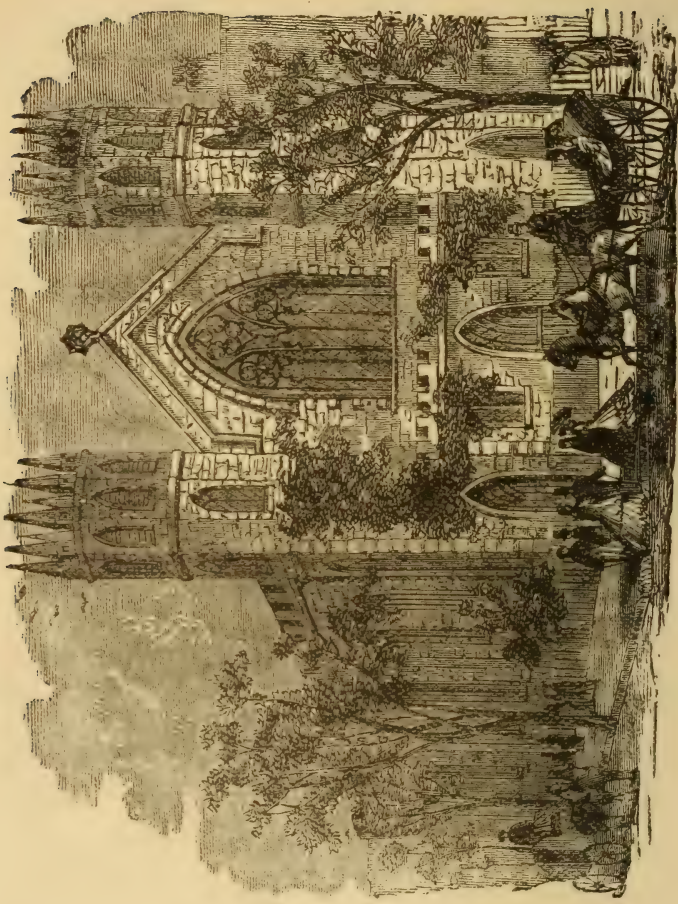
CHRIST CHURCH, BINGHAMTON, NEW YORK.

Like the Church of England, it has its different parties or schools of theology. Until the introduction of the Oxford Tracts, about forty years ago, the two main schools or parties were the High and the Low Church, which bore great resemblance to the same parties in the Church of England. The former school contended for the exclusive validity of Episcopal orders, exacted strict compliance with the rubrics, and the exclusive use of the Liturgy on all occasions, discountenanced meetings for extemporaneous and social prayer, presented the Church and the Fathers as the authoritative interpreters of Scripture, regarded the Sacraments as channels of grace, rested salvation equally on faith and good works, and declined union with other Orthodox Denominations in worship or in work. The latter school, for the most part, admitted that Episcopacy was of Apostolic institution, and that it was necessary to the perfection, but not to the being, of the Church. They claimed the right to use extempore prayer on occasions of weekly lectures and of social worship. They advocated the right of private judgment in interpreting Scripture, regarded the sacraments as signs and seals, but



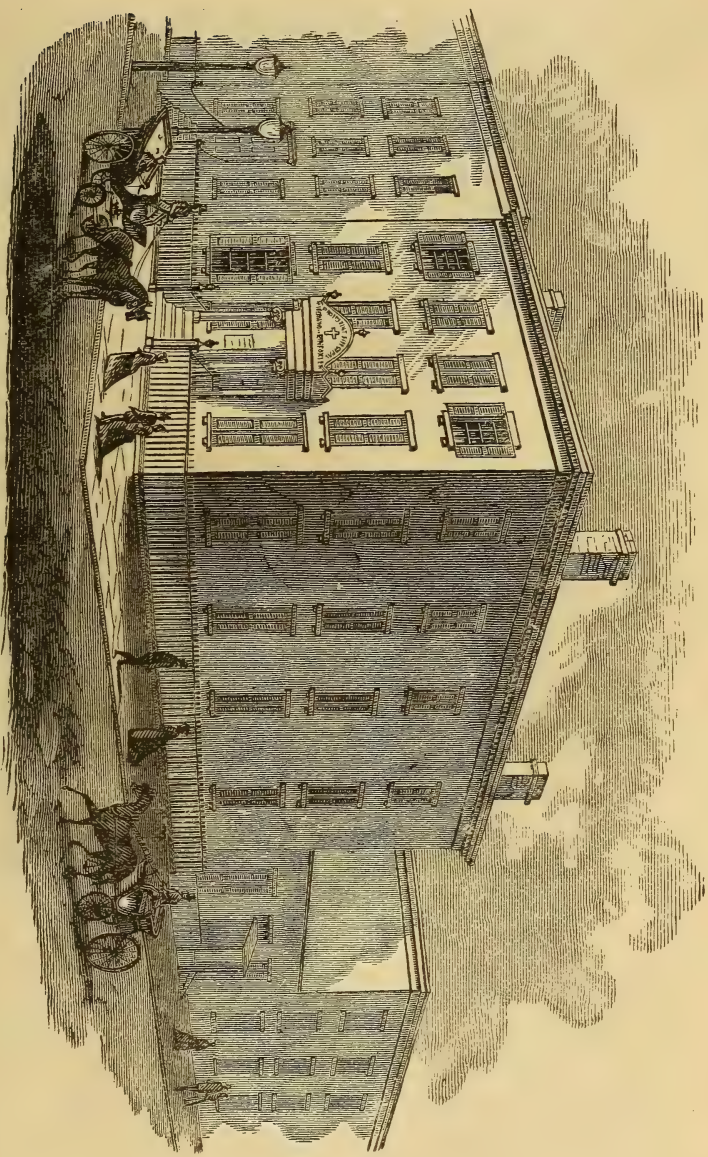
St. Paul's Church and Rectory, Key West, Florida.

not as sources, of grace, proclaimed with emphasis the doctrine of justification by faith alone, and freely joined with Christians of other Denominations in social worship, in the circulation of Bible and Tracts, and in many other methods of extending the knowledge and power of the Gospel through the world. But since the introduction of the Oxford Tracts in England, a High Ritualistic party has arisen in the Episcopal Church, which has been regarded with so much alarm that the American House of Bishops, in a Pastoral Letter to the churches, made it the subject of their solemn warnings, and gave against it a

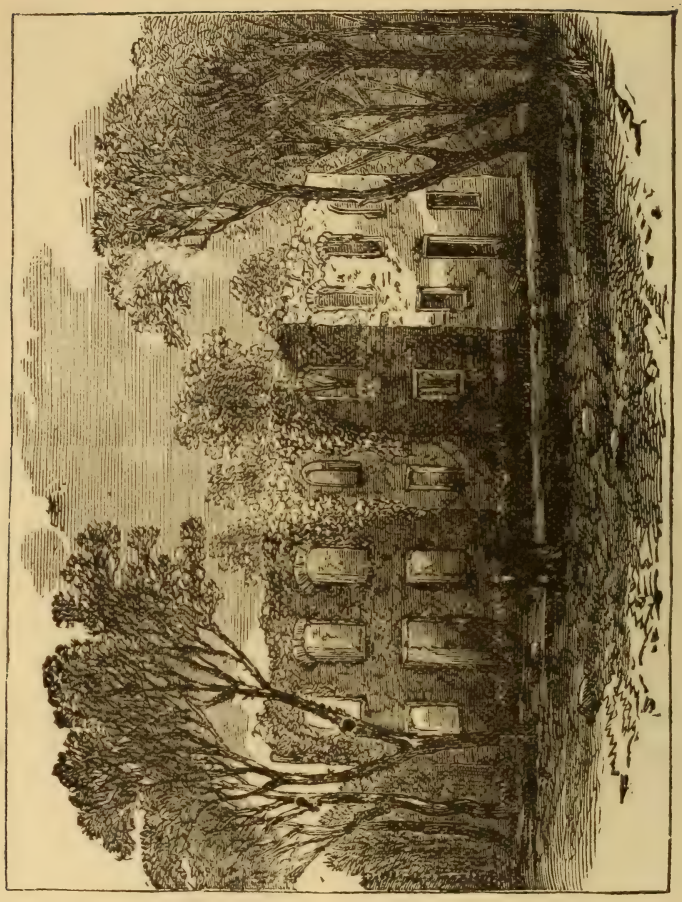


St. Thomas Church, New York.

united testimony. In the matter of doctrine, as herein before intimated, the Protestant Episcopal Church in the United States is in accord with the Mother Church of England, accepting as her standard the Thirty-nine Articles. On the great Fundamental Doctrines of the Christian Faith, these are in full harmony with the tenets of the other Evangelical Churches, declaring, as they do most unequivocally, the doctrines of the Trinity of Persons in the Unity of one only living and true God; of the eternal Divinity and perfect Humanity of Christ; of the



HOUSE OF THE COMFORTER, PARISH OF THE CHURCH OF THE ASCENSION, NEW YORK.



TRINITY CHURCH, NORBONNE PARISH, VIRGINIA.

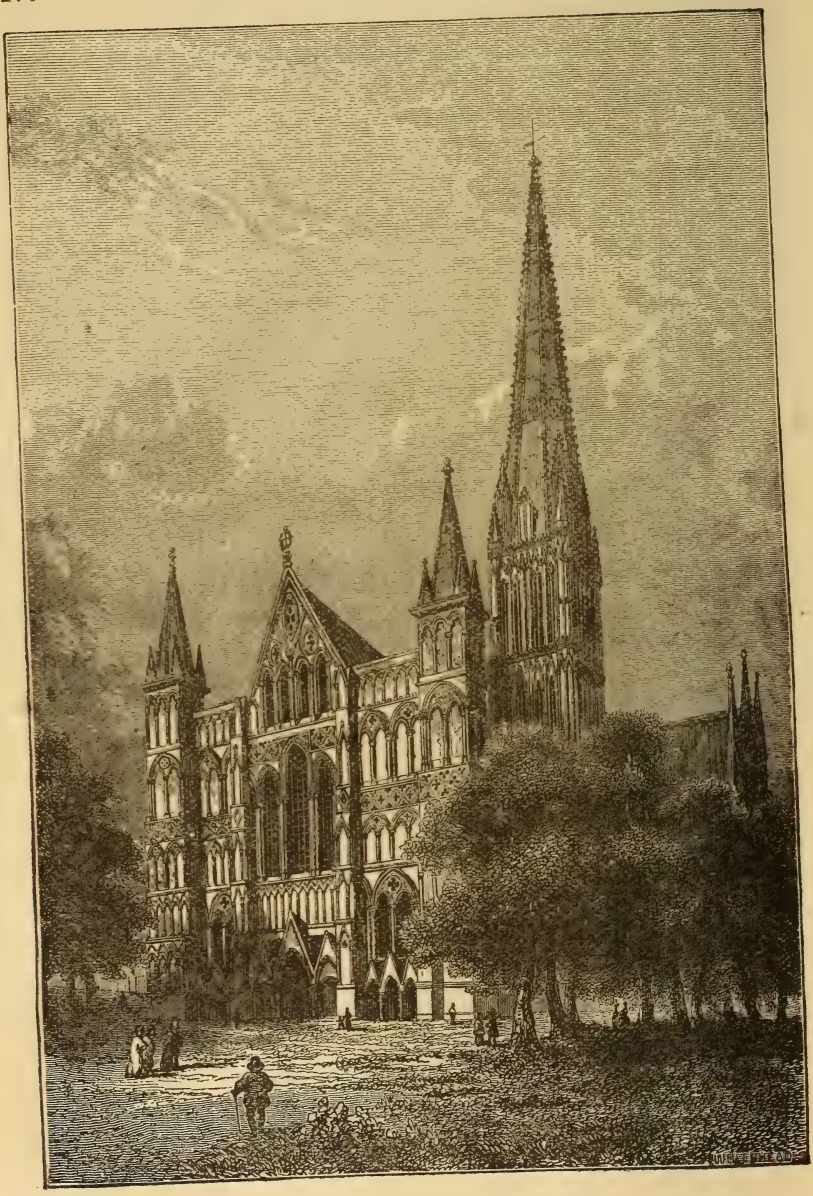
distinct Personality of the Holy Ghost, "of one substance, majesty and glory with the Father and the Son, very and eternal God;" of the Sufficiency of the Holy Scriptures for Salvation; of Justification only by Faith in Jesus Christ; of obtaining Salvation only by the Name of Christ, etc. So also, they interpret the nature and effect of the Sacraments as they are understood by Evangelical Christians generally.

The American Episcopal Church has not been behind her sister Churches in missionary spirit, but has done a good work both at home

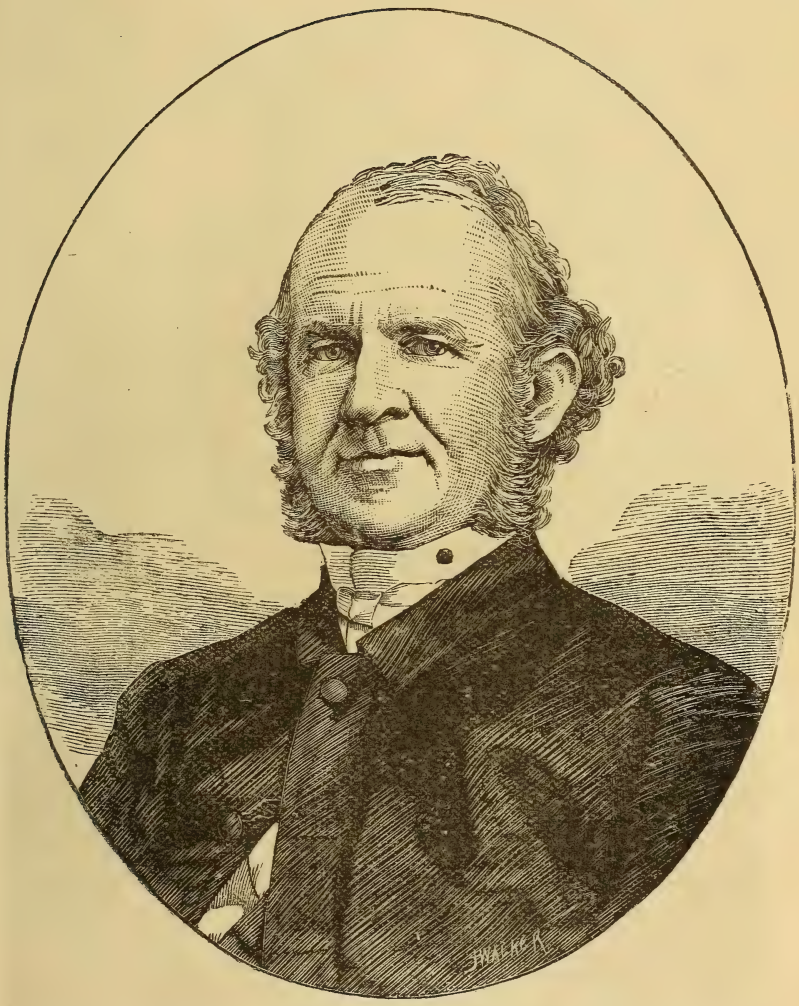


ARCHBISHOP TAIT, CANTERBURY, ENGLAND.

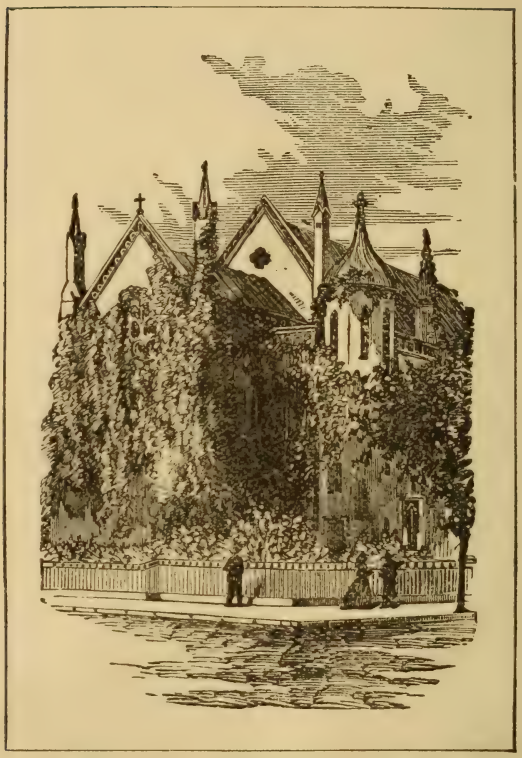
and abroad. The wonderful growth of the Church in the Western States and Territories is ample evidence that she has not overlooked the spiritual wants of the white American and European immigrants who have sought homes in that section of our land. Nor have the Indians or negroes been neglected. That she has done her part in spreading the glad tidings of Salvation in Foreign lands is evidenced by the fact that she has numerous missionaries in Africa, China, Hayti, Japan, Greece, and elsewhere.



SALISBURY CATHEDRAL, ENGLAND.



RIGHT REV. GEORGE D. CUMMINGS, BISHOP OF THE REFORMED EPISCOPAL CHURCH.

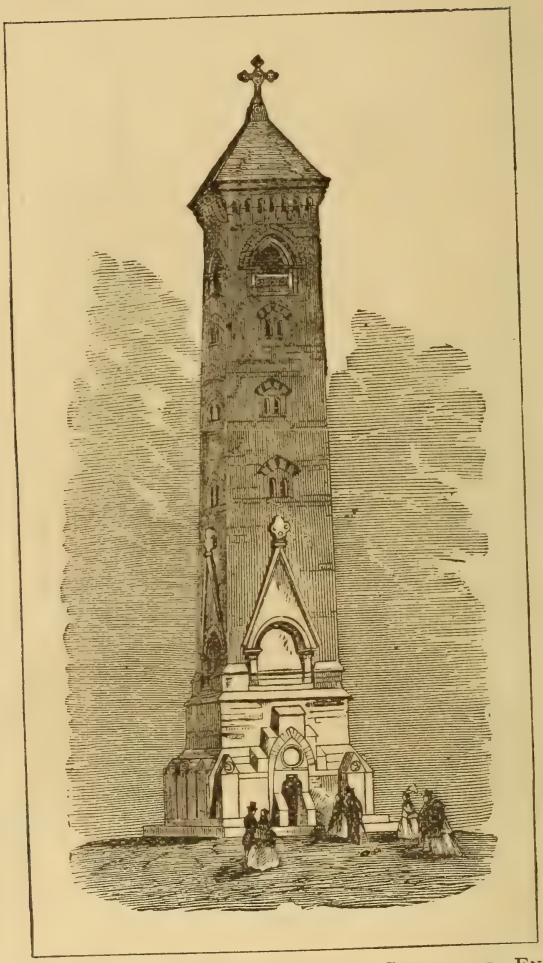


GRACE CHURCH, BROOKLYN, NEW YORK.

REFORMED EPISCOPAL CHURCH.—The rise and organization of this body are the result of discussions and controversies, of greater or less earnestness, carried on since the time of the Protestant Reformation. During the last thirty years there has been increasing vigor manifested in the discussion by the zeal and earnestness of the Tractarian party in the Church of England. Evangelical men in the mother country and in America have exerted themselves to promote and increase the evangelical spirit in the Protestant Episcopal Church and to obtain such modifications of the canons and standards of that Church as would demonstrate their views to be the natural interpretation of the Liturgy. Failing in this, some Ministers and Laymen in various parts of the country began to contemplate severing their



EMMANUEL CHURCH, CUMBERLAND, MARYLAND.



TYNDALE MONUMENT, ON NIBLEY KNOLL, GLOUCESTER, ENGLAND.

connection with the Protestant Episcopal Church. In November, 1873, the Rt. Rev. George D. Cummins, D.D., Assistant Bishop of the Diocese of Kentucky, resigned his office. His expectation was to continue his ministry in some one of the existing Evangelical churches, and by no means to organize a new denomination. But a number of Protestant Episcopalians who sympathized with the



CHURCH OF HOLY TRINITY, BROOKLYN, NEW YORK.

Bishop, rallied around him, and in mutual consultation the resolve was made to organize a Reformed Episcopal Church.

From an admirable sketch of the life and course of the eminent man, whose portrait is given in this connection, and found in the pages of a recent publication, a few facts have been gleaned.

Rev. George David Cummins was born in the State of Delaware, December 11, 1822. The religious training and association of his childhood and youth were among members of the Methodist Church. His education was of a liberal order, having been graduated at



CHARLES E. CHENEY, BISHOP, REFORMED EPISCOPAL CHURCH.



GRACE CHURCH, NEWARK, NEW JERSEY.

Dickinson College in 1841. He then pursued a course of study preparatory to the work of the ministry, and in 1845 was ordained to the diaconate by Bishop Lee, and two years later was accepted for and ordained a presbyter. In the interval between 1847 and his election to the office of Assistant Bishop of Kentucky, in 1866, Dr. Cummins had charge of the following parishes, viz.: Christ Church, Norfolk, Virginia; St. James, Richmond, Virginia; Trinity, of Washington, District of Columbia; St. Peter's, in Chicago. It was while occupying the rectorship of the last named that he was called to the episcopate. He owes his degree of D.D. to Princeton College, New Jersey, by which it was conferred on him in 1850.



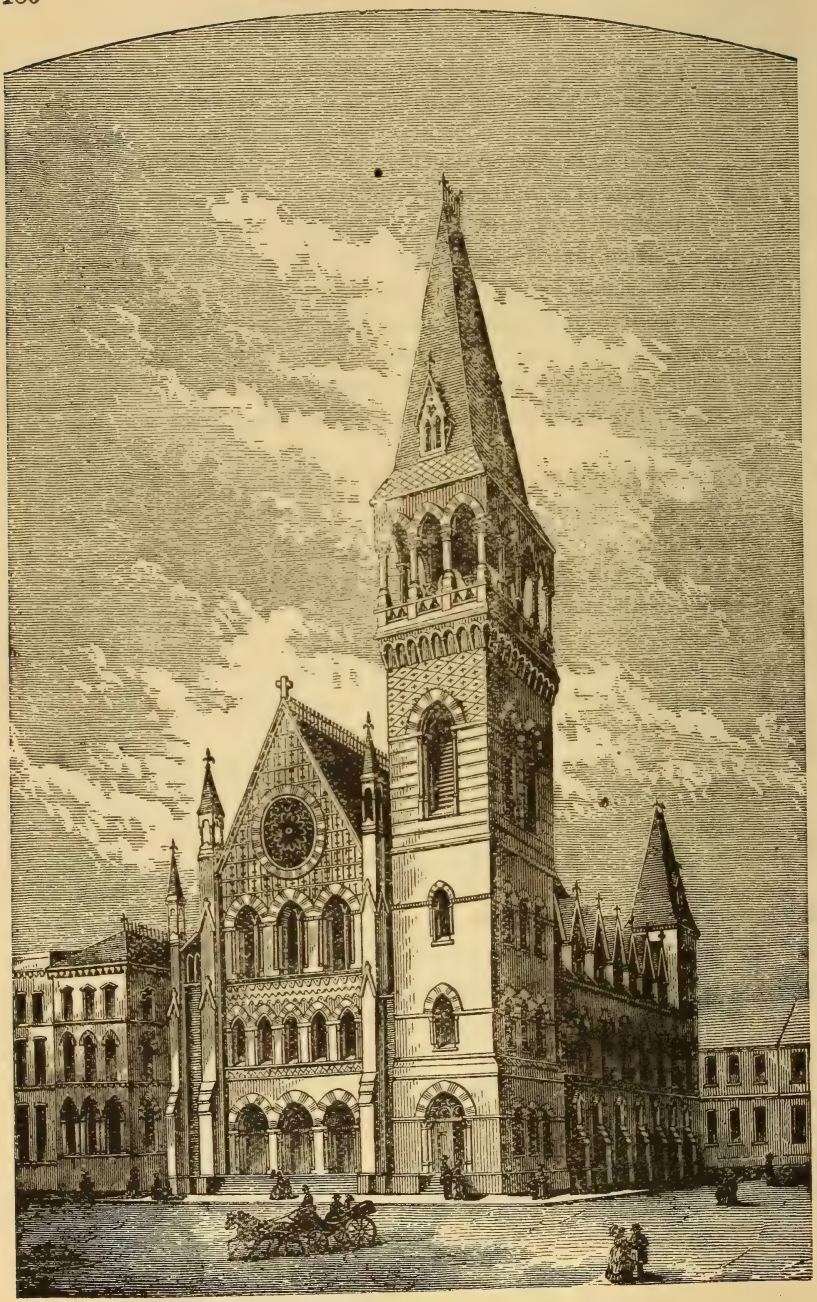
LINCOLN CATHEDRAL, ENGLAND.

During the seven years of his performance of the functions of a Bishop, he exhibited a strong unwillingness to sanction the introduction of anything of a ritualistic tenor into the services of the churches under his care. At length the tendency in some to incorporate or mingle foreign observances with the established ceremonial order became so marked, in spite of his protest and personal example, that he determined to withdraw from his diocese. The letter to Bishop Smith, his senior associate of Kentucky, announcing his formal withdrawal from the Episcopal Church, is dated the 10th of November, 1873. In it Dr. Cummins declares, among the reasons for his course, that whenever called upon to officiate "in certain churches, he has been most painfully impressed by the conviction that he was sanctioning and endorsing by his presence and official acts the dangerous errors symbolized by the services customary in ritualistic churches," and that he "can no longer, by participation in such services, be 'a partaker of other men's sins,' and must clear his own soul of all complicity in such errors."

Another reason which he alleges is that "on the last day of the late Conference of the Evangelical Alliance he participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall's church, in the city of New York, and united with Dr. Hall, Dr. William Arnot, of Edinburgh, and Professor Dorner, of Berlin, in that precious feast." This celebration he regards as "a practical manifestation of the real unity of 'the blessed company of all faithful people.'"

It is proper to state in this connection that it is believed by many that the impelling or immediate cause of the secession of Dr. Cummins was the controversy which followed his participation in the ceremony of the Lord's Supper with the members, as above named, of the Evangelical Alliance. This act of religious liberty was construed by a number of Episcopal clergymen, among them Bishop Tozer, as an implied discourtesy toward Bishop Potter, in whose diocese the act was performed. Bishop Potter himself did not complain of it as such; but Bishop Tozer felt called upon to deprecate the action of his brother Bishop in a short letter, which was not intended for publication.

Shortly after his letter of withdrawal, Dr. Cummins issued the call, to which allusion has been already made, for a meeting of those clergymen who entertained views similar to his own. The meeting was held in New York, on the 2d of December, 1873, and was attended by upward of twenty ministers and laymen.



CHURCH OF THE HOLY TRINITY, NEW YORK CITY.

The principles which after mature deliberation were adopted, and which have been ratified by three General Councils, viz., those of 1873, 1874, and 1875, are embodied in the following declaration:

"1. The Reformed Episcopal Church, holding 'the faith once delivered unto the saints,' declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed 'commonly called the Apostles' Creed;' in the Divine institution of the ordinances of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

"2. This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

"3. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, 'provided that the substance of the faith be kept entire.'

"4. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

"*First*, That the Church of Christ exists only in one order or form of ecclesiastical polity;

"*Second*, That Christian ministers are 'priests' in another sense than that in which all believers are 'a royal priesthood;'

"*Third*, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father;

"*Fourth*, That the Presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine;

"*Fifth*, That Regeneration is inseparably connected with Baptism."

With the numerous examples before them of successful and enduring organizations of a religious character, and with the possession of leaders who had been long trained in ecclesiastical councils, it might be anticipated that a very complete and practical system of Church discipline would be devised by the new body. An examination of their canons, as thus far elaborated, shows that liberality, flexibility and directness are their marked characteristics. At the meetings of the First and



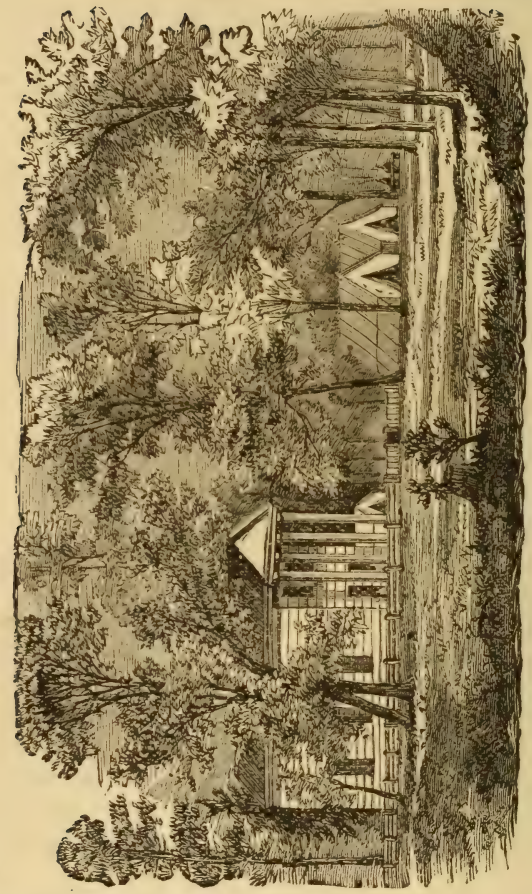
EYAM CHURCH, ENGLAND.

Second General Councils the establishment of Missionary Bishops, with territorial jurisdiction of no greater definiteness than that of Eastern, Western, or Central, was agreed upon. But at the Third General Council, held in Chicago in 1875, while several Missionary Bishops were added to those already laboring in the cause, provision was also made for a Synodical Episcopate embracing a certain minimum number of contiguous parishes. The first group of parishes which availed itself of the Synodical provision was formed in Chicago and vicinity. The movement was promoted and matured in September, 1875, and delegates from twelve parishes met in Chicago and elected the Rev. Charles E. Cheney, D.D., Missionary Bishop of the Northwest, the Bishop of the Synod of Chicago. It is probable that this feature of ecclesiastical government will be followed in other sections of the country as fast as the circumstances and needs of the steadily increasing body require its adoption.

The Church thus founded has gained adherents in many States of the Union, in Canada and British Columbia, in the West Indies and Bermuda Islands, and among the Freedmen of the South. A career of great usefulness and importance seems to lie before this new Church, and evidences of favor and sympathy are repeatedly given to its members by older evangelical denominations.

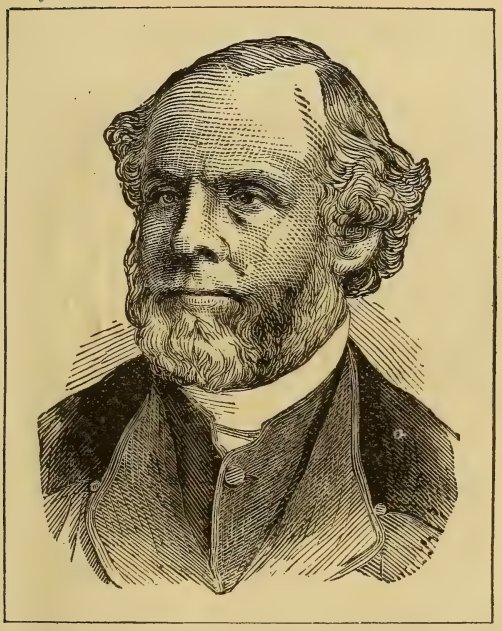


Rev. Francis L. Hawks, D.D., LL.D.



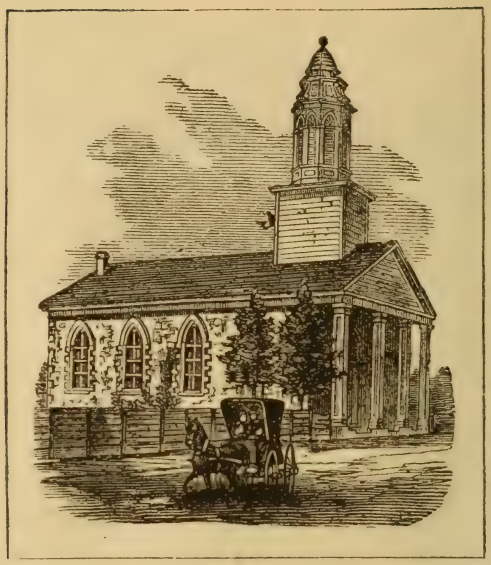
GLENDALE CHURCH, VIRGINIA.

SCOTTISH EPISCOPAL CHURCH.—As it at present exists, it may be said to date from 1661, the previous line of bishops having died out. In that year Charles II. caused Sharp, Fairfoul, Hamilton and Leighton to be consecrated by the Bishop of London and others, as Bishops of St. Andrew, Glasgow, Galloway and Dunblane. In 1662 they and others whom they had consecrated to other Scottish sees, took their seats by invitation in the Scottish Parliament. Sharp obtained a proclamation prohibiting the meeting of the presbyteries "till such time as the bishop should appoint." This at once brought on a storm;



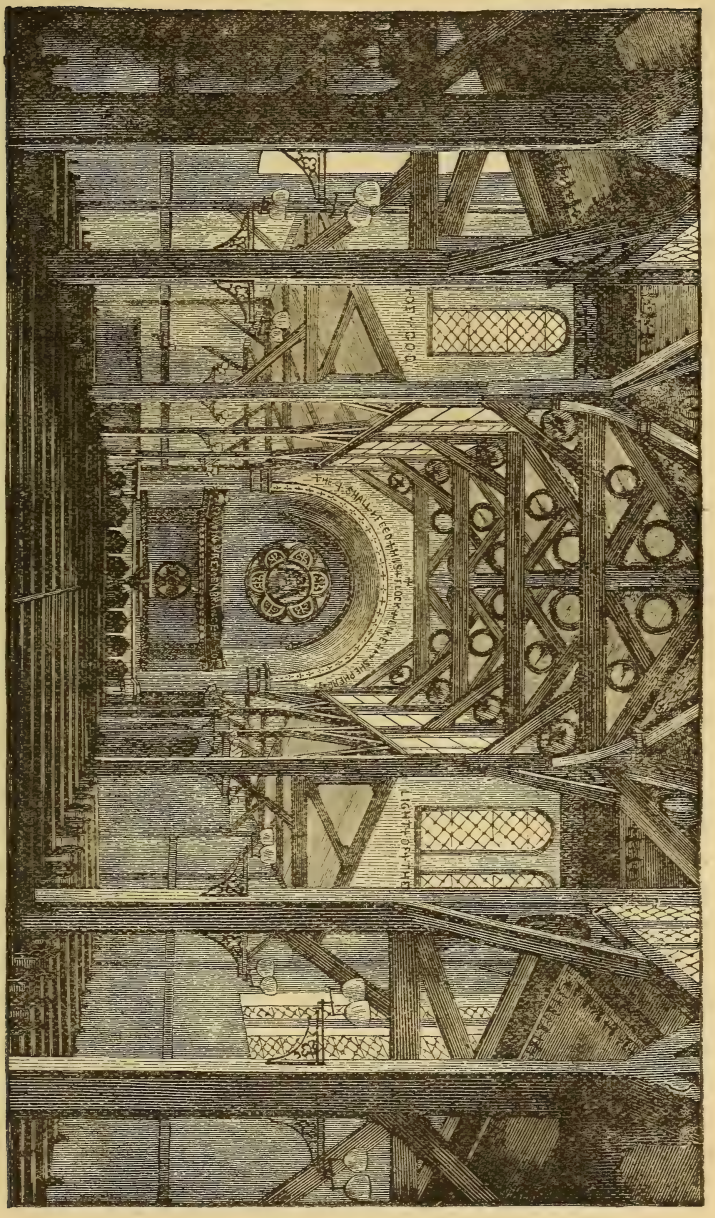
RIGHT REV. F. D. HUNTINGTON, BISHOP OF CENTRAL NEW YORK.

their other steps were marked by equal folly. They occasioned the ejection of the Presbyterian ministers. Next came the Conventicle Act of 1663, and other severe measures, which soon aroused the old covenanting spirit. It could only be suppressed by torrents of blood. Through Leighton's influence, in 1667, milder measures were adopted, and numerous concessions made. But the Presbyterians were firm in their resistance, and would accept no compromise. In 1679 Sharp was assassinated. Under James the persecution of the Covenanters did not abate. Scotland welcomed the Prince of Orange, and the Presbyterians sternly retaliated on the Episcopalians. The principal part of the Scottish Episcopalians sided with the English Non-jurors, and became, for a time, obnoxious to the suspicions of the government. On the accession of Queen Anne the government attempts to procure toleration for them gave great dissatisfaction in Scotland. As late as 1709 the use of the English liturgy in Scotland was visited with civil penalties. The favor which, as a party, they manifested to the Pretender in 1715 again brought them into trouble. But by law, in 1719, they were



CHRIST CHURCH, SACKETT'S HARBOR, NEW YORK.

permitted, after taking the oath of allegiance, to use the English service in public. In 1720 a split occurred amongst the English Non-jurors on the question of a new communion service, which is papistical in its tendency, and closely approximates to the form given in the first Prayer-book of Edward VI. This dispute extended to Scotland, and the party adopting this form acquired the supremacy. The Rebellion of 1745 again brought them into difficulties; from the restriction then laid on them, they were not set free till 1760. In 1765 the present communion office was fixed on; and in 1817 a synod of their bishops and clergy drew up a body of canons. In 1840 an Act of Parliament gave permission to clergymen of this communion to preach, but for not more than two consecutive Sundays, in Episcopal churches in England, and only when they obtained a special written license from the bishop of the diocese to do so. They have two fine colleges, one at Glen Almond in Perthshire, the other in one of the Cumbray Islands. Their ministers would, many of them, be but poorly off, were not their stipends supplemented by a society in Edinburgh for this purpose, called "The Church Society." Besides this Church there are numerous separate churches in Scotland which are in connection with the English Church.



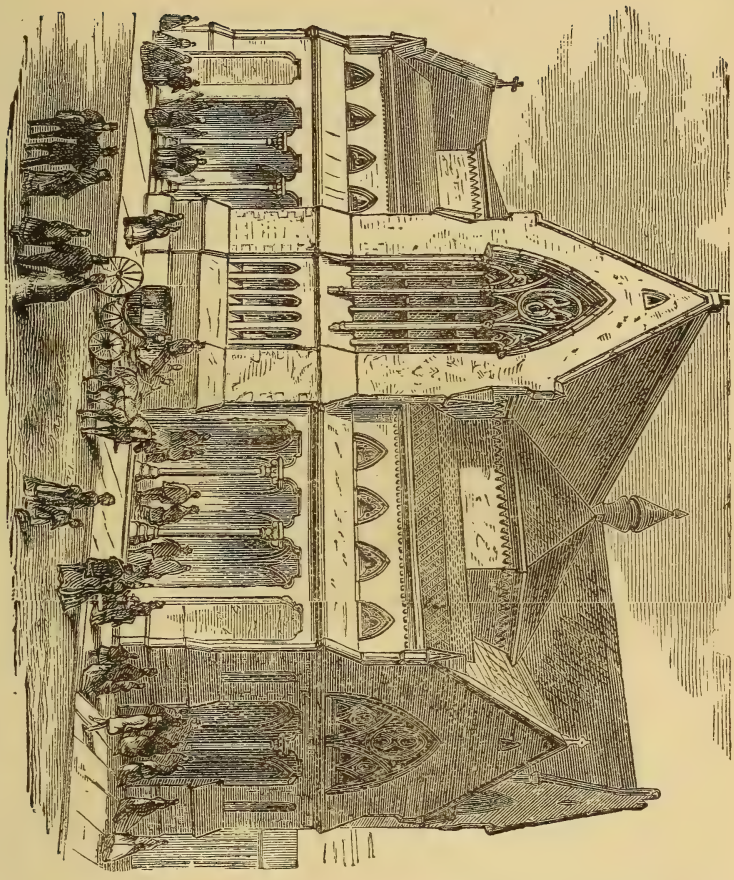
THE CHAPEL OF THE SHEPHERD'S FLOCK, NEW YORK—INTERIOR VIEW.



GRACE CHURCH (EPISCOPAL), LYONS, NEW YORK.

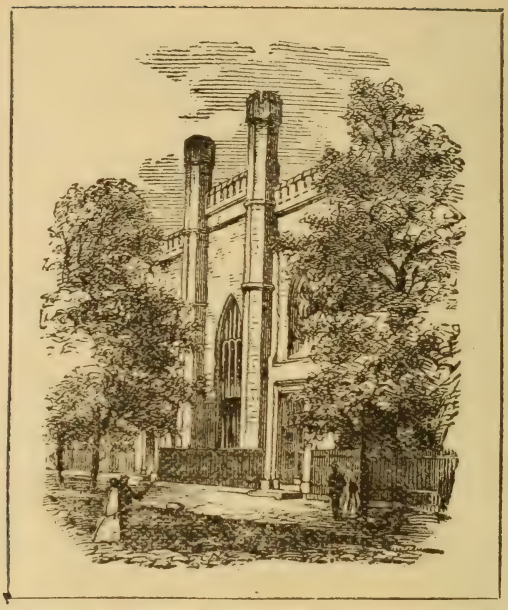
EUCHITES.

A SECT of ancient heretics, who were first formed into a religious body towards the end of the fourth century, though their doctrine and discipline subsisted in Syria, Egypt, and other Eastern countries, before the birth of Christ; they were thus called because they prayed without ceasing, imagining that prayer alone was sufficient to save them. They were a sort of mystics, who imagined, according to the Oriental notion, that two souls resided in man, the one good and the other evil; and who were zealous in expelling the evil soul or demon, and hastening the return of the good Spirit of God, by contemplation, prayer, and singing of hymns. They also embraced opinions nearly resembling the Manichean doctrine, and which they derived from the tenets of the Oriental philosophy. The same denomination was used in the twelfth century to denote certain fanatics who infested the Greek and Eastern churches, and who were charged with believing a double Trinity, rejecting wedlock, abstaining from flesh, treating with contempt the sacraments of



BROOKLYN TABERNACLE (BAPTIST), BROOKLYN, NEW YORK.

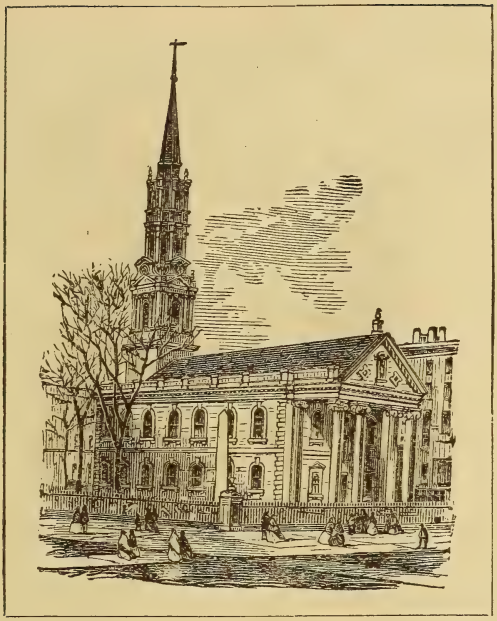
baptism and the Lord's Supper, and the various branches of external worship; and placing the essence of religion solely in external prayer; and maintaining the efficacy of perpetual supplications to the Supreme Being for expelling an evil being or genius, which dwelt in the breast of every mortal. This sect is said to have been founded by a person called *Lucopetrus*, whose chief disciple was named *Tychichus*. By degrees it became a general and invidious appellation for persons of eminent piety, and zeal for genuine Christianity, who opposed the vicious practices and insolent tyranny of the priesthood, much in the same manner as the Latins comprehended all the adversaries of the Roman pontiff under the general terms of Albigenses and Waldenses.



St. Michael's Church (Episcopal), Trenton, New Jersey.

EUSTATHIANS.

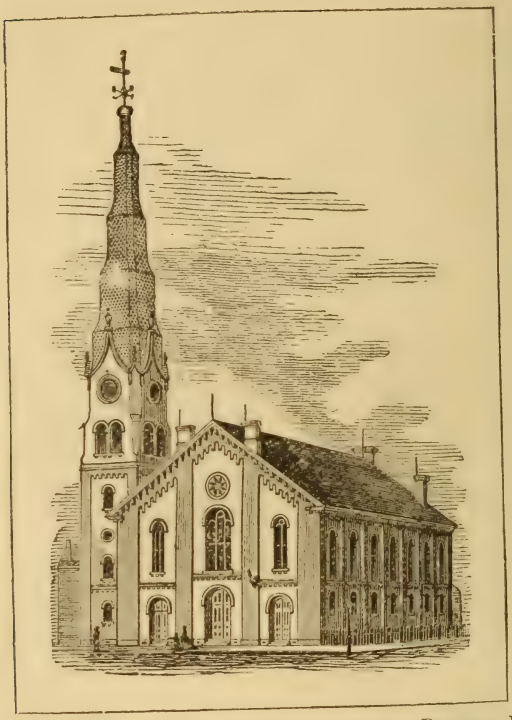
A sect in the fourth century, so denominated from their founder, Eustathius, a monk so foolishly fond of his own profession that he condemned all other conditions of life. Whether this Eustathius were the same with the bishop of Sebastia, and chief of the Semi-arians, is not easy to determine. He excluded married people from salvation; prohibited his followers from praying in their houses, and obliged them to quit all they had, as incompatible with the hopes of heaven. He drew them out of the other assemblies of Christians, to hold secret ones with him, and made them wear a particular habit; he appointed them to fast on Sundays; and taught them that the ordinary fasts of the church were needless after they had attained to a certain degree of purity, which he pretended to. He showed great horror for chapels built in honor of martyrs, and the assemblies held therein. He was condemned at the council of Gangra, in Paphlagonia, held between the years 326 and 341.



St. Paul's Church (Episcopal), New York.

EUTYCHIANS.

Ancient heretics who denied the duplicity of natures in Christ; thus denominated from Eutyches, the archimandrite, or abbot of a monastery, at Constantinople, who began to propagate his opinion about A.D. 448. He did not, however, seem quite steady and consistent in his sentiments; for he appeared to allow of two natures, even before the union, which was apparently a consequence he drew from the principles of the Platonic philosophy, which supposes a pre-existence of souls; accordingly he believed that the soul of Jesus Christ had been united to the Divinity before the incarnation; but then he allowed no distinction of natures in Jesus Christ since his incarnation. This heresy was first condemned, in a synod held at Constantinople, by Flavian, in 448; approved by the council of Ephesus, in 449; and re-examined and fulminated in the general council of Chalcedon, in 451. Eutychians was also the name of a sect, half Arian, and half Eunomian, which arose at Constantinople in the fourth century.



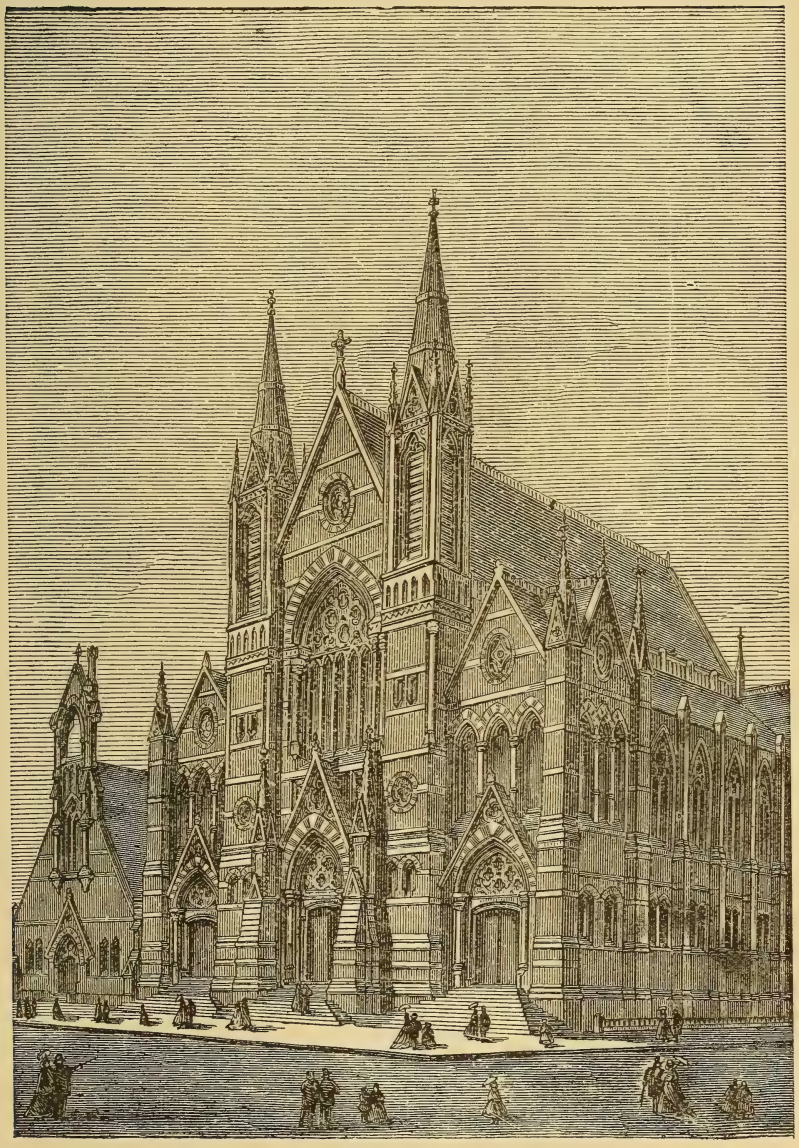
Berkeley Street Congregational Church, Boston, Mass.

EVANGELICAL ASSOCIATION. — See under **Methodist Church.**

EVANGELICAL CHURCH.—See **Lutheran Church.**

EVANGELICAL UNION, OR MORISONIANS.

An offshoot from the United Secession Church of Scotland, which originated in 1841, in the defection of a small body from the Calvinistic doctrines of the parent sect. In that year James Morison, a young minister at Kilmarnock, but afterwards of Glasgow, was deposed for maintaining the Universality of the Atonement. In opposition to the view that Christ died in purpose and effect only for those who are the

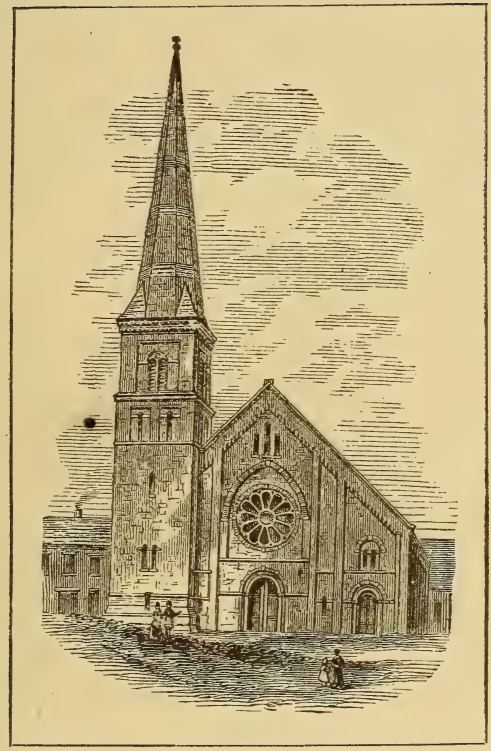


St. Ann's Church (Episcopal), Brooklyn, New York.

elect, he taught that our Lord in dying bore no special relation to the elect, but was alike the substitute of the whole human race; that his atonement was made equally and in every sense for all men; that it secured no saving blessings to any, but solely removed all obstructions from the character and law of God to the salvation of mankind—thus rendering salvation possible to all men, without certainly securing it for any; and removing all obstructions to the salvation of all men, except those which exist in their own hearts, which, as will afterwards appear, it was held all men are able to remove of themselves. Morison was joined in the course of a few years by several other ministers, chiefly from amongst the Independents, and a body was constituted which styles itself "The Evangelical Union and Affiliated Churches," although often called by others after the name of its originator. Their polity is that of the Independents, as regards their complete individual freedom, but the internal organization of each church differs, according as it gives a preference to a government in which the whole church as a body judges, or prefers to remit these functions to a body of elders elected by themselves. As may be supposed, from the want of any judicial control of the union over its members, there exists amongst them many varying shades of theological sentiment. As nearly as can be asserted, these are the characteristic differences of their theology, by which it is distinguished from that taught in the *Westminster Confession:* "The world-wide universality of the atonement," in the sense of the absence in it of any special reference to Christ's people; in short, that Christ died alike for all men. The universality of the Spirit's influence and the resistibility of the Spirit's influence—that he is not ultimately invincible. They hold an "essential and indestructible freedom of the will of man." Election is regarded as depending on, and arising out of man's own faith, and that this faith is in man's own power. They deny "such an imputation of Adam's sin as would render men liable to eternal punishment on account of it, and such a view of the corruption of our fallen natures as would warrant the application of the epithet 'sinful' to infant children."

FAMILISTS.—See FAMILY OF LOVE.

FREE CHURCH OF SCOTLAND.—See under PRESBYTERIAN CHURCH.



First Congregational Church, North Adams, Mass.

FREE CONGREGATIONS.

The title by which an association of free-thinkers who have left the State Churches in Germany is known. In 1845 the Prussian government deposed two leaders of the advanced party (Ulich and Rupp), who had become famous for opinions inconsistent with their position in the Church. Forthwith they established "Free Congregations" at Magdeburg and Königsberg. Their adherents increased rapidly, and the political movements of 1848 added greatly to their numbers. In 1850, at a conference commenced at Leipsic, but adjourned to Cocthan the Apostles' Creed was set aside, and the faith of the members was expressed in brief terms: "I believe in God and his eternal kingdom



TRINITY CHURCH (EPISCOPAL), WATERTOWN, NEW YORK.

as it has been introduced into the world by Jesus Christ." Liberty was given to use or reject church ordinances. After the suppression of the political movements of 1848, the members of the Free Congregations met with much hostility, especially in Saxony, where their meetings were suppressed. Dr. Rupp failed in his effort to retain the name of Christian, and the majority, on the other hand, showed that they had rejected the idea of a personal God. In the United States there are several bodies associated in Philadelphia, St. Louis and Wisconsin, and they attract to their number the unbelieving portion of the German immigrants.

FREE RELIGIOUS ASSOCIATION.

AN ASSOCIATION formed in Boston, whose object is avowedly the scientific study of theology and the promotion of pure religion. Every one is at liberty to form his own opinions. Universalists, Progressive Friends, Spiritualists, Progressive Jews and other like religionists have taken part in the association.

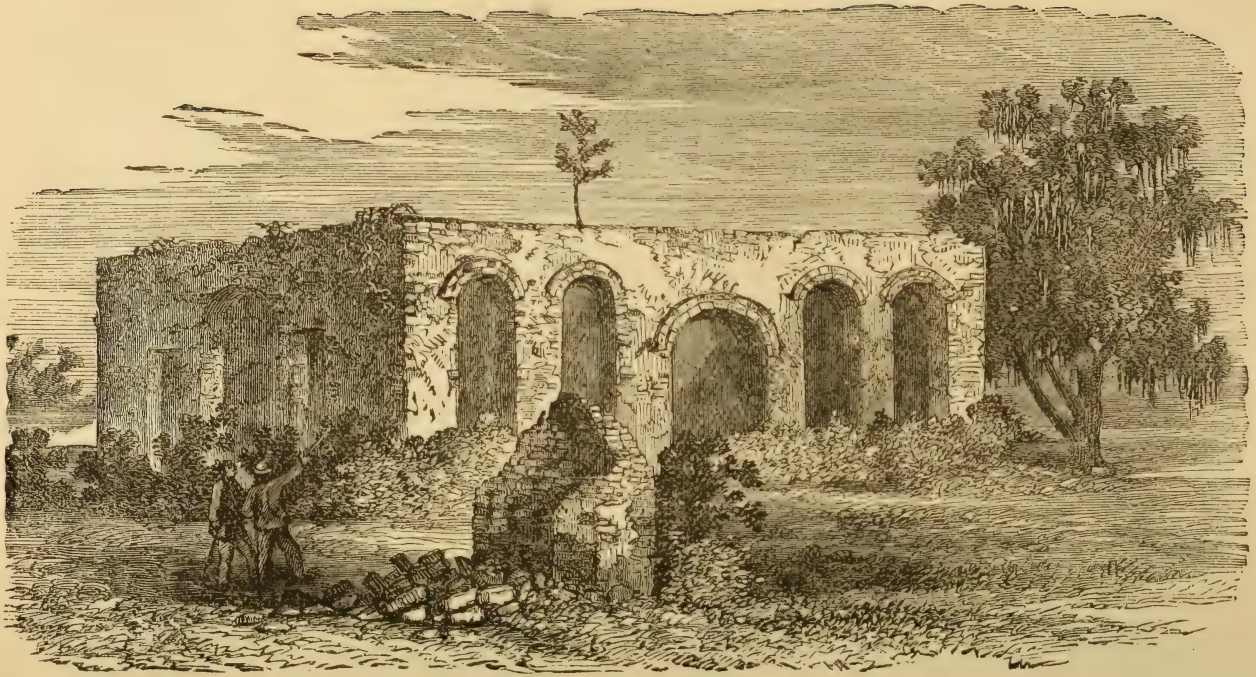
FREETHINKING CHRISTIANS.

A SOCIETY calling itself a "Church of God." They rejected first the doctrine of the Trinity, the Atonement, etc.; then the Sacraments, and the Immateriality of the Soul; and, lastly, the Inspiration of the Scriptures, and Public Worship; they have neither singing nor prayer in their assemblies, and regard the Bible only as a history. Their creed or opinions, if they have any, are simply negations.

FRENCH PROTESTANT CHURCH.—See REFORMED CHURCH OF FRANCE.

FRENCH PROPHETS.

THEY first appeared in Dauphiny and Vivarais. In 1688 several hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost. They soon became so numerous that there were many thousands who professed to be inspired. They were people of all ages and both sexes, though the greatest part of them were boys and girls from seven to twenty-five years of age. They had strange fits, which came upon them with tremblings and faintings as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands, they fell on their backs, shut their eyes, and heaved with their breasts. They remained a while in trances, and, coming out of them with twitchings, they said they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy dropped down not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand persons. When the prophets had for a while been under agitations of body, they began to prophesy. The burden of their prophecies was, "Amend your lives; repent ye: the end of all things draws nigh!" The hills resounded with their loud cries for mercy, and imprecations against the priests, the church, the pope, and against the anti-Christian dominion, with predictions of the approaching fall of popery. All they said at these times was heard and received with reverence and awe.



RUINS OF ST. PHILIP'S CHURCH (EPISCOPAL), BRUNSWICK, N. C.

This was the first Church built in North Carolina—the bricks were imported from England. The town, with the Church and Governor's Palace, were burned during the Revolution—the walls still stand as shown.

In the year 1706 three or four of these prophets went to England and carried their prophetic spirit along with them, which discovered itself in the same way and manner, by ecstacies, and agitations, and inspirations under them, as it had done in France; and they imparted the same spirit to others; so that before the year was out there were two or three hundred of these prophets in and about London, of both sexes, of all ages, men, women, and children; and they had delivered, under inspiration, four or five hundred prophetic warnings.

The great things they pretended by their spirit was to give warning of the "near approach of the kingdom of God, the happy times of the church, the millennium state." Their message was (and they were to proclaim it as heralds to the Jews, and every nation under heaven, beginning at England), that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous Scriptures concerning the "new heaven," and the "new earth," the "kingdom of the Messiah," the "marriage of the Lamb," the "first resurrection," or "the new Jerusalem descending from above," were *now* even at the door; that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those who should, by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labor in the vineyard; that this mission of his servants should be witnessed to by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, etc.; that the exterminating angels shall root out the tares, and there shall remain upon the earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, one voice among mankind. They declared that all the great things they spoke of would be manifest over the whole earth within the term of three years.

These prophets also pretended to the gift of languages, of discerning the secrets of the heart, the gift of ministration of the same spirit to others by the laying on of the hands, and the gift of healing. To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer, which was poured forth upon them, and the answer of their prayer to God.



WILLIAM PENN—FROM AN ENGLISH PORTRAIT.

SOCIETY OF FRIENDS.

THIS body of Christians took its rise in England in the seventeenth century. They spread very rapidly in Great Britain and Ireland, as well as largely into the American colonies. Their great apostle and founder, George Fox, was a man of intense earnestness in his investigation of religious truth, willing to go wherever the truth, as he understood it, might lead him, and to bear any reproach that might be laid on him because of his profession. At first the followers of Fox called themselves Seekers, as indicating their desire to discover the truth; the epithet Quakers was early applied to them by enemies as a term of derision and reproach. George Fox was unquestionably a good man, and sincerely aimed at discovering the primitive truths and practices which had been overlaid in the course of centuries. In his manifold journeyings and preachings through the country he attracted many by his evident sincerity no less than his eloquence, and led them to embrace his views. In 1647 he began his missionary career, and in eight years afterward ministers of the new society were spreading their doctrines in various portions of Europe, Asia and Africa. They endured with calm patience most grievous suffering and oppression. As many as thirty-four hundred of these earnest, God-fearing people were at one time con-



WILLIAM PENN.

From a small Ivory Model in basso relievo, executed by Silvanus Bevan, a cotemporary of William Penn—the original is now in the possession of Mr. Paul Bevan, near London.

fined in noisome prisons, and many of them died as martyrs to their faith. Their meetings were broken up, their persons were assailed, and they were treated with all forms of indignity and contempt. The society spread very rapidly in England; and when William Penn founded the Colony of Pennsylvania, the cause extended under his influence on this continent, and the different meetings of members assumed a more settled form. Even when George Fox itinerated in North Carolina in 1672, he found a number of settlers who had already received his views. In New England and other sections of the American colonies, they became numerous. Strange as its seems at this day of light and peace, even in New England their trials were most severe; a godly woman and three men of culture and earnest piety were actually hanged on Boston Common for their faith.

On the subject of doctrine their works are very explicit. They receive the Holy Scriptures as having Divine authority, refer to them in

proof of doctrine, and hold all that Scripture teaches as interpreted to the soul by the Holy Spirit. They are earnest in their efforts to circulate the Bible, which they do not call the "Word of God," holding that this term is only rightly applied to the "Word which was with God and which was God."

On the subject of the "inner light," or the immediate revelation on which they rely as the privilege of God's people, they hold that they are warranted to expect such a manifestation, for "the anointing which ye have received of him," John teaches, "abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie, and as it hath taught you, ye shall abide in him." 1 John 2: 27. The Inspired Writings are to be read and studied, but the immediate operation of Divine Grace on the soul is that which makes the Word effectual and fills the soul with spiritual light and life.

On the subject of man's legal and moral state, they hold that the Bible does not teach that guilt is inherited either from Adam or from any of our forefathers, and that it is a matter of fact and consciousness that we do not feel any sorrow for their sin. As to our moral state, man was made in the Divine image; but being left to the freedom of his own will, he fell from that estate, and experienced all that was involved in the warning, "In the day thou eatest thereof thou shalt surely die;" for "to be carnally minded is death."

On the doctrine of God, and a Trinity of persons, in the Divine Being, the Orthodox body holds the Deity of the Father, the eternal existence of the Logos or Word which was in the beginning with God and was God, and that this Logos was in Jesus Christ, who was conceived and born of the Virgin Mary without sin, so that in Him there was the union of the Deity and the humanity. On the subject of Reconciliation and the Atonement, the Friends are in accord with other Evangelical Christians.

As to Baptism and the Lord's Supper, Friends hold that there is no evidence that Christ intended that the ordinance usually called "the Lord's Supper" was to be perpetual. The only "Communion" which they hold is to be recognized in the Church is that to which Christ referred when he said, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," Rev. 3: 20; for it is only in this intercourse that there is fellowship with God



FRIENDS' MEETING-HOUSE, AT MATINECOCK, NEW YORK, BUILT ABOUT 1725.

and strength infused into the soul. Outward Baptism with water they reject, holding that the "washing of regeneration and renewing of the Holy Ghost" is the only baptism which is provided for salvation.

The Friends hold that no set form has been prescribed by God for public ordinances and worship. In their meetings they devote much time to silent meditation and self-examination, and only when they conceive that they are led by the Spirit to address the audience do they offer anything in the way of teaching or warning. They recognize the propriety of women taking part in their assemblies as preachers and exhorters. No salaried ministers are recognized in their connnection, but itinerants may receive hospitality from the brethren when they are traveling on the work of the Lord. They make no distinction between Laity and Clergy, and admit members of both sexes to take part in their deliberations and decisions. In meetings for discipline the sexes assemble in separate apartments, but in cases of necessity they deliberate together, either by committees or otherwise. They are altogether opposed to war as being inconsistent with the religion of the Gospel, and

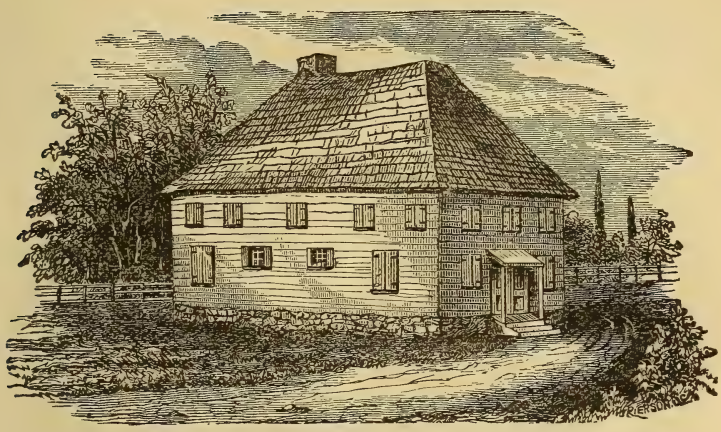


FRIEND'S MEETING-HOUSE, WESTBURY, NEW YORK, BUILT ABOUT 1702.

they hold that the imposition of oaths is unlawful, and that the language of our Lord on this subject admits of no doubt whatever. They aim at great simplicity and directness of speech, avoiding the complimentary language of society, dispensing with titles of honor, and striving by few modifications of dress to testify against the vanity of the world and the slavery of changing forms.

Their Church government is peculiar, differing in many points from that of every other denomination. It seems well suited for maintaining discipline in a comparatively small and select community, and it presents some points which might perhaps be copied with advantage in larger Churches.

The members of the Society of Friends unite as a distinct body not only for the performance of public worship according to the mode which they believe to have been intended by Jesus Christ, but also for the maintaining of a Christian discipline. By means of this discipline they are of opinion that their union as a religious society receives additional strength, and that they are enabled, with increased effect, to coöperate for their own mutual good.



FRIENDS' MEETING-HOUSE, FLUSHING, LONG ISLAND, BUILT IN 1716.

The considerations which chiefly determine the local meeting or *congregation* to which each individual belongs are sometimes the relative number of members of which a congregation consists, but more frequently the vicinity of the meeting-house to his own residence. And the rules and regulations of the Society are, of course, obligatory upon every individual who continues to be a member of it.

The members of each congregation assemble once a month, at the conclusion of a meeting for worship; and they then constitute a preparatory *meeting for discipline.* Certain queries, directed by the yearly meeting to be answered at stated periods, form a part of the business of these meetings. The overseers or other members impart such information respecting the occurrences among themselves as may appear necessary. Generally two members are appointed representatives to the ensuing monthly meeting; and the answers to the queries, together with information as it may be necessary to communicate to the monthly meeting, are here prepared, to be transmitted to it by the representatives. Hence these local meetings of discipline are sometimes denominated *preparative meetings.*

A *quarterly meeting* generally comprises the members resident in one county, and it usually consists of the several monthly meetings within such county. It has been found expedient in several instances to unite the monthly meetings of two or more counties, in which the members were not numerous, under the jurisdiction of one quarterly meeting.

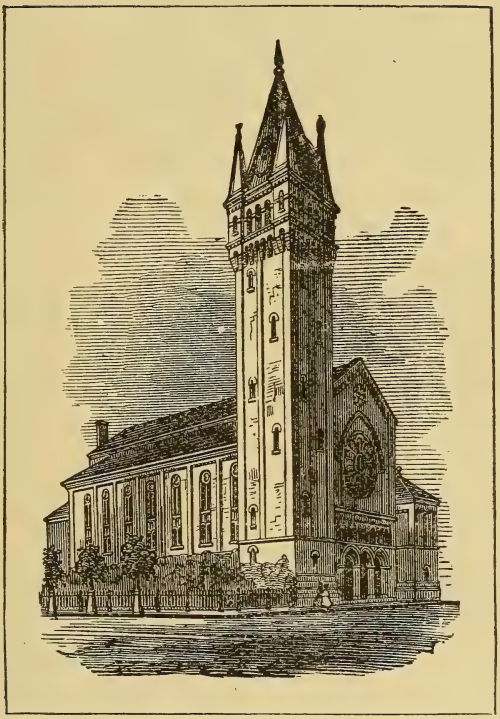
The members of the Society in New England, New York, Maryland, Virginia, and other States, have each their distinct *yearly meeting.* Each of these yearly meetings, as well as the *yearly meeting of Great Britain,* possesses, within its appropriate district, the supreme legislative and judicial power in all that respects the discipline of the Society.

A communication is maintained between each general yearly meeting of discipline and the several quarterly meetings within its appropriate district. A similar communication is maintained between each quarterly meeting of discipline and the several monthly meetings of which it is constituted; and between each monthly meeting of discipline and the several local meetings or congregations of which the monthly meeting is constituted.

This communication is preserved by means of representatives from the preparative meetings of each congregation, to the monthly meeting of which it forms a part; from each monthly to the quarterly meeting, and from each quarterly to the yearly meeting. Each of these meetings is usually attended by a considerable number of members besides the representatives; and at every meeting for the purposes of general discipline any member of the Society may attend and assist in its deliberations.

The men and the women have each their separate province, and hold their meetings apart, except at the select meetings of ministers and elders, in which both sexes meet together. For the purpose of obtaining information upon the state of the Society, and for directing the attention of its members to those points on which the care of each may be profitably employed, certain queries and advices are framed; and it is directed that the queries should be read and considered, and the answers to them transmitted at stated periods. These answers are given first at the preparative meeting of discipline for each congregation, and thence communicated by their representatives to the monthly meeting, and lastly, in substance, to the yearly meeting.

The appointment of elders, in each particular congregation, is made by the monthly meeting for discipline, assisted by a committee appointed for this purpose by the quarterly meeting; and it is directed that the elders be selected from among those members whose exemplary conduct and religious attainments render them best qualified for this important station. It is their province to exercise a suitable care, that whatever be delivered in meetings for public worship, either as preaching or prayer,



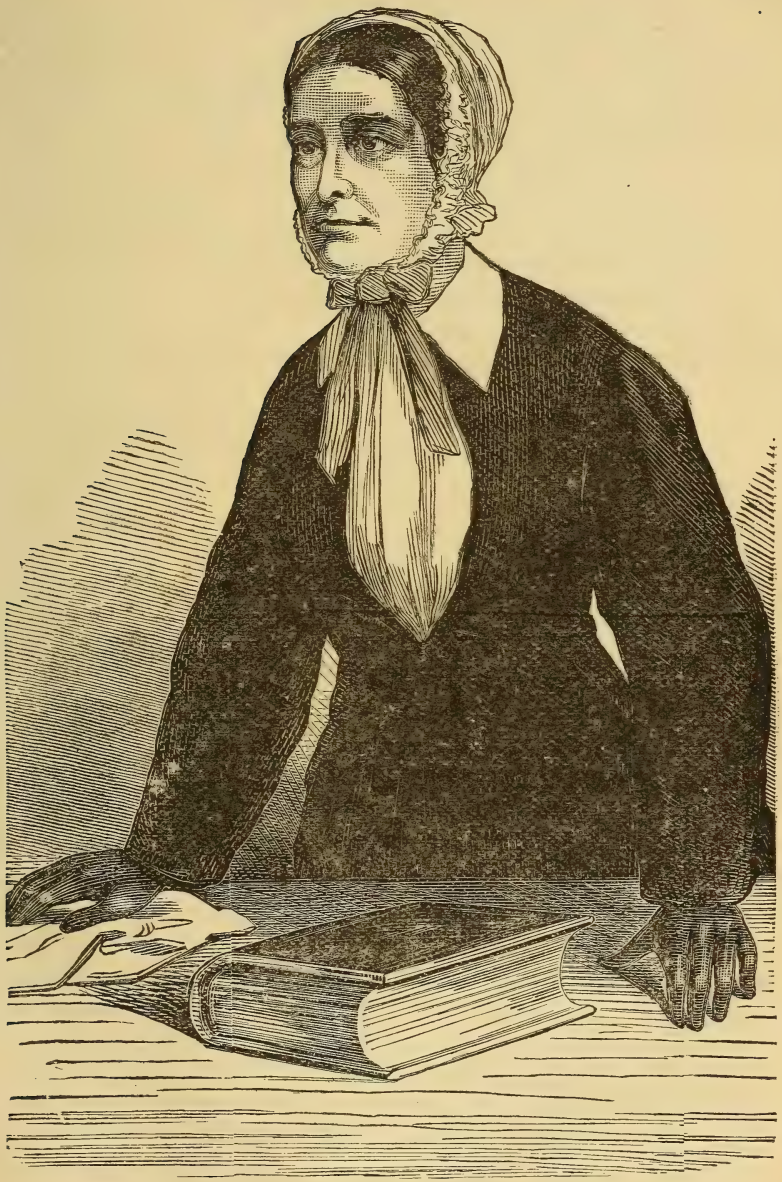
SHAWMUT CHURCH (CONGREGATIONAL), BOSTON, MASSACHUSETTS.

shall have a tendency to edification. If anything should be delivered which may be deemed objectionable, with regard either to its import or the temper, manner, or time of its delivery, the elders are expected to administer suitable advice to the party. Should this prove ineffectual they are then to lay the case before the men's monthly meeting for discipline—the only tribunal which is competent in the first instance to pass judgment or censure upon the conduct either of ministers, elders, or any other members. But if any individual should think himself aggrieved by the decision of a monthly meeting, he is at liberty to appeal from it to the judgment of the quarterly meeting, and in like manner from the decision of the latter to the judgment of the yearly meeting, whose decision is final.

HICKSITE FRIENDS.—In the beginning of this century it was perceived that a tendency toward latitudinarianism began to prevail in the connection, and in 1827 an extensive division took place in the body, so that two separate Societies exist, each using the name of Friends, but the seceding body differing from the other by the adoption of theological views that are usually recognized as Socinian. This schism chiefly affected the body in the United States, and the seceding party, usually called "Hicksites," from a leading man in the denomination, repudiate the Evangelical doctrine of Atonement, holding that Scripture does not teach that a satisfaction or compensation was needed before God could or would forgive sin, and that the idea that Jesus Christ was appointed to be killed before pardon could be extended to sinners is utterly to be rejected. They believe that Jesus lived and died for the purpose of removing the enmity against God which dwells in the unrenewed human heart, and that this has not been fully effected, but that the Spirit of Christ still operates in the soul of man for this object. In regard to the Trinity and the nature of Christ, they are clearly in harmony with the Unitarians.

In their worship, government and most of their views of Christian doctrine and duty, they are in accord with the Orthodox Friends, except in the particulars spoken of in the preceding paragraph, and in those points of Faith that centre around or spring from a belief in the Triune God, the Divinity of our Lord, and His Atonement work.

PROGRESSIVE FRIENDS.—About the year 1853, a number of Friends in New York, Ohio, and Pennsylvania, dissatisfied with the restrictions which seemed to be placed upon their freedom of thought in the denomination to which they belonged, determined to form an association in which greater liberty could be enjoyed. Accordingly, in that year a convention was held in Chester county, Pennsylvania, of all those who sympathized with the movement, for the purpose of comparing their views together. They set forth their belief, in a memorial, of which the following were the principal points: They condemned the use of tobacco in every shape. This came under the head of the Physical Reforms of which they approved. They proclaimed their sympathy with the Indians of North America. They denounced negro slavery as the most unmitigated and infamous of crimes. They asserted the right of women to complete equality with men, in religious, social, and



Sarah F. Smiley, a Preacher for the Friends.

political relations. They denounced all wars as unjustifiable. They upheld total abstinence from intoxicating drinks. They condemned capital punishment for crime, and censured priestcraft, superstition, and bigotry. Their system claims to be the perfect and complete development of rational religion.

GALLICAN CHURCH.—See under ROMAN CATHOLIC CHURCH.

GERMAN BAPTISTS.—See under BAPTIST CHURCH.

GERMAN REFORMED CHURCH.—See REFORMED CHURCH IN THE UNITED STATES.

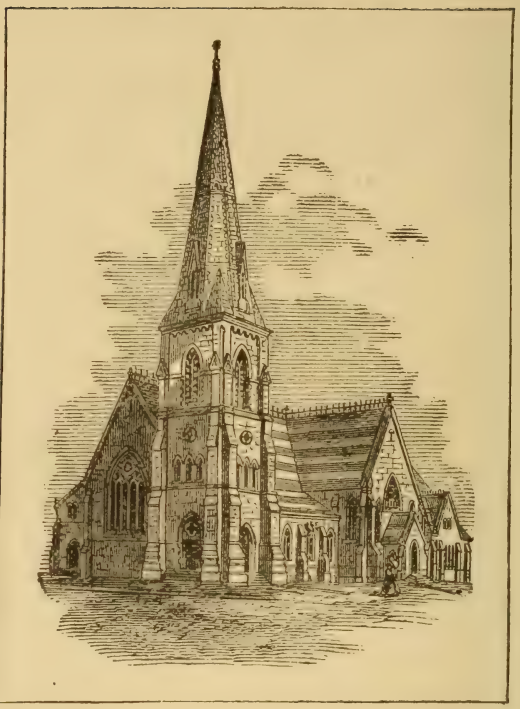
GNOSTICS.

SIMON MAGUS is the generally reputed founder of the Gnostics; but Gnosticism was nothing else than the philosophical system of the times, leavened with a slight infusion of Judaism, and a still slighter portion of Christianity. It exhibited itself in its early days at Alexandria, whence it spread through Eastern Christendom. Alexandria was at that time the great seat of philosophy. It contained a vast number of Jews; and, being the great emporium of trade, it was of course much frequented by the early Christians. The name of Gnosticism was probably not yet given to any particular sect; but in the progress of opinions it always happens that the thing exists, and floats about vaguely and undefined, before it assumes a distinctive name. Amongst the intellectual idlers of a thriving city, the Platonic philosophy had superseded the coarse and vulgar forms of the old Egyptian superstition. The Alexandrian Jews were infected with it; for their language was Greek, and many of them had an extensive acquaintance with heathen literature. On the other hand, the Platonists studied the Jewish Scriptures, and saw in them traces of pure and sublime theology. The Jews, who wished to remove the prejudices against their peculiar creed, endeavored, in an evil hour, to show that it harmonized

with many of the speculations of Plato. They even asserted that Plato had borrowed from the writings of Moses. Thus a compromise was attempted between the creeds of Moses and of Plato. There was a third element of error in the Persian or Magian doctrines; for Alexandria, open to the teaching of Greece on one side, was equally exposed to the fantastic theories of Orientalism on the other. And thus from these three sources—the philosophy of Plato, the religion of Moses, and the Magian superstitions—a new system was created; this was Gnosticism. As Christianity spread, it applied itself to explain the mysteries of the Christian faith; but in its origin it was not a Christian sect; it did not arise within the Christian Church, but it very soon infected the pure stream of Gospel truth, and for a long time, in many places, obscured its real character.

Gnosticism spread rapidly. It may have stood in the same relation to primitive Christianity which the imposture of Mohammed afterward assumed. It accepted a few of its most obvious truths, and so doing undermined all the rest. It was unquestionably the most formidable opponent with which the early Church had to contend; it was the cause, too, of much of the odium under which it labored. The Gnostics practiced magic, which they learned from the East. The origin of evil, and the creation of material things, were amongst their most fertile topics of discussion. They held that matter was independent of the Deity, and, like him, existed from eternity. This they learned from Plato. They taught that it derived its present forms, not from the will of the Supreme Deity, but from the creative power of some inferior intelligence, whom they called *Demiurgus*, to whom the world in its present state, and its inhabitants, owe their existence. In this we may trace the Magian notion of *genii*, or good and evil spirits, counterworking the projects of the supreme God.

A great degree of obscurity must always rest upon the subject of the real opinions of the Gnostics. In the first place, our acquaintance with the subject is derived from their opponents, the Fathers of the Church, who probably took little pains to distinguish between their real tenets and those popularly ascribed to them. Again, having no acknowledged leader or standard of truth, new speculations were constantly making their appearance, each fresh extravagance generating another, until Gnosticism was merely a vague term for any form of heterodoxy or unbelief. The dogmas of Gnosticism, properly so termed, may be



COLUMBUS AVENUE CONGREGATIONAL CHURCH, BOSTON.

briefly summed up as follows: That matter was independent of the Deity, and coeternal with him, was a fundamental tenet of Platonism, nor did the Alexandrian Jews find any repugnance to extract this from the writings of Moses. That several orders of spiritual beings were interposed between God and the human race, was maintained both by Platonists and Jews; the demons of the one being identified with the angels of the other. The Jews had also admitted many innovations in their belief concerning angels since their residence at Babylon, mingling Oriental fable with the statements of their own scriptures, as we may perceive in the books of the Apocrypha. The Oriental notion was, that several successive *emanations* of spiritual beings had proceeded from God; and the theory of *emanations* became the favorite tenet of the Gnostics, and their grand invention for accounting for the origin of evil.

The pre-existence of the soul, its depravity and degradation to reside in the material body by way of punishment, had been the doctrine of the East from time immemorial. Not conceiving how evil could arise from the abuse of free will in moral agents, they attributed good and evil to two eternal principles; good they properly attributed to the Supreme Intelligence, the fountain of all good; but to him they dared not attribute evil. Observing in themselves, and in the world around them, the conflict between matter and mind, and the tendency of the former to depress, oppose, and corrupt the latter, and justly conceiving, also, matter to be foreign to the Divine nature, they concluded this to be the centre and source of all evil.

Christianity no sooner appeared than the Gnostics incorporated it into their system, but so as not merely to corrupt, but to subvert it. Gnosticism taught that Christ was a being who proceeded from God, and who came to reveal the true God to man. They admitted that he and his followers wrought miracles of the most astonishing kind, and that he came to deliver men from the power of the malignant *genii*, or *Aëons* to whom the world was subjected; but they taught also that the body of Jesus was a phantom, and that Christ was neither born, nor suffered upon the cross. Whatever was corporeal, was, in the Gnostic creed, in itself essentially evil; it was therefore impossible that the Son of the supreme God, sent, as they admitted, from the *pleroma*, or habitation of the Father, should be really man. Thus the doctrine of the atonement and of faith in the death of Christ found no place whatever in their system; they maintained that He came to mortals with no other view than to deprive the *Aëons*, or spiritual tyrants of this world, of their influence upon virtuous and heaven-born souls; and, destroying the empire of these wicked spirits, to teach mankind how they could separate the divine mind from the impure body, and render the former worthy of being united to the Father of spirits.

There is no doubt that the Gnostics held and practiced doctrines which, if not impure, were at least disreputable and suspicious. Their contempt for whatever was corporeal, as being of necessity impure, led them to a denial of the resurrection, a contempt of marriage, a severe system of mortification in some, and in others unrestrained licentiousness. From St. Paul's first Epistle to the Corinthians, it is evident that Gnosticism had already shown itself in Greece. He repeatedly uses the term knowledge, *gnosis* in a peculiar sense, as arrogated by a

certain party, *e. g.*, 1 Cor. 8: 1, "We know that we all have knowledge: knowledge puffeth up, but charity edifieth;" and the errors he combats are precisely those which Gnosticism would have introduced; probably the discussions respecting marriage were introduced by them, and those, too, with regard to the resurrection. The Gnostics denied that there was, in any sense, a resurrection of the body; they held that the soul of man, if purified by knowledge, when separated from the body, fled up at once to the *pleroma*, and there dwelt forever in the presence of God. Whatever the Christians said of a resurrection, they interpreted figuratively; according to them, the Gnostic rose from death to life when he was initiated in their mysteries and made perfect in their knowledge.

It seems more than probable that the Gnostic doctrine spread rapidly towards the close of the first century. Cerinthus became for a time its leader; he resided at Ephesus, where he is charged with having taught the greatest laxitude of morals. The Nicolaitans, Rev. 2: 6, were another branch of this wide heresy; it seems they did not scruple "to eat things offered to idols." In times of persecution the Christians were required, as a test, to join in the public sacrifices, and their refusal was punished with death; but the Gnostics taught them to equivocate, and this Nicolas, whoever he might be, had, no doubt, instructed them that in such cases compliance was not a sin. This convenient doctrine seduced not a few Christians from their faith; but many still stood firm; and St. John has recorded the name of Antipas, who, with several others, received the crown of martyrdom at Pergamos.

Simon Magus was probably the first of the Gnostics who engrafted the name of Christ into their system; he and his followers maintained that the body of Jesus was a phantom, and were thence called "Docetæ," from *docein*, to seem. This earlier form of Gnosticism was succeeded by another, that of the Ebionites, who taught that Jesus had a real body, inasmuch as he was born of human parents, and that Christ, who was an *emanation* from God, was united to him at his baptism. Cerinthus also adhered to this latter opinion. The theory of *emanation*, we may here remark, was the favorite doctrine of the Gnostics, and their grand hypothesis for explaining the origin of evil. They supposed the Deity, by acting upon his own mind, to have created the first pair of *Aëons*, who by successive *emanations* gave birth to others, who gradually deteriorated, and had less and less resemblance to the Great



GREEK CHURCH, LIVERPOOL, ENGLAND.

First Cause. These *Aëons*, passing the *pleroma*, and coming in contact with matter, created the world, the Supreme Cause himself being in no way accessory to its existence, nor even conscious at the time of what was taking place. The evil which appeared in the world was inherent in matter itself; and the Deity was employed in endeavoring to remove it. For this purpose, Christ, a later emanation from the Deity, was sent into the world. Thus, in a certain sense, they allowed him to be the Son of God; but they utterly denied the doctrine of his atonement. In fact, when a Christian adopted the Gnostic views, he ceased to be a Christian, for he renounced his faith in a Redeemer and his hope of a resurrection. In the first century the Church of Christ, with one voice, agreed in this view of the Gnostic system: namely, that Gnostics were not Christians.

In the second century, Basilides of Alexandria was so much rever-

enced as a Gnostic teacher, that his disciples are sometimes described as a new sect under the name of Basilideans. Irenæus gives some account of his doctrines, which are curious as showing what Gnosticism was in its last stage or full development. He taught that the Supreme Being created seven *Aëons* of a perfect nature. Two of these, *dynamis* and *sophia*, Power and Wisdom, produced, or emanated, angels, who formed a region, or secondary *pleroma* for themselves. These again brought forth others of a still inferior nature, to the number of three hundred and sixty-five, under their chief, Abraxas, from whom the magical word "Abracadabra," said to have wrought such wonders, by the professors of necromancy, was derived. Basilides practiced magic, denied the resurrection, but differed from the early Gnostics in regarding martyrdom as an atonement for sin.

The Gnostic system declined as the facts and doctrines of Christianity became generally known. Its appearance, its rapid growth, and its extensive prevalence, are easily explained. The old mythologies had lost their hold on cultivated minds. The Greek philosophy, and particularly the writings of Plato, were the fashionable study, and therefore, we may venture to say, were embraced by great numbers by whom they were imperfectly understood. And yet something more certain, more religious, was wanted. This the Jew supplied, and Gnosticism was formed. But now Christian truth was already in the field, and her challenge none dare dispute. Gnosticism was an attempt (so far as it assumed the Christian garb) to effect a compromise between the gospel and heathenism as refined by philosophy and leavened with Judaism. It prevailed as long as the facts of the evangelic history were imperfectly received; when they could no longer be resisted, Gnosticism perished. It left, however, the traces of its baneful existence deeply impressed upon the Eastern world. From its expiring ashes Mohammed kindled a new and fiercer flame. Gnosticism, with its magic, its angelic powers, its mystical dogmas, its affected contempt of the body and of death, and its real licentiousness, was absorbed into the system of the impostor, or fanatic, of Mecca. He added that religious enthusiasm, and that distinctness in the enunciation of practical duties, ceremonies, and laws, without which no system can ever interest mankind at large; and instead of dreaming reveries, debasing to their victims, but of little influence on the world, he produced, and from the same materials, a system which for ages filled the world with awe, and held dominion

over millions of the human race, and which still grasps, though with a palsied hand, the spiritual sway of nations renowned for wealth, valor, and refinement.

GREEK CHURCH.—See under EASTERN CHURCH.

HALDANITES.

THE followers of Robert and James Alexander Haldane, two gentlemen of fortune, brothers, and seceders from the Church of Scotland; who, between twenty and thirty years since, formed the design of devoting themselves to the propagation of the Gospel in India; but, being prevented by the East India Company, directed their attention to its dissemination at home, and spent considerable sums in the erection of large places of worship in Edinburgh, Glasgow, and Aberdeen; and in other means of circulating evangelical religion. In the prosecution of their inquiries after truth, they adopted many of the tenets of Sandeman, with some rigid forms of discipline. Afterwards they became Baptists, and the party divided and subdivided, till they became, as a sect, extinct; and most of their followers have either joined the Scotch Baptists, or Independents.

HARMONY SOCIETY, OR, HARMONISTS, OR RAPPISTS.

A COMMUNISTIC SECT, comprising originally certain emigrants from Wurtemberg to America, between 1803 and 1805, under George Rapp, their pastor, being compelled to leave their native country, on account of the government insisting upon their attendance at the Parish Church after some alteration had been made in the public service which they did not approve. They formed an "Economy" on the primitive plan of having "all things in common," Acts 4: 32. They are in essentials in accord with the Lutheran Church. They cultivate the learned languages and professions and maintain strict morals, with a due ob-

servance of the Sabbath. One custom is peculiar. They keep watch by turns at night; and, after crying the hour, add, "A day is past, and a step made nearer our end. Our time runs away, and the joys of heaven are our reward." The community are now located in Beaver county, Pennsylvania.

HATTEMISTS.

THE name of a modern Dutch sect; so called from Pontian Van Hattem, a minister in the province of Zealand, towards the close of the last century, who, being addicted to the sentiments of Spinosa, was on that account degraded from his pastoral office. The Verschorists and Hattemists resemble each other in their religious systems, though they never so entirely agreed as to form one communion. The founders of these sects deduced from the doctrine of absolute decrees a system of fatal and uncontrollable necessity; they denied the difference between moral good and evil, and the corruption of human nature; from whence they further concluded, that mankind were under no sort of obligation to correct their manners, to improve their minds, or to obey the divine laws; that the whole of religion consisted not in acting, but in suffering; and that all the precepts of Jesus Christ are reducible to this one, that we bear with cheerfulness and patience the events that happen to us through the divine will, and make it our constant and only study to maintain a permanent tranquility of mind. Thus far they agreed; but the Hattemists further affirmed that Christ made no expiation for the sins of men by his death; but had only suggested to us, by his mediation, that there was nothing in us that could offend the Deity; this, they say, was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God. It was one of their distinguished tenets, that God does not punish men *for* their sins, but *by* their sins.

HENRICIANS.

THE followers of a monk named Henry, who, in the twelfth century, proposed to himself the Herculean task of reforming the clergy, whose superstition and vices he declared to be disgusting and intolerable. He

rejected infant baptism, treated the ceremonies and many of the festivals of the church with contempt, and inveighed against the immorality and hypocrisy of the priesthood. He settled at Toulouse in the year 1147, after having visited several places propagating his opinions. Here he had to encounter the opposition of Bernard, Abbot of Clairval. The condemnation of Henry's doctrines by Pope Eugenius III. was soon obtained; and at a council held at Rheims in the following year (1148), a decree consigning him to a close prison for life was quickly passed. Henry's days were soon numbered; for he sunk under the discipline and confinement of his prison.

HERMOGENIANS.

A SECT of ancient heretics, denominated from their leader, Hermogenes, who lived towards the close of the second century. Hermogenes established matter as his first principle; and regarding matter as the fountain of all evil, he maintained that the world, and everything contained in it, as also the souls of men and other spirits, were formed by the Deity from an uncreated and eternal mass of corrupt matter. The opinions of Hermogenes with regard to the origin of the world, and the nature of the soul, were warmly opposed by Tertullian.

HESYCHASTS.—See QUIETISTS.

HICKSITES.—See under SOCIETY OF FRIENDS.

HINDOOISM, OR BRAHMINISM.

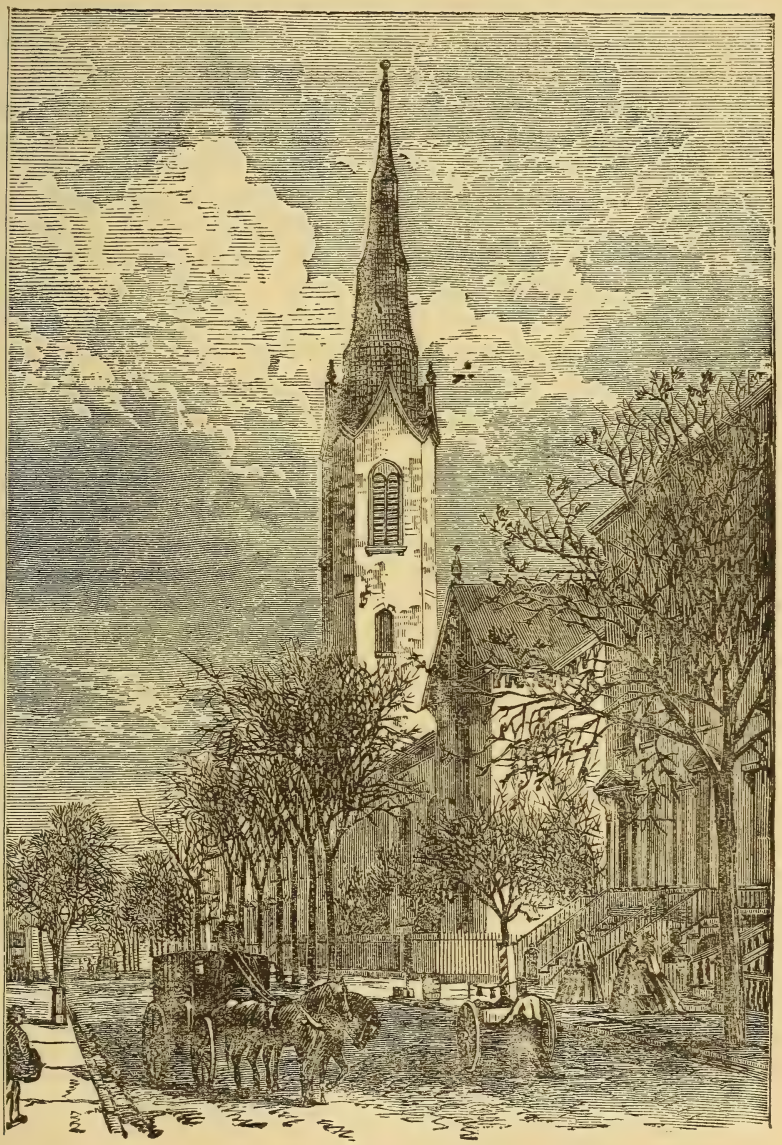
IT is the opinion of many that, in its origin, the ancient religion of India must have borne a close analogy to, if it was not exactly identical with, the modern system of Pantheism, which confounds the Deity with the Universe. Many of the existing features of Brahminism seem to point to a time when all the forms and phenomena of matter were regarded by the speculative as mere visible, objective manifestations of that Invisible Essence—"the pure Brahm," "the Great One," "the Soul of the Universe"—from which they all emanated, and into which

they will all be again absorbed. According to the views which they are presumed to have entertained—

> "All are but parts of one stupendous whole,
> Whose *body* Nature is, and God the *soul*."

The transition to Polytheism—the transferring of their regards from "the mainspring" to "the wheels" in "the great Time-piece of Creation," and endowing each with an independent motive power—would be a mythical process comparatively obvious and natural. We, therefore, find that among the first objects of Hindoo worship was that of the Elements. According to the Abbé Dubois, *the Earth*, as "the universal mother of all living creatures," from whose bosom vegetable life proceeds and animal life is nourished—is fittingly made to represent the Creative Principle. "She is, therefore, the first of the gods; she is *Brahma*." *Water* is the element which makes the embryo organisms contained in the earth "to germinate with life," and continues to supply them with that nutriment without which they would droop and decay. She, accordingly, becomes the second god of the Hindoos, "the Preserver," and "receives the honors of *Vishnoo*." And the element of *Fire*, whose heat not only quickens and develops the process of nutrition, but also accelerates that decay and corruption, from the ashes of which "nature is restored and germinates afresh," is deified as "the Destroyer," and receives "the general adoration and worship which have bestowed on it the title and honors of *Siva*."

To the worship of the elements succeeded that of the stars, the planets, the constellations, the signs of the Zodiac, the sun, the moon, and all other natural objects. As might be anticipated, the sun became an especial object of adoration. In one of the sacred books, the following language is employed with reference to that luminary, or the deity presiding over it: "Let us meditate on the adorable light of the Divine Ruler: may it guide our intellects." "What the sun and light are to this visible world, that are the supreme good and truth to the intellectual and visible universe; and as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge by meditating on the light of truth which emanates from the being of beings; that is the light by which alone our minds can be directed in the path to beatitude." But, however such refined notions may have been held, esoterically, by the more enlightened Brah-



CHURCH OF THE PILGRIMS (CONGREGATIONAL), BROOKLYN, NEW YORK.

mins, the deities, in the course of time, not only came to be regarded by the popular mind as separate and independent agents, but they were gradually invested with the most grotesque and often hideous forms, and their attributes degraded to a level with the passions, the weaknesses, and not unfrequently with the meanest and worst vices of human beings.

According to the Hindoo mythology, the Supreme Mind, as we have seen, manifests itself in the three great functions of creation, preservation, and destruction. These functions are designated by the three letters in the mystic Word, A. U. M., and are separately personified by the three gods, Brahma, Vishnoo, and Siva.

Brahma.—This deity, who holds the first place in the Hindoo Pantheon, is represented in images and pictures with four heads and as many arms. The account of his origin is, that the Supreme Mind, actuated by the creative impulse, first produced the waters, which he endowed with the power of motion; and that, by this motion, "a golden egg," "blazing like a thousand suns," was generated—from which, by an act of his own volition, Brahma burst forth in the shape of the divine male. The sacerdotal caste termed Brahmins, who are said to have first issued from his mouth, have derived from him their name, but are not otherwise related to him as a sect: and although he is deemed the creator of the universe, and the first of the gods, it can scarcely be said that, in any instance, worship or sacrifices are directly offered to him, or that temples or festivals have been dedicated to his service.

Vishnu.—In the exercise of his functions as "Preserver" or "Deliverer," Vishnoo is represented as assuming various shapes of monsters and human beings, to give effect to his interposition in the physical events of the creation, and in the affairs of men and gods. These metamorphoses are termed *Avatars* by the Hindoos; the most remarkable being what are called his "ten incarnations." At one time he appears as an enormous *Boar*, lifting up the earth on his "tusks of fire;" at another, he is transformed into a gigantic *Tortoise*, and employs a number of monstrous agents to churn the ocean into butter, out of which, among other sacred projects, the Amreeta juice, conferring immortality, is obtained; in the form of the *Man-Lion* he subdues an army of giants, who had waged war both against earth and heaven; and in that of *Buddh*, he introduces into the world a new creed, to supplant the doc-

trines of Brahminism. But none of his incarnations is so popular, or has procured him so many votaries, as that which transforms him into the beautiful and valiant *Krishna*, whose amours and warlike exploits have formed a fertile theme for Hindoo legends and poetry.

Siva.—"The Destroyer" is described as having the color and lustre of silver, sometimes with one, but more frequently with five faces, having three eyes in each, one of them being on the forehead. Possibly from his representing the connecting link between the decay and renovation of nature, he has more votaries, and has more temples erected to his honor, throughout Hindoostan, than any other deity. He is sometimes worshiped under the title of "Maha Kala," or "Time, the great destroyer," in which character he appears arrayed in blood-red garments, and a necklace of human skulls; and is propitiated by bloody sacrifices. But the symbol under which he is most frequently worshiped is that of the *Lingam*, probably meant to typify the reproductive powers of nature. Most of his votaries wear this symbol about their necks, enclosed in a small silver box or tube. Along with Siva is associated his female partner *Doorga*, who under this name, but more especially under that of Kali, may be considered as more fittingly representing the power of Destruction than even her husband. As the goddess Kali, she appears black and bloody, with four arms, having two dead bodies depending from her ears, and wearing a necklace of skulls, and a girdle formed of the hands of slaughtered monsters. She is propitiated by bloody sacrifices; her service, when complete, not excluding even those of human beings, and her aid and protection are invoked by Thugs and robbers.

The Inferior Deities.—The seven circles or spheres above the earth, denominated Swerga-surgs, and the seven beneath called Patala, said to be lighted by eight carbuncles on the heads of eight serpents—are peopled respectively by gods and demons. The former is said to contain no fewer than three hundred and thirty-three million deities. Some of the more distinguished are, Indra, the Indian Jove, who presides over the elements, and is styled "the king of heaven;" Surya, the god of the sun; Agni, of fire; Varuna, of the waters; and Pavana, of the winds. Luxumee is the goddess of beauty and of plenty; Kuvera, the god of riches; Saraswatí, the patroness of learning, etc. The Assoors, or evil demons, inhabiting the Patala, or lower regions,

are represented as maintaining a ceaseless struggle to invade the seats of the gods.

The Worship of Animals.—The bull is held to be an incarnation of the soul of a Brahmin—and, as such, receives divine honors; and the cow, as the representative of the goddess Bhavani, is worshiped as "the mother of the gods and the three worlds." No deity is regarded with a more profound veneration than this animal. All its products, including even its dung, are held sacred; and to kill and eat it, is looked upon as worse than cannibalism. Among other animals, monkeys and serpents are treated with sacred rites; and certain birds also, and even trees become objects of worship, as embodying the forms of particular gods.

Inanimate Nature.—The blue solitudes of mountain peaks, particularly those of the Himalaya with their intervening gorges, in which the holy streams have their birthplace, are looked upon with reverential awe as a semi-celestial region, not unvisited by the gods themselves. But of all natural objects, none are esteemed more holy than the great rivers of Hindostan, such as the Nerbudda, the Krishna, the Godavery, and the Ganges. The last, especially, under the name of Gunga, is a favorite object of adoration. Pilgrims will travel thousands of miles to bathe in its sacred stream, or to carry back a supply of its water for the performance of the rites of purification. The ashes of the dead and the bodies of the living are alike freed by it from those stains which they would otherwise carry with them into the next birth; and to die on its banks is reckoned a sure passport to heaven.

Doctrine of a Future State.—Having seen how the Brahminical system lodges the spirits of the gods in visible and earthly forms, we need not be surprised to find that the souls of men, after death, instead of being translated into a world of spirits, are only made to become the new tenants of other mortal forms of men or animals. On this doctrine of "the transmigration of souls," the rewards or punishments due to the good or evil actions of a previous life are made to depend; the higher or lower place assigned to the individual in his "new birth" being determined by his antecedent character. In this way, the good man, however humble, will find himself raised, in his next birth, to that station to which his virtues entitle him, while the bad man, however high in rank, will, in a proportionate degreee, be brought low. But a

degradation lower still is reserved for souls that have been stained by the greater vices. They will be doomed to pass into the bodies of animals possessing kindred habits with their own; the deceitful and cruel, for instance, will assume the nature and forms of beasts characterized by their cunning and ferocity; and they may have to pass through a number of the lower grades of animal existence before they can again attain the level of humanity.

Besides the rewards and punishments implied in the elevation or degradation of the individual, in his successive births, the joys of a heaven and the pains of a hell are, in many cases, superadded; but these are still of an exclusively corporeal nature—the former consisting of the most exquisite sensual pleasures, and the latter of the most fearful bodily torments. To escape these, to atone for past sins, and to attain future felicity, recourse must be had to the performance of certain meritorious acts, such as penances, the bestowal of alms upon Brahmins, and the observance of certain religious ceremonies.

Religious Observances.—*Begging.*—The devotee who aspires to a character for superior sanctity, is expected to renounce all the pleasures and occupations of this life, and to depend for the supply of his wants on the alms of others; and these are, in most cases, cheerfully given, as a matter of religious duty. The consequence is, that India swarms with religious mendicants, who absorb no small proportion of the fruits of honest industry.

Penance.—This is one of the means by which the devotee imagines that he atones for past sins, conquers the passions, and qualifies himself for absorption in the essence of "Brahm," the Supreme Mind. The Yogis or Fakirs profess to have overcome the world, and, therefore, set its decencies at nought. They sometimes allow their nails to grow till they become like long spiral claws, and suffer themselves to be overrun with vermin, or stung by insects, without betraying the slightest uneasiness; some will never lie down, but continue constantly standing, exposed to the fiercest rays of the sun, and supported only by a stick, or a rope under their armpits; others mangle their bodies with scourges or knives, or allow themselves to be swung around, suspended from the extremity of a lever, by hooks passing through the flesh; others, again, will go so far as to bury themselves in the ground, leaving only a small aperture to admit the air and food; and, indeed, there is scarcely any

mode of self-torture that ingenuity could devise which has not been resorted to.

Pilgrimages.—The principal resorts of pilgrims are the holy rivers and sacred shrines. One of the most celebrated of the latter is the well-known Jagannatha, or Juggernaut, in Orissa, which is resorted to by such numbers that for miles the way to it is strewn with human bones. Of the holy rivers, the Ganges is that to which the greatest numbers make pilgrimages, particularly at its points of junction with other streams, as with the Bagiruttee at Hurdwar, and the Jumna at Allahabad. To bathe at these places is supposed to atone for even the deadliest sins.

Religious Suicide.—Among the different modes in which devotees voluntarily sacrifice their lives, and thereby seek to secure happiness for themselves in the next state of existence, the most remarkable is that of throwing themselves down before the car of an idol to be crushed to death by its wheels. The following is a description of such a sacrifice at Jagannath, given by an eye-witness: "After the tower (*i. e.*, the car of the idol, about sixty feet high) had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down on the road before the tower, as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed around him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said *to smile* when the libation of blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed."

HOPKINSIANS.

THE followers of Samuel Hopkins, a Calvinist minister of Newport, Rhode Island; died in 1803. Among other metaphysical tenets, and besides the denial of imputation, Hopkins held that holiness consisted in universal benevolence; and that the love of man to God, if genuine, must be disinterested, so that a saint should be content to be lost forever, and yet love God and wholly approve of God's procedure towards him.

HUGUENOTS.—See REFORMED CHURCH OF FRANCE.

HUMANITARIANS.—See under SCHOOLS OF THOUGHT.

HUSSITES.—See UNITED BRETHREN.

ILLUMINATI.

A SECT which, under the name of *Alumbrados* (enlightened), rose in Spain in 1575. They were a kind of Antinomian Quietists, believing that they had, by prayer, reached such perfection as to be able to dispense with the ordinances of the church; for they believed themselves to be beyond the possibility of sinning. Many of them were put to death by the Inquisition. A sect of the same name and pretensions also arose in France under Louis XIII., but was soon extirpated.

INDEPENDENTS.—See CONGREGATIONAL CHURCH.

INFIDELS.

THOSE who have never received the faith were formerly called by this name, and this negative sense is that in which the word is used by St. Paul, 2 Cor. 6: 15. But the term has been applied during the last two centuries to all classes of persons who consciously reject those articles of the Christian faith which bear upon the personality and providence of God. The collective and negative term is not now much in use, particular forms and developments of infidelity being generally spoken of under names assumed by their adherents as specially defining them. These will be noticed in the following articles:

ATHEISTS.—In the strict and proper sense of the word, those who do not believe in the existence of a God, or who own no being superior to nature. That Atheism existed in some sense before the flood may be suspected from what we read in Scripture, as well as from heathen tradition; and it is not very unreasonable to suppose that the Deluge was partly intended to evince to the world a heavenly power, as Lord of the universe, and superior to the visible system of nature.

Atheistical principles were long nourished and cherished in Greece, and especially among the atomical, peripatetic and skeptical philosophers; and hence some have ascribed the origin of Atheism to the philosophy of Greece. This is true, if they mean that species of refined Atheism which contrives any impious scheme of principles to account for the origin of the world without a Divine Being. For though there may have been in former ages, and in other countries, some persons irreligious in principle as well as in practice, yet we know of none who, forming a philosophical scheme of impiety, became a sect, and erected colleges of Atheistical learning, till the arrogant and enterprising genius of Greece undertook that detestable work. Carrying their presumptuous and ungoverned speculations into the very essence of the divinity, at first they doubted, and at length denied, the existence of a first cause independent of nature, and of a providence that superintends its laws, and governs the concerns of mankind. These principles, with the other improvements of Greece, were transferred to Rome; and, excepting in Italy, we hear little of Atheism for many ages after the Christian era.

Atheism, in its primary sense, comprehends, or at least goes beyond, every heresy in the world, for it professes to acknowledge no religion, true or false. The two leading hypotheses which have prevailed among Atheists respecting this world and its origin are that of Ocellus Lucanus, adopted and improved by Aristotle, that it was eternal, and that of Epicurus, that it was formed by a fortuitous concourse of atoms. That the soul is material and mortal, Christianity an imposture, Scripture a forgery, the worship of God superstition, hell a fable, and heaven a dream, our life without providence, and our death without hope, like that of asses and dogs, are part of the teachings of modern Atheists.

The more noted Atheists, since the Reformation, are Machiavel, Spinoza, Hobbes, Blount and Vanini. To these may be added Hume and Voltaire, the coryphæus of the sect, and the great nursing father of that swarm of them which has appeared in these last days.

DEISTS.—Those who deny the existence of a divine revelation. Deism has taken many shapes. Sometimes it objects to the historical truth of the record, at other times to the doctrines contained in it. At one period it has denied the possibility of a revelation, or the necessity of it; at another, it has held that the divine origin of it cannot be

proved. Thus Hume denies the credibility of a miracle, and Strauss its objective reality. The Deism of the last century wore a cold and withered aspect. It had no sympathies. It tore hope and love from man with a rude and unpitying snatch. It covered the heaven with a pall of darkness, whose frown was reflected in ominous gloom on the earth. So it could not prevail. It gave nothing in exchange for what it took away. It gave no aim to life but a sensual pleasure, and sought no relief from death but a dreary annihilation. We are not afraid of the grosser forms of unbelief bringing havoc and ruin into the midst of the people. Seduction from Christianity, to be successful, must present a fairer and more attractive appearance; and in such alluring guise it has at length come among us. Its insinuations are pregnant with menace and danger; its pretensions are coincident with the claims of the loftiest ideal philosophy, and it sometimes arrogates the charms of a poetical pantheism. There is nothing rude or vulgar about it. It does not seek to brand the Bible as a forgery, but only to modify or explain away its claims. It allows the inspired books much in literary glory and æsthetic brightness, but denies them a monopoly of such qualities. It brings Scripture down to the level of common treatises, for it speaks of "Minos and Moses as equally inspired to make laws;" David and Pindar "to write poetry;" and affirms that Newton and Isaiah, Leibnitz and Paul, etc., have in them "various forms of the one spirit from God most high." Such inspiration is limited to "no sect, age or nation; for it is wide as the world, and common as God." This new theory so generalizes the doctrine of inspiration that whatever is precious and solacing in it is obscured or lost. Old terms are boldly put forward with a new sense attached to them; the hallowed phraseology usually applied to the Book of God is quietly appropriated to ordinary forms of thought and fancy. The new infidelity drinks wine out of the temple vessels, but not in the temple courts. Its brilliant ideas are exalted into "a revelation"—its poets are "prophets"—its admiration of nature is offered as its "worship"—the shrine where it presents such homage is its "sanctuary"—and the ardor and excitement of its advocates are dignified by the name of "inspiration." It is not to a figurative or secondary use of such words we object, but to the serious and literal employment of them under the belief that identical phenomena are described—that the writers of Scripture, even in the

message they conveyed, had nothing different from "millions of hearts stout as theirs, as full of God." It is surprising that men professing to honor Scripture insult it at the same time, by scorning its veracity. It professes to be a special revelation, and it authenticates its pretensions by numerous and convincing proofs.

MATERIALISTS.—Materialism reverses the creed of all philosophical systems, which assert that spirit is at least co-eternal with matter, whereas the Materialist affirms matter to be the first and only principle, of which mind is a derived result. Materialism may be referred back to its origin through Epicurus (B.C. 300), Leucippus, and Democritus (B.C. 500), to the far more ancient Moschus. Epicurus, however, gave roundness and consistency to the atomic theory, and may be considered virtually to have been its founder; and later Materialists have added little to the principles derived from him. The universe, he said, is atomic; it is uncreate and imperishable. There is an infinity of worlds such as ours, and space is boundless. The component elements of all things are indivisible and indestructible atoms. They alone are the first cause of all things. They have from all eternity a gravitating movement through empty space, of infinite swiftness. This movement is the work of blind chance, of which the whole cosmic system is the result. The soul of man is material, and is wholly dissolved by death through a redistribution of its atoms. Modern Materialism accounts for mental phenomena as the products of cerebral organism, chemically acted upon by the phosphates of the blood. Passion and reason are only the result of a congeries of atoms variously combined, and acted upon through chemical affinities. The addition or subtraction of certain elements and properties determine the action of the human machine in the direction of what moralists term respectively virtue and vice. Modern Epicureanism makes bodily sense to be the only source of human knowledge. That alone is infallible and sure, the fountain-head of every mental perception. Generalization is only a memory of many antecedent relative perceptions. These, variously combined, cause the phenomena of judgment, will, determination. The reflective habit of the mind, apart from sensible impression, generates error; sensible impression alone is truth. Bodily sense, physical fact, material impulse, bear the stamp of reality; such notions as soul and spirit begin and end in fallacy. The assumptions of such a system are transparent.

PANTHEISM.—A form of philosophical unbelief which identifies Creator and creature. In its lower form it deifies matter—in its higher form it denies creation as a voluntary act, looks upon the universe as a necessary development of Deity, and affirms that the divine consciousness is in the consciousness of humanity. The system was found in ancient Greece, and among the Brahmins. Spinoza proposed one form of it, and not a few of the Mystics prior to the Reformation were involved in it, or something scarce to be distinguished from it. Recent German philosophy is full of it, especially the left wing of Hegelianism, the anti-Christian spirit of which culminated in Strauss's "Life of Christ," denying a personal God and a historical Christ. The doctrine of Scripture is that God pre-existed the universe, and is ever apart from it and above it; for He made it by a spontaneous act, and in infinite wisdom and power still upholds it. It is a revelation of Him, but no part of Him; not God, but the voluntary manifestation of God. It is not what He is, but what He has willed to be.

RATIONALISM.—This name has been used to designate a system which is considered to hold a middle place between pure Deism and the rejection of a revelation on the one hand, and the orthodox view which has been generally in the Christian Church entertained respecting the facts contained in revelation and the doctrines connected with them on the other hand. The term "Neology" has also of late years been used in the same sense. It signifies a "new doctrine," and the essential characteristic of Neology lies in the fact that theologians endeavor to explain the miracles of the Old and New Testaments either by attributing them to the misconceptions of a people in a superstitious age, to perverted statements of natural laws or to the trick and cunning manipulation of men who aimed at making an impression on a credulous age. Having thus attempted to get rid of miracles, the next effort has been to get rid of all the fundamental doctrines which are peculiar to revelation, and thus reduce religion to a system of natural moral law. Germany has been the great fountain, or the headquarters, of this system, and the literature of German skeptical divines has made their views well known in other lands.

It has been justly observed that no men ever undertook to deny the divine origin of Christianity, or to explain away its principal facts and

doctrines, under circumstances so favorable for the experiment as those of the neologists of Germany. The hand of power, instead of being against them, was most frequently with them. They had possession of the seats of learning, commanded a vast band of journals which kept anything of the kind in the shape of orthodoxy entirely out of the market. They had all the advantages which facilities in literature could give; they had numbers and wealth and clamor on their side; they had, in a word, ample room and verge enough to work their will, if that will could have been effected. And yet, in spite of all that metaphysical and mythological researches could effect to get rid of the divine authority of the Bible, in spite of all that sophistry and ridicule could effect to introduce the misnamed religion of reason, it remains precisely where it was, and the religion of reason is being overthrown and rejected. The Bible has laughed its enemies and all their efforts to scorn. "The word of God shall stand for ever." As the system of rationalism was soon found to open the door in Germany for irreligion and profanity, and as in that land God soon raised up defenders of the faith once delivered to the saints, so in England and in parts of our own country to which the neological spirit had spread, a race of writers has been called forth to defend the cause of truth. No age of the Church has witnessed a more splendid display of analysis, of triumphant argument, than this controversy has called forth. It is characterized by its exhibition of the nature and value of testimony, of the character of natural law, of the certainty of miraculous interposition by the Creator and Ruler of the universe, who is before and above law, and who for moral uses has shown his presence and his power in the mode of his administration of the affairs of the universe, thus attesting that his servants who have made known his will have held a commission attested and sealed by his own hand.

SPIRITUALISM is the system of those who attempt to cultivate religious feeling without the aid of an objective revelation. Many German writers, and Francis Newman, Emerson, and Parker, belong to this class. Thus Emerson says: "Whenever a mind is simple, and receives a divine wisdom, the old things pass away—means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it—one thing as much as another. All things are dissolved to their centre by this

cause, and in the universal miracle petty and particular miracles disappear. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in an another world, believe him not. Is the acorn better than the oak which is its fullness and completion? Whence then this worship of the past? In the soul let the redemption be sought. Wherever a man comes there comes revolution. The old is for slaves. When a man comes all books are legible, all things transparent, all religions are forms. He is religious. Man is the wonder-worker. He is seen amid miracles. The stationariness of religion; the assumption that the age of inspiration is past, that the Bible is closed; the fear of degrading the character of Jesus, by representing him as a man, indicate with sufficient clearness the falsehood of our theology. It is the office of a true teacher to show us that God is, not was; that he speaketh, not spake. The true Christianity—a faith like Christ's in the infinitude of man—is lost. None believeth in the soul of man, but only in some man or person old and departed." Newman, in his book on "The Soul," says,—"It is therefore a gross blunder to aim at greater certitude, by resting the truth of our special opinions in morals and religion on our knowledge of the truth of our national creed. . . . God has revealed himself to us as to all things which pertain to life and godliness; and whoever despises as mean and insufficient that inward revelation of the heart, will never found anything so enduring in its place, but will elaborately build mazes of false theology for the wonder and contempt of future days. Whole tons of such rubbish have been shovelled away by universal consent: yet the idolaters of Church and Bible take no warning."

INGHAMITES.

FOLLOWERS of Joseph Ingham, born in Yorkshire, 1712. Ingham was a good and zealous man, and son-in-law of the Countess of Huntingdon. He was first attached to the Wesleys, but received Episcopal ordination in 1735. He next came to America with John Wesley, and labored for about two years in various parts of the country; went back with renewed zeal, but finding many pulpits in the establishment closed

to him, he preached in the fields and gathered large audiences. He stood aloof from the conflicts of Wesley and Whitefield, and fraternized with the Moravians for a season. The Glassite form of government was afterwards admired and adopted by Ingham and his followers. Latterly the Inghamites united with the Scots Independents.

IRVINGITES,

Or, as they call themselves, the Catholic Apostolical Church. Edward Irving, after a very popular and eccentric career in London as a minister of the Scottish Church, was, for the error of holding and preaching the peccability of Christ's human nature, deposed, in 1833, by the presbytery of Annan, the body who had licenced him. Prior to this period persons in his church had claimed the possession of the gift of tongues, and put it into exercise,—the utterances being sometimes in English, and sometimes in unintelligible sounds. Irving himself thus describes them :—"The words uttered in English are as much by power supernatural, and by the same power supernatural, as the words uttered in the language unknown. But no one hearing and observing the utterance could for a moment doubt it; inasmuch as the whole utterance, from the beginning to the ending of it, is with a power, and strength, and fullness, and sometimes rapidity of voice altogether different from the person's ordinary utterance in any mood; and I would say, both in its form and in its effects upon a simple mind, quite supernatural. There is a power in the voice to thrill the heart and overawe the spirit after a manner which I have never felt." An Irvingite congregation was soon formed in Newman Street, with an angel or bishop, apostles, prophets, evangelists, and elders. Mr Irving died in 1834, but the church maintained its existence, and the worship is now conducted in a magnificent fabric in Gordon Square, which was opened in 1853. There are congregations in different parts of England, including many persons of station and wealth. There are also some congregations in other lands. They hold the three creeds of the Catholic Church, the Apostles', the Nicene, and the Athanasian Creeds. They are also millenarian, in constant expectation of the Lord's coming.

Their form of worship has some peculiarities. The first and last

hours of every day are devoted to divine service. Prayers are made also at nine and at three o'clock. The Eucharist is offered and the Communion administered every Lord's Day. The ministers of "the Apostolic Church" have of late years adopted priestly vestments, in which to perform their respective functions. These consist of alb and girdle, stole and chasuble for services connected with the altar, a cope for the presiding "angel," and a surplice, rochet and mosette for preaching and other offices. These vestments are of purple, blue, crimson and white.

Regarding the sacrament of the Lord's Supper, "the Apostolic Church" hold that a real change takes place in the bread and wine through the act of consecration, whereby they become the body and blood of Christ; that this ordination is not only a communion feast, but also a *sacrifice* and an oblation; that the elements should be used, not only for communion, but also for purposes of worship, prayer and intercession, and that they ought always to be present upon the altar when the church is engaged in these acts. They also hold that where the sacrament of the body and blood of Christ is, "his whole human nature —his soul as well as his body—and himself in his Divine personality, are not absent." Consecrated bread and wine are therefore reserved and kept continually in a receptacle upon the altar, as a symbol of the Lord's presence, and a means of exciting awe in those who draw near to worship. Such is a professed attempt to revive primitive worship with mediæval pomp and sensuous display, and not a little of the forms which characterize Popery. The Irvingite apostles have not "seen the Lord," and have, therefore, no claim to the title, and their prophets have uttered no words of divine impulse sustaining their divine commission. The ideal angel of the seven Apocalyptic Churches, their symbolic guardian, they change into a man, and the tongues now seem to be silenced.

JACOBITES.—See under EASTERN CHURCH.

JANSENISTS.—See ROMAN CATHOLIC CHURCH.

JERUSALEM FRIENDS.

A GERMAN sect which was started in 1854 by a man named Christian Hoffman, whose father had been a sect organizer more than

thirty years earlier. The vision of Ezekiel, as recorded in Ezek. 40, 41, 42, is taken by the sect as involving the duty of believers to assemble at Jerusalem, and to rebuild the temple in the manner described by prophet. They have not departed seriously from the views of the Lutheran Church in fundamental doctrines.

JEWS.

From the patriarch Judah, is derived the name of Jew, and from the predominance of that tribe in after ages, given to all the descendants of his father Jacob, who was also called Israel. Of the ancient Jews, the most authentic accounts may be found in the Scriptures, and need not be here recited. The religion of the modern Jews, since their rejection of the Messiah, is greatly corrupted; but their faith is expressed by their great Rabbi Maimonides, of the eleventh century, in the following thirteen articles:

1. That God is the Creator of all things; that He guides and supports all creatures; that He has done everything; and that He still acts, and will act, during the whole of eternity.

2. That God is one; there is no unity like His. He alone hath been, is, and shall be eternally one God.

3. That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with Him.

4. That God is the beginning and the end of all things, and shall eternally subsist.

5. That God alone ought to be worshipped, and none beside Him is to be adored.

6. That whatever has been taught by the prophets is true.

7. That Moses is the head and father of all contemporary doctors, of those who lived before, or shall live after him.

8. That the law was given by Moses.

9. That the law shall never be altered, and that God will give no other.

10. That God knows all the thoughts and actions of men.

11. That God will regard the works of all those who have performed what He commands, and punish those who have transgressed His laws.

12. That the Messiah is to come, though He tarry a long time.



THE JEWISH TALED.

13. That there shall be a resurrection of the dead when God shall think fit.

The Modern Jews adhere as closely to the Mosaic dispensation as their present dispersed condition will permit. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. Their devout men repeat particular praises to God, not only in their prayers, but on all accidental occasions, and attend prayers three times

a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews and in a manner peculiar to themselves. In general, they observe the same ceremonies which were practiced by their ancestors in the celebration of the passover. They acknowledge a two-fold law of God—a written and an unwritten one; the former is contained in the five books of Moses; the latter, they believe was delivered by God to Moses, and has been handed down from him by oral tradition. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Jesus Christ; alleging that the Messiah is not yet come and that he will make his appearance with the greatest pomp and grandeur, subduing all nations, and subjecting them to the house of Judah. When it is urged that the prophets predicted his mean condition and sufferings, they talk of two Messiahs; one, Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose their is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and, this they call *purgatory*, which is not different from hell in respect of the place, but of the duration.

Almost all the modern Jews are *Pharisees*, and are as much attached to tradition as their ancestors were. They entertain an implacable hatred to the Karaites, who adhere strictly to the text of Moses and reject the cabala. There are still, however, a few Sadducees in Africa and several other places; and in the East some remains of the ancient sect of the Samaritans.

The Jews, since the destruction of Jerusalem, have never been able to regain a footing in the country of Judea; nor indeed a permanent settlement in any country on earth; though there is scarcely any part



GREEN STREET SYNAGOGUE, NEW YORK.

of the globe where they are not to be found. They continue their expectations of a Messiah to deliver them from the low estate into which they are fallen; and notwithstanding their repeated disappointments, there are few who can ever be persuaded to embrace Christianity. In many countries, and in different ages, they have been terribly massacred; and, in general, have been better treated by Mohammedans and Pagans than by Christians. It is said, that in Britain the life of a Jew was formerly at the disposal of the chief lord where he lived, and

likewise all his goods. So strong also were popular prejudices and suspicions against them, that in the year 1348, a fatal epidemic distemper raging in a great part of Europe, it was reported that they had poisoned the springs and wells; in consequence of which a million and a half were cruelly massacred. In 1493, half a million of them were driven out of Spain, and fifteen thousand from Portugal. Edward the First, of England, seized on all their estates, and banished them forever from the kingdom. The expulsion was so complete that no traces of the Jews occur in England till long after the reformation.

The sufferings of the Jews have been less in the last century, than in any former one since their dispersion. France has allowed them the rights of citizens, which has induced numbers of the most wealthy Jews to fix their residence in that country. England, Holland, Prussia, and Poland, tolerate and protect them. Spain, Portugal, and some of the Italian states, are still totally averse to their residence among them.

The office of priest among the Jews is still confined to the family of Aaron, but they know not of any lineal descendants of David.

David Levi, an intelligent Jew, who in 1796 published "*Dissertations on the Prophecies of the Old Testament*," observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even to the Jewish nation; many of whom are at this time so greatly infected with skepticism by reading Bolingbroke, Hume, Voltaire, etc., that they scarcely believe in a revelation; much less have they any hope in a future restoration.

The Talmud is a collection of the doctrines and morality of the Jews. They have two works that bear this name; the first is called the Talmud of Jerusalem, and the other the Talmud of Babylon. The former is shorter and more obscure than that of Babylon, but is of an older date. The Talmud compiled at Babylon the Jews prefer to that of Jerusalem, as it is clearer and more extensive.

Judea, the ancient country possessed by the Hebrew race, lay in the centre of the then inhabited globe, and was once the glory of all lands. It was the great thoroughfare between the commercial countries of the west and southwest, and Babylon and Persia on the east, and the trading towns skirting the Black and Caspian Seas. Scenes of exciting interest in Judea, and especially in Jerusalem, were thus a spectacle to

all the nations of the earth. Jerusalem was the glory of Judea, as Judea was of the world. It was the seat of science and the arts, the seat of wealth, power and royal magnificence, such as the world has never excelled. At the time the Saviour "Drew near and wept over it," it had lost not a little of its ancient splendor. It had been the object of contention among surrounding nations, and had long suffered all the vicissitudes common to war and a war-like age. It had been pillaged; its inhabitants had been slain, or led into captivity, and the conquerors had erected statues of their own divinities in its temple. Its walls had been alternately demolished and rebuilt, and now it was the servile tributary to a foreign power, and a mere Roman province. Long since has it fulfilled the predictions of the prophet, and been "Trodden down by the Gentiles." The proud Moslem and the turbaned Turk encamp in the "Stronghold of Zion," and the mosque of Omar towers on the mount where once stood the ark of God. "How doth the city sit solitary that was full of people! how is she become as a widow! The adversary hath spread out his hand upon all her pleasant things. How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!"

The indebtedness of the literary world to the Israelites, has not been generally recognized nor realized by Christian scholars. To illustrate the obligations of literature to the Jews, we need not dwell on the fact that this people were the penmen, and the chosen depositories of that wonderful Book which contains the only reliable history of the world for many centuries, and which has more sublime and beautiful poetry, and more valuable moral instruction than all other books—though this should entitle them to the lasting respect of the world; for ever since the dispersion of the Jews among the Gentiles—by whom they have been a despised and persecuted people—the children of Isråel have distinguished themselves by their pursuit of literature.

In the darkness of the Middle Ages, they interested themselves in the studies of the Arabs, who for successive ages, were the sole patrons of learning, and by means of translations into Hebrew and Latin, diffused a knowledge of the sciences through the different countries of

Europe in which they resided. Even previous to the ninth century the Jews produced several original works on morals and philosophy.

In the tenth century science was assiduously cultivated by them in Spain. At Toledo, they had schools which were greatly celebrated and crowded with scholars. In mathematics and astronomy there were no schools in Europe that could compete with those at Toledo. Aben Ezra, a Jew, was the inventor of the method of dividing the celestial sphere equatorily; and it is said that in some of the philosophical treatises by the Jews of that period, allusion is made to that important principle in the Newtonian system—the attraction of the heavenly bodies.

What was true of the Jews in Spain, was likewise true of their brethren in Portugal, Germany, Italy, France, and elsewhere; everywhere during the ages of darkness and general ignorance, the dispersed Israelites were the zealous cultivators and successful teachers of the important sciences.

They were also distinguished for their knowledge of medicine; and notwithstanding the bitterest persecutions with which they were everywhere visited, they supplied physicians to most of the kings of Europe, and even to some of the Popes of Rome.

Thus were the Israelites the cultivators and transmitters of learning through the entire period of darkness and gloom which enveloped the minds of men during successive centuries. As they had been the faithful depositories of those sacred books so invaluable to men, thus were they also, under Providence, not only the depositories, but, from their peculiar condition and dispersion, the propagators of human science and knowledge in all the kingdoms of Europe.

It is believed that the first emigration of Jews to this country was about the year 1660, when a number of members of this body from Spain and Portugal arrived in New York and enjoyed the protection of the Dutch Government, who saved them from persecution even unto death which threatened them in Europe. For a long period their increase was very slow, so that only one synagogue was needed by them in New York till the year 1827, when a new one was established. In 1770 a colony of Jews was settled in Newport, Rhode Island, which was scattered after the Revolution. In 1780 the first congregation of Jews in the city of Philadelphia was formed, and they



JOHN STREET SYNAGOGUE, PHILADELPHIA.

have been largely increasing, by immigration and otherwise, ever since. They are now to be found, more or less, in almost every part of the Union.

The government of the Jews, so far as this country is concerned, is vested in each separate congregation, which appoints its own minister, who discharges his duties without ordination. They sustain their own poor, and are remarkably free from criminals. They have several admirable schools in different parts of the country, and Sabbath schools are attached to all their principal congregations. They publish several periodicals, and are rapidly increasing in the land.

JOACHIMITES.

THE disciples of Joachim, abbot of Flora, in Calabria. Joachim was a Cistercian monk, and a great pretender to inspiration. He relates of himself, that, being very young, he went to Jerusalem in the dress of a hermit to visit the holy places; and that, while he was in prayer to God in the church of that city, God communicated to him, by infusion, the knowledge of divine mysteries, and of the Holy Scriptures. He wrote against Lombard, the master of the sentences, who had maintained that there was but one essence in God, though there were three persons; and he pretended, that since there were three persons, there must be three essences. This dispute was in the year 1195. Joachim's writings were condemned by the fourth Lateran council.

His followers, the Joachimites, were particularly fond of certain *ternaries*. The Father, they said, operated from the beginning until the coming of the Son; the Son from that time to theirs, viz: the year 1260; and the Holy Spirit then took it up, and was to operate in his turn. They likewise divided everything relating to men, doctrine, and manner of living, into three classes, according to the three persons of the Trinity. The *first ternary* was that of men; of whom, the first class was that of married men, which had lasted during the whole period of the Father; the second was that of clerks, which lasted during the time of the Son; and the last was that of monks, wherein was to be an uncommon effusion of grace by the Holy Spirit. The *second ternary* was that of doctrine, viz: the Old Testament, the New, and the everlasting Gospel; the first they ascribed to the Father, the second to the Son, and the third to the Holy Spirit. A *third ternary* consisted in in the manner of living; viz: under the Father, men lived according to the flesh; under the Son, they lived according to the flesh and the spirit; and under the Holy Ghost, they were to live according to the spirit only.

JOVINIANS.

FOLLOWERS of Jovinian, a monk, who, about 388, taught at Rome, and then at Milan. He was of a genuine and enlightened reformatory spirit, though in some respects of one-sided tendency, who opposed the

notion of the meritoriousness of monastic life, fasting, and celibacy of the clergy, and who attacked not merely single ascetic principles, but the entire ascetic tendency in the Church, the root of which he would find in a misapprehension of the true nature of Christian virtue, and a forgetfulness of the necessary inward connection between faith and works. At the same time, by his obscure and paradoxical manner of expressing himself, he furnished some ground for the misapprehension of his real opinions, and for suspicions in regard to them, which led to his being charged with holding heretical views, and to his excommunication by Siricius, Bishop of Rome, and afterwards by Ambrose, Bishop of Milan, to whom he had betaken himself. He was also most violently attacked by Jerome.

JULIANISTS.

JULIAN of Halicarnassus, in the year 519, maintained that the Divine nature had so insinuated itself into the body of Christ, from the very moment of his conception, that this body changed its nature and became incorruptible. With him agreed Cajanus [or Gaianus] of Alexandria, from whom the believers in this sentiment were called Caianists. The advocates of this doctrine became divided into three parties; two of which disagreed on the question whether Christ's body was created or uncreated; and the third maintained that Christ's body was indeed corruptible, but on account of the influence of the Divine nature never became, in fact, corrupted. This sect was vigorously resisted by the celebrated Severus of Antioch and Damianes, who maintained that the body of Christ, before his resurrection, was corruptible—that is, was liable to all the changes to which human bodies in general are. Those who agreed with Julian were called Aphthartodocetæ, Docetæ, Phantasiastæ, and also Manichæans; because from their opinion it might be inferred that Christ did not really suffer, feel hungry, fall asleep, and experience the other sensations of a man; but that he only appeared to suffer, to sleep, to be hungry, thirsty, etc. Those who agreed with Severus were called Phthartolatræ, and Ktistolatræ, or Creaticolæ. This controversy was agitated with great warmth in the reign of Justinian, who favored the Aphthartodocetæ, but it afterwards gradually subsided.

A middle path between the two parties was taken by Xenaias, or Philoxenus of Maubug [or Hierapolis]; for he and his associates held that Christ really suffered the ordinary sensations of a man, but that in him this was not the effect of nature, but of choice.

JUMPERS.

A CLASS of Methodists in Wales, who, under strong religious excitement, gave way to frantic bodily gestures. The custom began about 1760, and some of the earlier preachers appear to have encouraged it. The simple excitable people first groaned, then rocked themselves to and fro, and then leaped about in joyous fury. Persons who cannot control themselves under nervous excitement (and the Celtic temperament is liable to it), are found falling into similar extravagances under every revival.

KARAITES.—See JEWS.

KHLISTI.

A NAME signifying "Flagellants" given to a Russian sect, formed about 1645 by a deserter from the army named Daniel Philipitch. This man went about declaring himself to be divine, and his followers accordingly called themselves "God's people." Philipitch imposed ascetic practices upon his followers, and among others that of self-flagellation, which was inflicted with extreme rigor. The police are recorded to have visited one of their meeting-houses in Moscow [A.D. 1840], and to have discovered that their religious exercises resembled those of the Shakers, and that they had a community of women, although in order to conceal the fact they lived in couples, and even went through the form of marriage at the hands of the clergy of the Established Church.

KORNTHAL, SOCIETY OF.

THIS society was founded in 1818 by Hoffmann, burgomaster of Leonberg, inasmuch as he obtained relief from Lutheran jurisdiction for about forty families of dissenters, and a royal edict of 1819 gave

them toleration. They bought land, and settled themselves as a distinct community, somewhat after the Moravian model. They claim, indeed, to be an apostolic church. Their numbers for a period rapidly increased. Virtually they have a community of goods, and at least a common chest.

LABADISTS.

A SECT of Dutch Protestants which took its name from John Labadie, a French Jesuit priest. Labadie quitted the Jesuit College at Bordeaux in the year 1639, being then about thirty years of age, and became canon of Amiens. Here he became a favorite confessor and director among women of the upper classes, but was obliged to leave the city on account of scandals. These charges of intrigues hung about him at Toulouse also, and he finally lost credit altogether in the Church. In the year 1650 he joined the Reformed Church, and was pastor at Montauban until 1660, when he was banished thence for exciting sedition, and once more endeavored to settle at Geneva. But his presence seems to have caused disturbance wherever he went, and on a similar charge of sedition being there also made against him, he removed in 1666 to Middleburg in Zealand, accompanied by a band of followers. On his way through Utrecht he won over the learned lady Anna Maria Schurmann; and, through her zealous support, the Princess Palatine Elizabeth, who gave a refuge to many of his followers at Erfurt, of which place she was titular abbess. When shut out from the church by the Lutherans of Middleburg in Zealand, Labadie and his followers broke open its doors, and this violence again led to their expulsion by the magistrates of the city. Driven from Zealand, notwithstanding the support which their leader received, the Labadists fanatics formed a small settlement near Amsterdam, but were obliged to move first thence to Erfurt and thence to Altona, where Labadie died on February 16th, 1674. After his death his followers held together for a few years at Wiewart in North Holland, but the sect died out with the death of Labadie's original adherents. They were in many respects similar in character to the Society of Friends, attaching much importance to "inward light," and professing great austerity of manners.

LAMAISM.

THE religion of the people of Thibet. The "Grand Lama" is at once the high-priest and the visible object of adoration, to this nation, to the horde of wandering Tartars, and to the prodigious population of China. He resides at Patoli, a vast palace on a mountain near the banks of the Burampooter, about seven miles from Lahasse. The foot of the mountain is surrounded by twenty thousand lamas, or priests, in attendance on their sovereign pontiff, who is considered as the vicegerent of the Deity on earth; and the more remote Tartars are said to regard him absolutely as the Deity himself, and call him God, the everlasting father of heaven. They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship, and make rich offerings at his shrine. Even the Emperor of China, who is a Mantchou Tartar, does not fail in acknowledgments to him in his religious capacity; and entertains in the palace at Pekin an inferior lama, deputed as his nuncio from Thibet.

The Grand Lama is only to be seen in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked all over with gold and precious stones; while, at a distance, the people prostrate themselves before him, it being not lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks, even to the greatest princes; but only lays his hands upon their heads, and they are fully persuaded that they thereby receive a full forgiveness of their sins. The *sunniasses*, or Indian pilgrims, often visit Thibet as a holy place; and the Lama entertains a body of two or three hundred in his pay. Besides his religious influence and authority, he is possessed of unlimited power throughout his dominions, which are very extensive. The inferior lamas, who form the most numerous as well as the most powerful body in the state, have the priesthood entirely in their hands, and besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the rich presents sent them from the utmost extent of Tartary, from the empire of the great mogul, and from almost all parts of the Indies.

The opinion of the orthodox among the Thibetians is, that when the

Grand Lama seems to die, either of old age or infirmities, his soul, in fact, only quits a crazy habitation to enter another, younger and better, and is discovered again in the body of some child, by certain tokens, known only to the lamas or priests, in which order he always appears. Almost all the nations of the East, except the Mohammedans, believe the *metempsychosis*, or transmigration of the soul, as the most important article of their faith; especially the inhabitants of Thibet, Burmah, and Anam, the Siamese, the greater part of the Chinese and Japanese, and the Monguls and Kalmucks. According to their doctrine, the soul no sooner leaves her old habitation than she enters a new one. The *delai lama* therefore, or rather the god Foe or Fuh, residing in the *delai lama*, passes to his successor; and he being a god, to whom all things are known, the Grand Lama is therefore acquainted with everything which happened during his residence in his former bodies.

This religion, which was early adopted in a large part of the globe, is said to have been of three thousand years' standing; and neither time, nor the influence of men, has had the power of shaking the authority of the Grand Lama. This theocracy, which extends as fully to temporal as to spiritual concerns, is professed all over Thibet and Mongalia; is almost universal in Greater and Less Bucharia, and several provinces of Tartary; has some followers in the kingdom of Cashmere, in India; and is the predominant religion of China.

It has been observed that the religion of Thibet is the counterpart of the Roman Catholic, since the inhabitants of that country use holy water, and a singing service. They also offer alms, prayers, and sacrifices for the dead. They have a vast number of convents filled with monks and friars, amounting to thirty thousand, and confessors chosen by their superiors. They use beads, wear the mitre, like the bishops; and their *delai lama* is nearly the same among them as the sovereign pontiff was formerly, in the zenith of his power, among the Roman Catholics. So complete is the resemblance, that, when one of the first Roman missionaries penetrated Thibet, he came to the conclusion that the devil had set up an imitation of the rites of the Catholic Church, in order more effectually to destroy the souls of men.

LATITUDINARIANS.—See Schools of Thought.

LAMPETIANS.

A DENOMINATION in the seventeenth century, the followers of Lampetius, a Syrian monk. He pretended that, as man is born free, a Christian, in order to please God, ought to do nothing by necessity; and that it is, therefore, unlawful to make vows, even those of obedience. To this system he added the doctrines of the Arians, Carpocratians, and other denominations.

LEUCOPETRIANS.

THE NAME of a fanatical sect which sprung up in the Greek and Eastern churches towards the close of the twelfth century. They professed to believe in a double trinity, rejected wedlock, abstained from flesh, treated with the utmost contempt the sacraments of baptism and the Lord's Supper, and all the various branches of external worship; placed the essence of religion in internal prayer alone; and maintained, as it is said, that an evil being or genius dwelt in the breast of every mortal, and could be expelled from thence by no other method than by perpetual supplication to the Supreme Being. The founder of this sect is said to have been a person called Leucopetrus, and his chief disciple Tychicus, who corrupted by fanatical interpretations several books of Scripture, and particularly St. Matthew's Gospel.

LIBERTINES.

A SECT that arose in Flanders about the year 1525. They also called themselves "Spirituals." They originated with Copin, Quintin, and others, and passed from Flanders into France, where they were patronized by Margaret, Queen of Navarre, and sister of Francis I. The doctrines they taught are comprised in the following propositions: That the Deity is the sole operating cause in the mind of man, and the immediate author of all human actions; that consequently the distinctions of good and evil, which have been established with respect to these actions, are false and groundless, and that men, properly speaking, cannot commit sin; that religion consists in the union of the spirit, or rational soul, with the Supreme Being; that all those who have

attained to this happy union by sublime contemplation and elevation of mind are allowed to indulge, without exception or restraint, their appetites and passions, as all their actions are then perfectly innocent; and that after the death of the body they are to be united to the Deity. This denomination permitted their followers to call themselves either Catholics or Lutherans. Calvin wrote a special treatise against them, and their spread in France was prevented. A party at Geneva got the same name. They were the resolute and unscrupulous opponents of Calvin's church rule, and cried out for a *liberty* or license which was little else than practical infidelity.

LITTLE CHRISTIANS,

Is the name of a sect which has sprung up in Russia. In 1868, sixteen persons seceded from the Russian Church, declaring that Christ had commanded them to do so. According to Dixon (an opponent), "they have no priest and hardly any form of prayer. They keep no images, use no wafers, and make no sacred oil. They bake a cake which they afterward worship [this statement is at least *questionable*] as a special gift from God; and it is supposed to possess a potent virtue and mystic charm." The government has dealt hardly with them, and accordingly they have increased in numbers.

LOLLARDS.

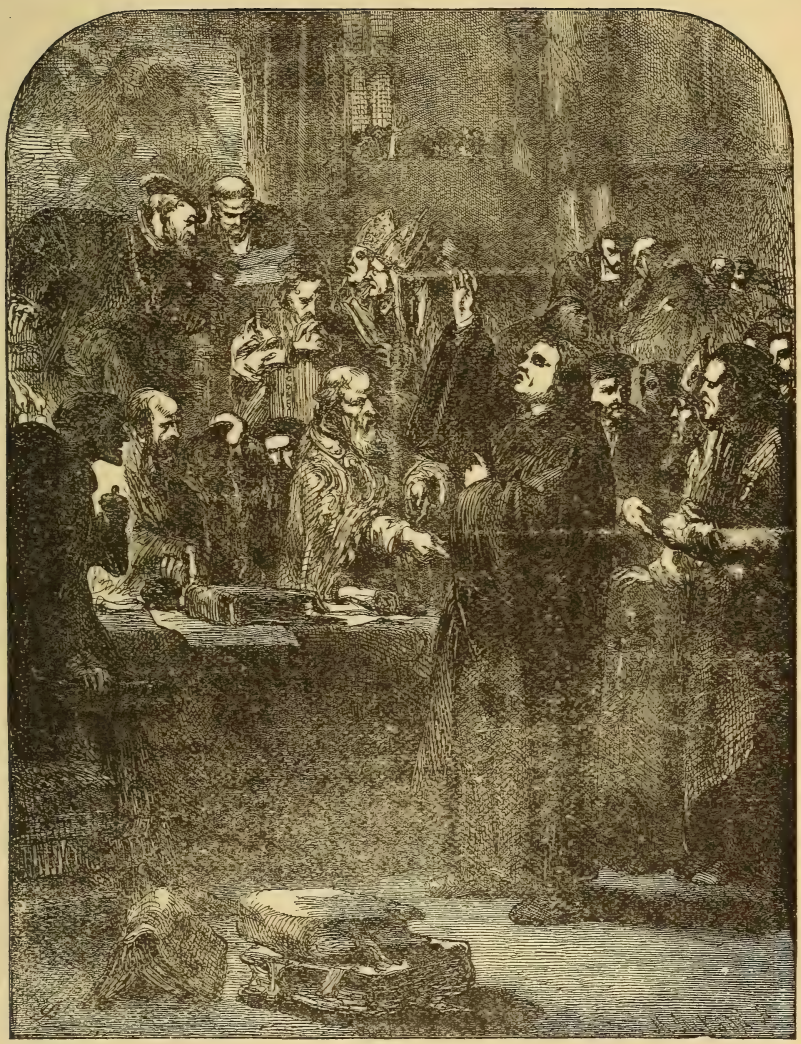
A name originally applied to a class of persons in Germany and the Netherlands who in the fourteenth century undertook spiritual offices in behalf of the sick and dead, and succeeded in attracting the love of the mass of the people when they were in a great measure alienated from the secular and regular clergy by their general indifference and neglect. The Lollards were accused—probably through the spite of those whose neglected duties they zealously performed—of holding many heretical opinions. Their reforming views may have been extreme, but the charges made against them, of vicious habits, appear to rest upon no authentic grounds.

The term was afterward applied by the partisans of the Church generally to heretics and schismatics, real or so-called; the followers of Wycliffe in England were frequently stigmatized under the name of Lollards. They were most numerous in the dioceses of Lincoln and London. Some, indeed, suppose that the English Lollards came from Germany. At all events so inefficacious had the measures hitherto adopted against them proved, that on many occasions they ventured to bring their tenets prominently before the public. Thus they affixed to the doors of churches placards denouncing the priests; and in 1395 they even addressed "twelve conclusions" to parliament, in which they attacked, in no measured language, the doctrines of Rome. This and other disturbances induced King Richard to return from Ireland, in order to check the daring sectaries. So far as the hierarchy was concerned, zeal was not wanting. At a synod held in February, 1396, Thomas of Arundel, the new primate of England, procured a formal condemnation of eighteen propositions extracted from the writings of Wycliffe. Still Richard was not very hearty in lending secular aid to the hierarchy. At length the clergy found a monarch ready to obey their behests. Richard was dethroned by Henry IV., The new king was all the more willing to aid the clergy that, as usurper of the throne he needed their support. It seems strange that under the son of that Duke of Lancaster who so long had proved Wycliffe's steady friend the act *de Hæretico comburendo*—the first of the kind which disgraced the English statute book—should have been passed (1400). The statute gave power to bishops to hand over obstinate or relapsed heretics to sheriffs or magistrates, who were enjoined to have them publicly burnt. The ordinance was not allowed to remain a dead letter. In 1401 William Sawtré, a parish priest, was burnt at Smithfield as a relapsed heretic. Among many other victims we select such names as William Thorpe, a most devoted priest (1407); J. Badby, who was burnt in a barrel; and especially that generous friend of the Reformation, Lord Cobham (Sir John Oldcastle). Frequently had his castle afforded shelter to Lollard preachers, and devotedly did he adhere to these doctrines, since, as himself attested, his whole life had through them undergone a change. Henry V., the conqueror of Agincourt, had made vain efforts to induce him to change his opinions. However little that monarch cared for theological subjects, he deemed the sub-

mission of the layman to his priest as necessary as that of the soldier to his general. He now handed the heretic to the tribunal of his bitter enemy, Archbishop Arundel. Lord Cobham refused to recant, and was condemned as a "pernicious and detestable heretic" (1413). But during the respite granted him he managed to escape into Wales, where he concealed himself till 1417, when he was captured and executed at St. Giles's Fields amidst barbarous tortures. The same sufferings—the victim being hung, and then roasted over a slow fire—were endured by many others of all classes in society. The escape of Lord Cobham, and rumors of a Lollard insurrection the following year, were made the occasion for fresh measures of persecution. In 1414 it was ordered that all public officials should bind themselves by oath to aid in the extirpation of heresy, and that the lands and possessions of those convicted of heresy should be confiscated. In 1416 a regular inquisition was instituted in every parish of the diocese of Canterbury. Still stringent measures gradually led the nobility and clergy to withdraw from so dangerous a movement. Among the common people, however, these opinions continued to spread; secret conventicles were held; and though the persecution, which lasted till 1431, may have crushed the party, so late as 150 years after Wycliffe's death Leland testifies that the English tractates of the reformer were still preserved, and eagerly read by the people. They were opposed to all priestly celibacy, even to that of the monastic orders; they denounced the doctrine of purgatory, ordained priests of their own, and allowed laymen to preach; regarded the Lord's Prayer as the only form which should be used; objected to the lawfulness of oaths, to wars, and to the punishment of death; and denounced art as an antichristian invention, and a means of sinful indulgence. If such was the state of matters among the people, the position which the university of Oxford occupied in reference to the condemned opinions was for some time far from satisfactory to the hierarchy. Despite former ordinances it published in 1406 a *Publike Testimonie, given out by the Universitie of Oxford*—supposing that document to be genuine—in which the character and attainments of Wycliffe were vindicated. Whatever may be thought of this remarkable document, the hierarchy at least deemed it requisite to keep a watchful eye on the university. Accordingly, in 1408, the primate passed, in convocation at Oxford, the so-called *Constitutions of Arundel,*

directed against the tenets of the reformer. Indications, however, are not wanting that the university still continued "to beget degenerate children" till 1412, when an entire change seems to have taken place. In that year the university appointed a commission to examine the writings of Wycliffe; and 260, or, according to another computation, 298, propositions extracted from them were branded as heretical. A still heavier blow awaited the cause of the Reformation in England. In 1415—two months before the death of Hus—the council of Constance solemnly denounced forty-five articles taken from the works of Wycliffe, to which afterwards a catalogue of other sixty heresies was added. That assembly went even further. It ordered the bones of Wycliffe to be exhumed and burnt. The infamous sentence was only carried out in 1428—sad to tell, by Fleming, Bishop of Lincoln, once a devoted adherent of the reformer. Attempts were not wanting to confute the tenets denounced by the Romish hierarchy. Thus William of Woodford endeavored to refute those eighteen articles from the "trialogus," which Archbishop Arundel had solemnly condemned on his accession. Again, between 1417 and 1422, Thomas Netter of Walden composed a work in which he endeavored to prove the falseness of Wycliffe's theological views. But neither of these works was written in a manner likely to carry conviction. It was otherwise with the writings of Reginald Peacock, Bishop of Chichester, in 1449. Unfortunately, the evangelical and candid spirit in which they were composed proved fatal to their author. He was obliged to recant and do penance for his moderation, and was besides condemned to spend the remainder of his life in prison, deprived even of the consolation of books and writing materials.

From England, Lollard tenets spread into Scotland. John Resby, an English priest who had fled northward from persecution, soon attracted by his teaching the attention of Wardlaw, Bishop of St. Andrews. He was tried before Dr. Laurence de Lindoris, afterwards professor of Common Law at St. Andrews; and, on his refusal to retract his views about the supremacy of the pope, auricular confession, transubstantiation, etc., was burnt at Perth (1405 or 1407). Such a scene was unknown before in Scotland. Still these opinions continued to extend, especially in the south and west of Scotland. The regent, Robert Duke of Albany, was known to be opposed to the Lollards;



LUTHER BEFORE THE EMPEROR, AT AUGSBURG.

and though King James I. was by no means blind to prevailing abuses in the church, an act of parliament was passed during his reign, in 1425, by which bishops were required to make inquisition in their

dioceses for heretics, in order that they might undergo condign punishment. This act was soon to be put in force. In 1433 Paul Craw or Crawar, a physician of Prague, had arrived—probably to escape persecution—in Scotland. As he made no secret of his Lollard or Hussite opinions, he was soon arraigned before Lindoris, and condemned to the flames. From this time we hear little of the Lollards in Scotland, though their continuance is attested by the fact that, in 1494, Blackadder, first Archbishop of Glasgow, signalized his zeal for the church by persecuting the numerous heretics in his diocese. Accordingly, thirty suspected persons were summoned before the king and council. Among them were Reid of Barskimming, Campbell of Cessnock, Campbell of Newmills, Shaw of Polkemmet, Helen Chalmers, Lady Polkillie, and Isabel Chalmers, Lady Stairs. According to Knox, their indictment contained thirty-four different articles, which he informs us are preserved in the Register of Glasgow. Among the chief of these were—that images, relics, and the Virgin, were not proper objects of worship; that the bread and wine in the sacrament were not transubstantiated into the body and blood of Christ; that no priest or pope could grant absolutions or indulgences; that masses could not profit the dead; that miracles had ceased; and that priests might lawfully marry. But James IV., who was not inclined to be a persecutor, dismissed the prisoners, after an examination which contributed little to the credit of the new archbishop.

LOVE, FAMILY OF.

A SECT which was founded in the Netherlands during the sixteenth century by Henry Nicholai. His theory was that religion consists wholly in love, independently of any form of truth held and believed. He went to England in the reign of Edward VI., and under Elizabeth the sect made some noise. In 1580 the Queen burned their books and dispersed them, but they survived in a declining state for another century. Some immoralities charged against them do not appear to be substantiated. Of recent years an Agapemone, or abode of love, has been founded in England, by a man named Prince, once an English clergyman, but the strange doings of his household have of late been dragged to light by a court of law.

LUCIFERIANS.

In 360 the Arians of Antioch chose Meletius of Sebaste, formerly an Eusebian, but afterwards an adherent of the Nicene Confession, their bishop. But his inaugural discourse convinced them of their mistake about his views, and they deposed him after the lapse of only a few days. Meletius was next chosen bishop of the Homoousian congregation at Antioch. The appointment of one who had been an Arian was, however, resisted by a part of the people, headed by Paulinus, a presbyter. Athanasius and the synod of Alexandria, A.D. 362, used every influence to heal this schism. But Lucifer of Calaris, whom the synod for this purpose deputed to Antioch, took the part of the opposition, and ordained Paulinus counter-bishop. The schism was only healed when, in 413, Alexander, the Meletian bishop, an excellent man, resigned of his own accord, in order to restore harmony. On his return to Alexandria, Lucifer protested against any recognition of those Arians and semi-Arians who had renounced their errors. He founded a sect called the Luciferites, which entertained the views about ecclesiastical purity formerly advocated by Novitian. The party continued till the fifth century. The zeal of Lucifer on behalf of orthodoxy had alienated even Athanasius from him. The persecution he had undergone under Constantius had sunk into his soul, and made him bitter, irascible, and impracticable in his after life.

LUCOPETRIANS.—See LEUCOPETRIANS.

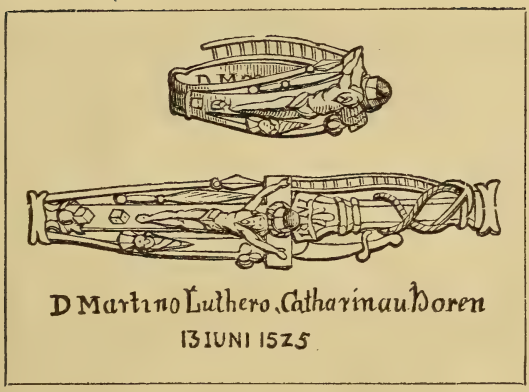
LUTHERAN CHURCH.

MARTIN LUTHER, the founder of the Church which bears his name, was born in humble life, at Isleben in Saxony, in 1483 and was well educated at the school of Eisenach and the University of Erfurt. In 1505, the death of a fellow-student, who was killed by lightning at his side, first gave to his mind that solemn tone by which he was ever after distinguished. He became a monk, and was ordained in 1507, choosing the order of the Augustines. We need not describe a character the features of which are so well known. Luther, profoundly superstí-



LUTHER PUBLICLY PROPAGATING THE REFORMATION.

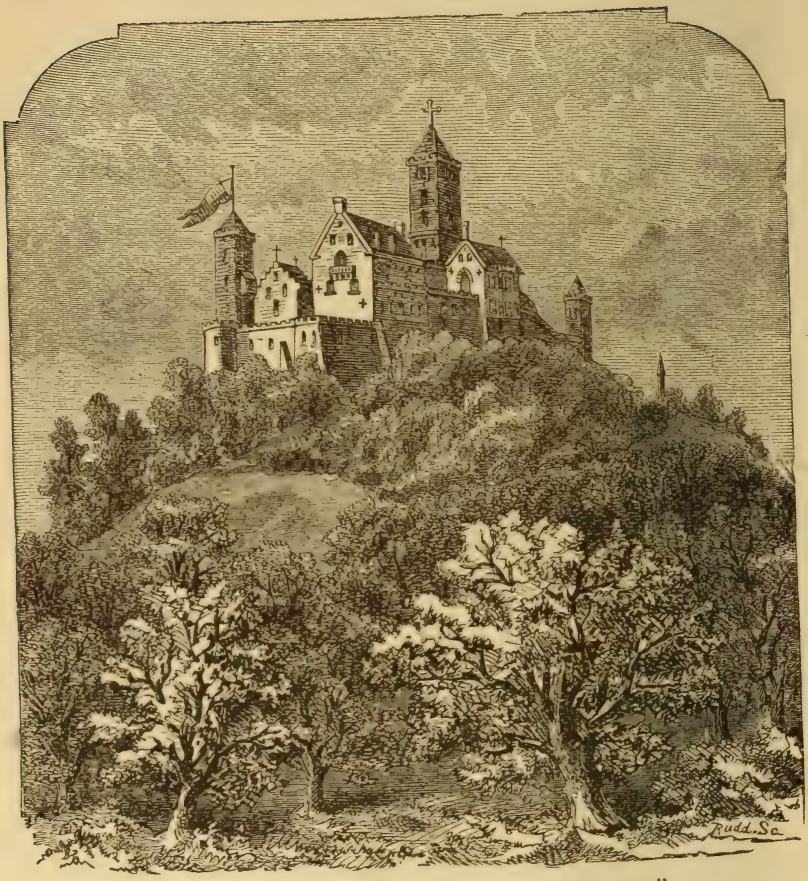
tious and entirely devoted to the papacy, had a force of mind, a moral and physical courage, and an earnestness in the pursuit of truth which seldom meet in the same person. He became professor of divinity in the University then recently erected at Wittenberg, in 1508, and was sent to Rome on business connected with his order soon after. Leo X. occupied the papal chair; at heart an infidel; the patron of the fine arts, and a polished scholar; but a sensualist who scarcely condescended to wear the mask of a professional religion. Luxury and vice met Luther's eye at every turn, and the clergy in private conversation



Luther's Wedding Ring.

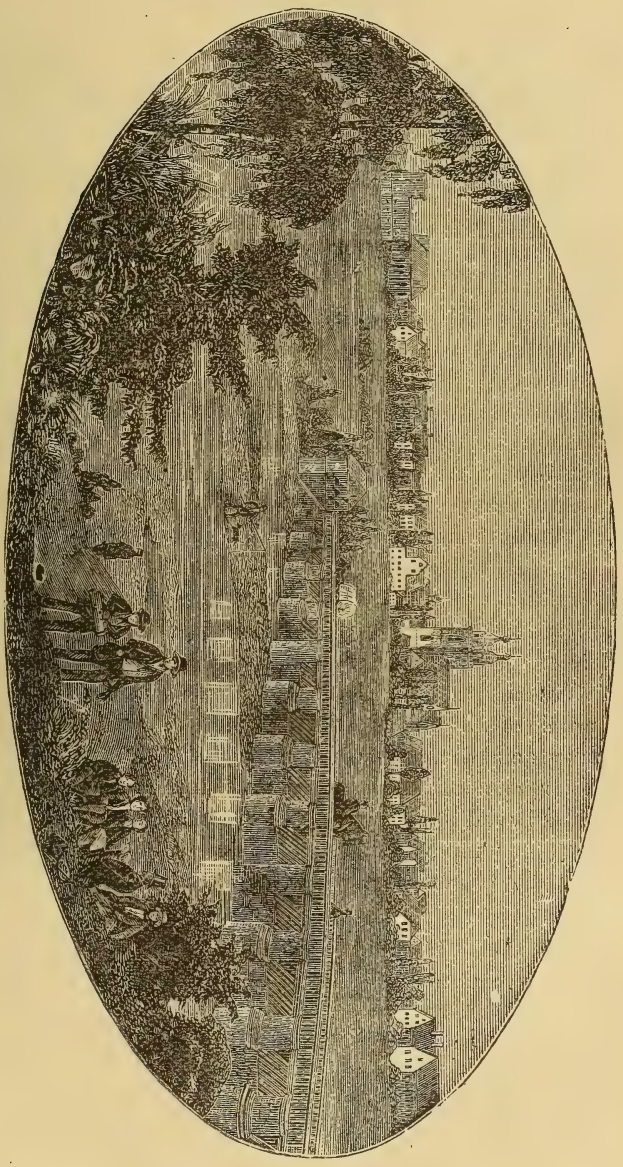
scoffed at the religion they taught in public. Luther came home abashed and wondering, and the seeds of the Reformation were already planted in his inmost soul.

In 1517, Tetzel, a Dominican friar, came through Germany to sell indulgences. Leo was building St. Peter's, and by such means the funds were to be raised. Tetzel, who had been created Archbishop of Metz to give the more influence to his mission, disposed of his spiritual wares with a low and impudent audacity. The accounts which are given of his proceedings in fairs and market-places through the towns and villages of Germany, remind us of the similar exhibitions of mountebanks and quack doctors. Tetzel does not seem to have been a whit more refined or more scrupulous. He stooped to the lowest buffoonery, and dealt in the most extravagant deceptions. Luther, shocked with his profanity, first remonstrated, and then publicly denounced the gigantic fraud. He denied the right of the Pope himself to pardon sin; he denied that indulgences were of any other value than as a release from the censures of the Church. These, with various other propositions to the same effect, Luther drew up in the form of scholastic theses, nailed them to the door of the church at Wittenberg on the 31st of October, 1517, and added a challenge to Tetzel and all other adherents of the papal system, to confute them. Almost all Germany took up his cause, partly from disgust with Tetzel's conduct, and, in



THE CASTLE OF WARTBURG—LUTHER'S "PATMOS."

no small degree, out of admiration of their countryman. Tetzel and the Dominicans were furious; they denounced Luther and burnt his theses; the students of Wittenberg in return burnt a copy of Tetzel's commission from the Pope. After the slumber of ages, Germany was now agitated with religious controversy. As the conflict spread, divines of the greatest renown were drawn into it. Melancthon and Carlostadt came to the aid of Luther, and Eckius, professor of divinity



WITTENBERG, THE SCENE OF MANY OF LUTHER'S LABORS.

at Ingoldstadt, challenged Carlostadt to a public disputation. The rumor of these quarrels was carried to Rome, where Leo at first received it with polite indifference. It was the squabble of a few German monks, he thought, and brother Luther had shown a fine spirit. But he was soon convinced that the affair was too serious for a jest, and Cardinal Cajetan, a Dominician, was despatched as the papal legate to Augsburg, to examine and decide the matters in dispute. Cajetan was ill fitted for the task. Instead of persuasion and argument, he assumed a haughty bearing, and commanded Luther to yield implicit submission to the Church's infallible head. Luther, no doubt anticipating violence, quietly retired from Augsburg. Cajetan returned to Rome, and represented to the Pope how Tetzel, and Eckius, and he himself had been set at naught by the bold monk of Wittenberg. Leo's pride got the better of his prudence, and he drove his opponent at once to the alternative of resistance or despair. On the 15th of June, 1520, a bull was issued in which forty-one alleged heresies taken from Luther's writings, were condemned; his books were ordered to be publicly burnt, and he was again summoned, on pain of excommunication, to confess and retract his errors, and throw himself on the mercy of the sovereign pontiff. Luther's mode of reply was characteristic of the man. On the 10th of December. 1520, he erected a huge pile of wood without the walls of Wittenberg, and there, in the presence of an immense multitude of people of all ranks, he threw into the flames both the bull and sundry canons and decretals, which set forth the papal supremacy. By this act he renounced the communion of Rome; and the Lutheran Church dates its origin from this transaction. Leo merely displayed his own want of temper by a second bull of the 6th of January, 1521, in which Luther was excommunicated with the usual parade of threats and cursings.

The German princes were no indifferent spectators of the contest between Luther and the Pope. Frederic, Elector of Saxony, from political motives, warmly supported his courageous subject against a power which no independent sovereign could regard without alarm; and, moreover, the principles of the Reformation had already taken hold of his own mind. Charles V. succeeded to the empire in 1519; he was a devoted papist; and Leo, reminding him of his high titles of advocate and defender of the Church, demanded from him the exemplary pun-

ishment of the rebellious Luther. But Charles himself was, in a great measure, indebted to Frederic's support for his own election against so formidable a rival as Francis I. of France, who had also been a candidate for the imperial throne. It was, therefore, resolved that Luther should not be at once condemned unheard; and a diet was assembled at Worms in 1521, before which Luther was commanded to appear and plead his cause. It may seem strange that a great religious question should be discussed and determined in a public diet. But these diets, in which the archbishops, bishops, and abbots had their seats as well as the princes of the empire, were not only political assemblies, but also provincial councils for the whole of Germany; and to their jurisdiction, by the ancient canon law, such causes as that of Luther properly belonged.



STATUE OF MARTIN LUTHER AT WORMS.

Luther's conduct before the diet is one of the noblest instances on record of moral courage made sublime by religious principle. He obtained a safe conduct from the emperor, and repaired immediately to Worms against the remonstrances of his more timid friends. "The cause is God's," said he, "and I will go if there as many devils in the place as there are tiles upon the houses." He was now the head of a

large party; he was supported by patriots who were jealous for the independence of Germany, and reformers who could no longer bow in blind submission to the Pope. He entered Worms in a kind of triumph, escorted by a vast multitude, who joined with him in singing a psalm, afterwards known as Luther's hymn, which, from this circumstance, became at once a national melody. Luther pleaded his cause with great firmness and address, though with all the respect that was due to so august a tribunal. Being asked whether he would maintain those propositions in his writings which had been offensive to the Pope, he requested time for consideration, and the next day replied in substance thus:—That of the doctrines he had advanced he retracted nothing; that the accusations he had leveled against the papacy were true; but that being a man, infirm and sinful, it was possible he might have expressed himself in an unbecoming manner; he appealed to the Scriptures, they were his only rule, for popes and councils contradicted one another, and both were liable to error. If the diet could prove him wrong from Scripture, his own hand should commit his writings to the flames. If not, he could neither abandon his opinions nor alter his conduct. Threats and promises were tried in vain, when argument failed; and Luther left the diet under a safe conduct from the emperor, for one-and-twenty days, when the sentence was to be pronounced. On the 8th of May, 1521, he was condemned as a notorious and obstinate heretic, and the severest punishments were denounced in the usual terms against all those who should countenance his errors or continue to befriend him. His patron, the Elector Frederic, determined that Luther should not perish as a heretic in the flames, had him seized while riding through a wood, by armed men disguised in masks, and carried to his own castle at Wartburg. Here he lay concealed ten months maturing his plans, and writing tracts against the papacy. Thus the imperial edict was frustrated. Indeed, there is some reason to believe that the Emperor Charles himself, having pacified the Pope, was not unwilling that Luther should escape. The edict was most unpopular in Germany; its severity was hateful. Luther had not yet been heard at Rome where he had a right to make his appeal; his doctrines had not been calmly discussed and refuted at Worms, but rather denounced and execrated. Again, the emperor had pronounced an authoritative sentence against the doctrine of Luther, and doing so had

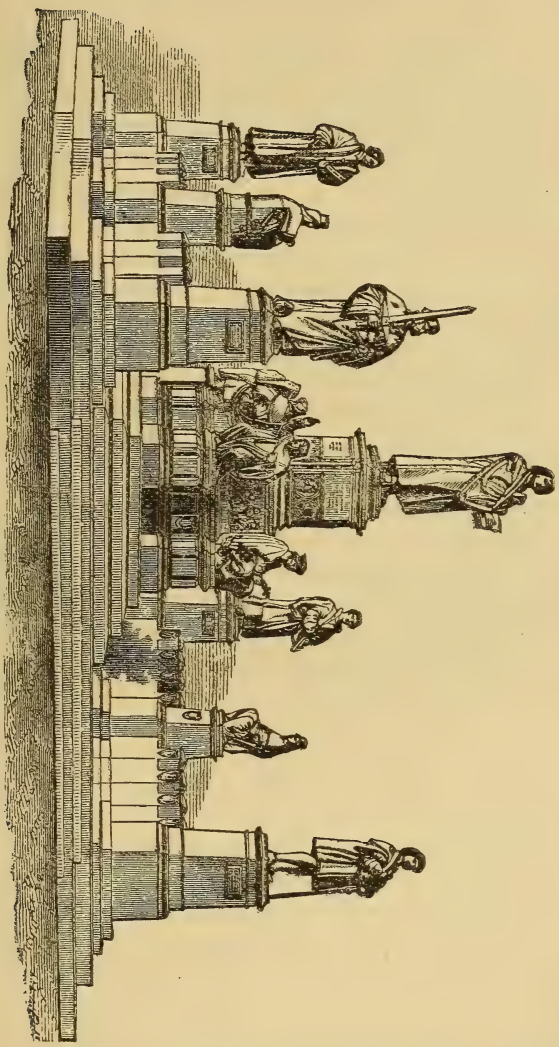


MELANCHTHON'S MISGIVINGS OF THE CHURCH OF ROME.

assumed the infallibility of the Roman pontiff, points which should have been decided by a general council; and, above all, many German princes, the Electors of Cologne, Saxony, the Palatinate, and other sovereigns, had not been present at the diet, nor did they approve of the edict. Thus the thunders of this formidable court rolled harmless over Luther's head. Leo X. died while he was concealed at Wartburg, and the Reformation spread with astonishing rapidity through Saxony by means of his writings. In 1522, Luther published his German version of the New Testament. It was followed by the whole Bible, which was published in short portions as the work advanced. The effect of this sudden burst of light was marvelous. Hundreds of the monks renounced their vows, images were demolished, and at Wittenberg the mass was abolished. But some evils attend all sudden changes which affect the multitude, and the difficulties of the Reformation were now beginning.

Luther heard in his retreat of the proceedings of some of his friends with great uneasiness; and at the hazard of his life returned to Wittenberg. Carlostadt, professor of divinity there, was rash and weak; he led on the populace in their attacks upon the images in the churches; and Luther, at this period at least, was by no means averse to the use of images. A still more serious difference arose soon afterwards which insulated the Lutheran Church from Protestant Christendom, and left it, of all the Churches of the Reformation, the nearest to the Church of Rome. A curious and instructive lesson—the most violent of the reformers achieved the most imperfect of the reformations.

Luther, in 1524, had rejected the Romish doctrine of transubstantiation, and in its place substituted that known as impanation or consubstantiation, which is still the peculiar feature of Lutheranism. Under these terms the presence of the real body and blood of Christ in the sacrament is held as fully as by the Church of Rome, the difference being only as to the mode in which it exists. While the Church of Rome teaches that the bread and wine lose their natural qualities, the Lutherans hold that they retain them, both agreeing in the real presence in the same sense of those words. The method of this union was a mystery which, however, Luther endeavored to explain by the following illustration: "As in a red-hot iron two distinct substances,



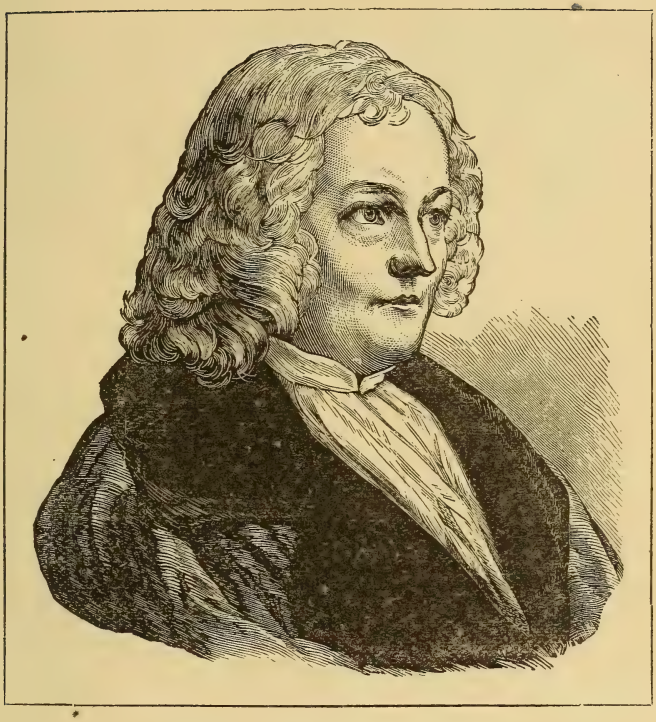
THE MONUMENT TO THE REFORMERS AT WORMS.

iron and heat, are united, so is the body of Christ joined with the bread in the Eucharist." Carlostadt now went to the other extreme; he forsook Luther and embraced the doctrine of Zuingle and those Swiss reformers who afterward opposed Calvin on this as well as some other

doctrines. They taught that the bread and wine were nothing more than external signs or symbols, without any presence, real or spiritual, whether in the elements or the recipient. The sacrament was not a means of grace, but merely a commemorative rite.

The Anabaptists, under the enthusiast Münzer, rose in arms in 1525. Their violence was, of course, charged upon Luther and his doctrines by the papists; but, in truth, it was an insurrection of the serfs against the lords of the soil. Vassalage, another term for slavery, was expiring, and these were its convulsive throes. Religion was merely the pretext, and naturally so, when all men's minds were inflamed upon the subject. The insurrection was still raging when the Elector Frederic died. He is charged by German writers, devoted to the Lutheran cause, with indecision and a want of courage, but his sincerity is unquestioned. His successor was a man of greater resolution; he threw off the authority of Rome, and established the Reformation in his dominions in 1527. A code of ecclesiastical government was drawn up by Luther and Melancthon for his dominions, and the same forms of worship and discipline were immediately copied by the other States of Germany, where the sovereigns favored the Reformation. But some of the States were unprepared for so great a change, and, in consequence, Germany became a divided people, partly Romish and partly Protestant, and such it still remains.

We do not profess to give the history of the various fortunes of Luther and his followers, still less that of the German States, through the stormy period which followed. A diet was held at Spires in 1526, at which the German princes, in opposition to the wish of the emperor, resolved not to insist upon the rigorous execution of the edict of Worms. Each State was left at liberty to conduct its own ecclesiastical affairs, and the Reformers made use of this brief interval of sunshine to diffuse their principles. But a second diet was held at Spires in 1529, and the decisions of the former were revoked. A general council, it was said, alone had power to settle their religious differences; and, until it should be called, all changes in doctrine, discipline, or worship were declared unlawful. Against this iniquitous decree a solemn protest was made on the 19th of April, 1529, in these words: "We protest publicly before God, our only Creator, Preserver, Redeemer, and Saviour, who, as the only Searcher of all our hearts,



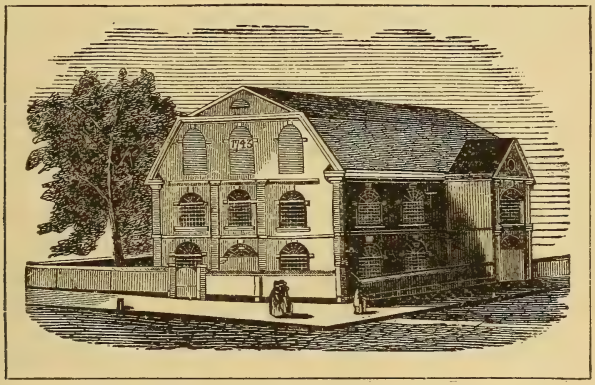
HENRY MELCHIOR MUHLENBERG.

judgeth righteously, and we also protest before all the world, that both for ourselves and for all our connections and subjects, we do not consent to, or agree with any resolutions or acts contained in the last decree of Spires above referred to, which, in the great concern of religion, are contrary to God and to his holy word, injurious to our soul's salvation, and also in direct opposition to the dictates of our conscience, as well as to the decree issued by an imperial diet at Spires; and we hereby solemnly declare that, from reasons already assigned, and from other weighty considerations, we regard all such resolutions or acts as null and void." The protest was signed, besides the Elector of Saxony, by the Landgrave of Hesse-Cassel, the Prince of Anhalt, the Duke of Brunswick, and his brother, Ernest the Confessor, hereditary prince of

Saxony, and others of high rank; they were supported by thirteen imperial towns, and also by Luther and Melancthon, by whom the protest was prepared. The Reformers ever since have taken the name of Protestants.

The Protestant leaders appealed to the emperor, who was now in Spain. He seized their ambassador, and assumed a hostile bearing; and they, alarmed for their safety, formed a solemn confederacy at Smalcald, binding themselves to assist each other. Charles perceived that menaces would not subdue the spirit of the Reformation, and for actual warfare he was not prepared. He first attempted to persuade the Pope to call a general council, but the angry pontiff thought of nothing but force and chastisement. With a view of terminating the disputes which threatened the empire with destruction, the emperor once more called together the diet. It met at Augsburg in 1530. Charles himself knew little of the merits of the case; he had been absent from the previous diets, engaged in foreign wars, and indeed, had he been present, it was still true that Luther had been condemned unheard. The Elector of Saxony, therefore, requested Luther and other divines to prepare, in order to lay before the diet, a summary of their creed, and of the differences which compelled them to forsake the Church of Rome. These were drawn up and presented to the elector in 1529. They were called the Articles of Torgau, from being presented to the elector at the town so named. They were reviewed before the Protestant princes, and it being thought desirable that they should be extended and enlarged, the work was assigned to Melancthon; and thus was completed the famous Confession of Augsburg, the standard of faith in all the Lutheran churches. When read before the diet by the Chancellor of Saxony, in the presence of the emperor and the assembled princes, it produced a deep impression. Of the Romish party, some were surprised to find that the sentiments of Luther, which they had been taught to regard as fanatical and vile, were pure and rational, and in accordance with the word of God. History has long ago determined that the Augsburg Confession, marked with the strong sense of Luther, and the classic taste of Melancthon, should take a high rank among a class of documents the fewest in number, the most difficult, and excepting the sacred canon, the most important in existence. It was signed by four princes of the empire, by the imperial cities of Nuremberg and

Reutlingen, and by the Elector of Saxony. The Romish clergy present at the diet—Faber, Eckius and Cochlæus—drew up a refutation which was publicly read in the diet, the emperor demanding the acquiescence of the Protestants; for he was now determined to insist on their submission, and to close the dispute. This they refused. The emperor again took counsel with the Pope, and the result was an imperial edict, commanding the princes, States and cities which had thrown off the papal yoke, to return to their duty, on pain of incurring the displeasure of the emperor as the patron and defender of the Holy See.

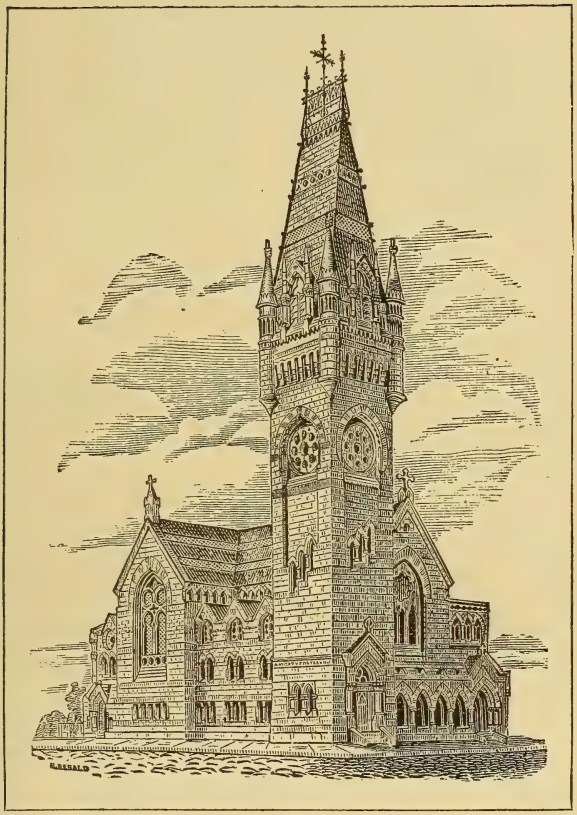


OLD LUTHERAN CHURCH, PHILADELPHIA, BUILT 1742.

Then came the league of Smalcald in 1531, when the Protestant sovereigns of Germany formed a religious alliance, to which they invited England, Denmark, and other states in which the Reformation had now dawned. In 1532, the peace of Nuremberg composed for a time the differences between the emperor and the reformers; the Lutherans were permitted the free exercise of their worship, until a general council or another diet should finally determine the faith of Continental Christendom. In 1535, the pope Paul III., proposed to summon a general council at Mantua. The Protestants of Germany, well satisfied that no advantages would result from such a synod, assembled at Smalcald in 1537, and published a solemn protest against the constitution of the council as partial and corrupt. To this they added a summary of their doctrine, drawn up by Luther, in order to present it to the council, if

the pope should persist in calling it together. This summary, which was distinguished by the title of the Articles of Smalcald, is generally joined with the creeds and confessions of the Lutheran Church. The pope, however, died, and the council at Mantau was postponed. New projects were raised, with the vain hope of setting at rest the spirit of religious freedom by which all Germany was now disturbed. The emperor summoned a conference at Worms in 1541, and Melancthon disputed for three days with Eckius on the points at issue. A diet followed at Ratisbon, another at Spires in 1542, and a third at Worms in 1545; the emperor vainly attempting to intimidate the Protestants, or to induce their leaders to consent to a general council to be summoned by the pope. But their resolution was fixed; they denied the pope's right to summon a general council; they regarded the proposal as a snare, and treated it with scorn. The Council of Trent met in 1546, but no Protestant representatives appeared. It thundered its decrees, and the Protestant princes of Germany bade it defiance. The emperor, exasperated by their resistance, and stimulated by the pope, assembled his forces, resolved to crush the spirit he could not otherwise subdue. All Germany was arming in defence of Protestanism or in submission to the emperor, and the storm darkened on every side. Such was the state of Germany when Luther died. Full of faith and charity, and confident in the truth of his cause, he left the world in peace, February 18th, 1546, at Isleben, where he was born.

A religious war now broke out. The emperor was victorious, and the Interim followed. This was an imperial edict, issued in 1547, granting certain concessions, more specious than really important, to the Protestants, until the decisions of a general council should be taken. It satisfied neither party, and the war soon raged anew. The Emperor was defeated by the German confederates, under Maurice of Saxony, in 1552, and the pacification of Passau followed. At last, in 1555, the diet of Augsburg met, peace was restored, and the Protestant states of Germany secured their independence. It was decreed that the Protestants who embraced the Confession of Augsburg should be entirely exempted from the jurisdiction of the Romish pontiff, and from the authority and interference of his bishops. They were free to enact laws for the regulation of their own religion in every point, whether of discipline or doctrine. Every subject of the German empire was



CHURCH OF THE HOLY COMMUNION, PHILADELPHIA.

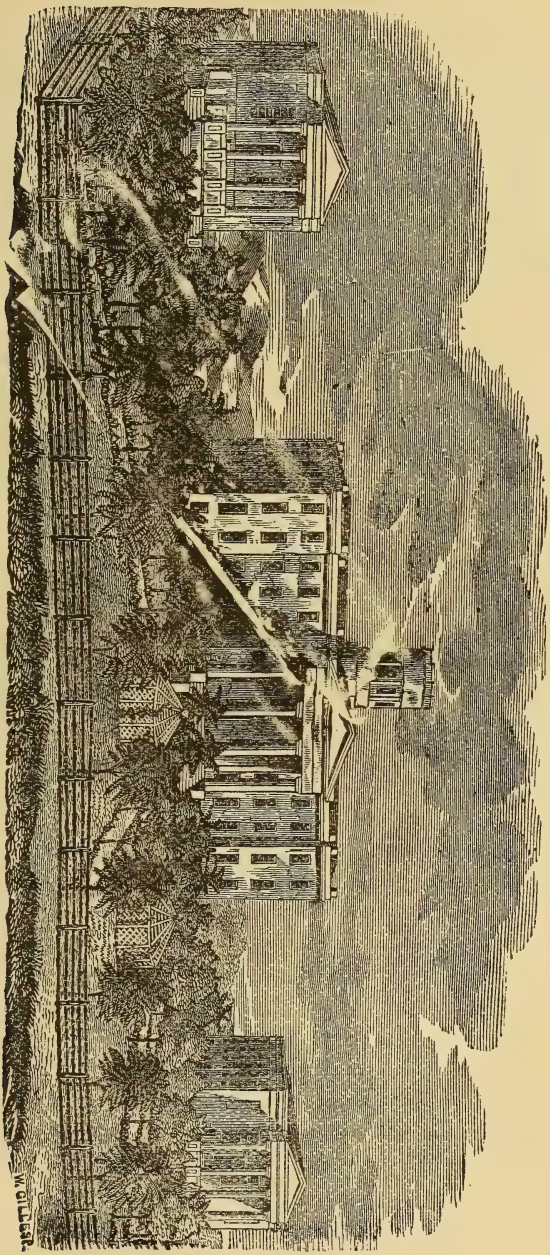
allowed the right of private judgment, and might unite himself to that Church which he preferred; and those who should prosecute others under the pretext of religion were declared enemies of the common peace.

The Lutheran Church, as thus at length established, professed no other rule of faith than holy Scripture. Such at least is the statement of its learned defender and historian, Dr. Mosheim, himself a Lutheran. The Confession of Augsburg, with Melancthon's defence of it, the Articles of Smalcald, and the larger and smaller Catechisms, are

generally received as containing the principal points of doctrine, arranged, for the sake of method and perspicuity, in their natural order; but these books have no authority but that which they derive from the Scriptures; nor may the Lutheran clergy so interpret them as to draw from them any proposition inconsistent with the express declarations of the word of God. The only point of much importance on which the Augsburg Confession is different from that of Calvin and the Reformed Church is the real presence in the Eucharist. Its teaching on this point is as follows:

(Art. X.), "Of the Supper of the Lord we teach that the true body and blood of Jesus Christ is verily present, under the external signs of bread and wine, in the Supper, and there communicated and received." This view has been called "impanation" and "consubstantiation," but the Lutherans deny the correctness of these terms. It is to be noted, however, that while this is maintained, it is denied that the mass is a sacrifice, or that it ought to be worshipped or adored. On the subject of Predestination and Election, nothing is said in the Augsburg Confession; but the Lutherans now maintain, in regard to the Divine decrees, that they respect the salvation or misery of men only in consequence of a previous knowledge of their sentiments and character. In other words, they hold to a conditional instead of a gratuitous election unto life; and in this they differ from the more rigid Calvinists. In all other points their doctrinal views are in general harmony with those of other Protestant Churches both in their positive teachings and in their testimony against the errors and superstitions of the Church of Rome.

In the matter of Church Government, the Lutherans differ very considerably in the various countries. In those countries where the Lutheran is the established Church, the head of the State is at the same time the visible ruler of the Church; but all civil rulers of the Lutheran persuasion are restrained by the fundamental principles of the doctrine they profess from any attempts to change or destroy the established rule of faith and manners. The councils or societies appointed by the sovereign to watch over the interests of the Church and direct and govern its affairs, are composed of persons versed in the knowledge both of civil and of ecclesiastical law, and according to a very ancient designation, are called Consistories.

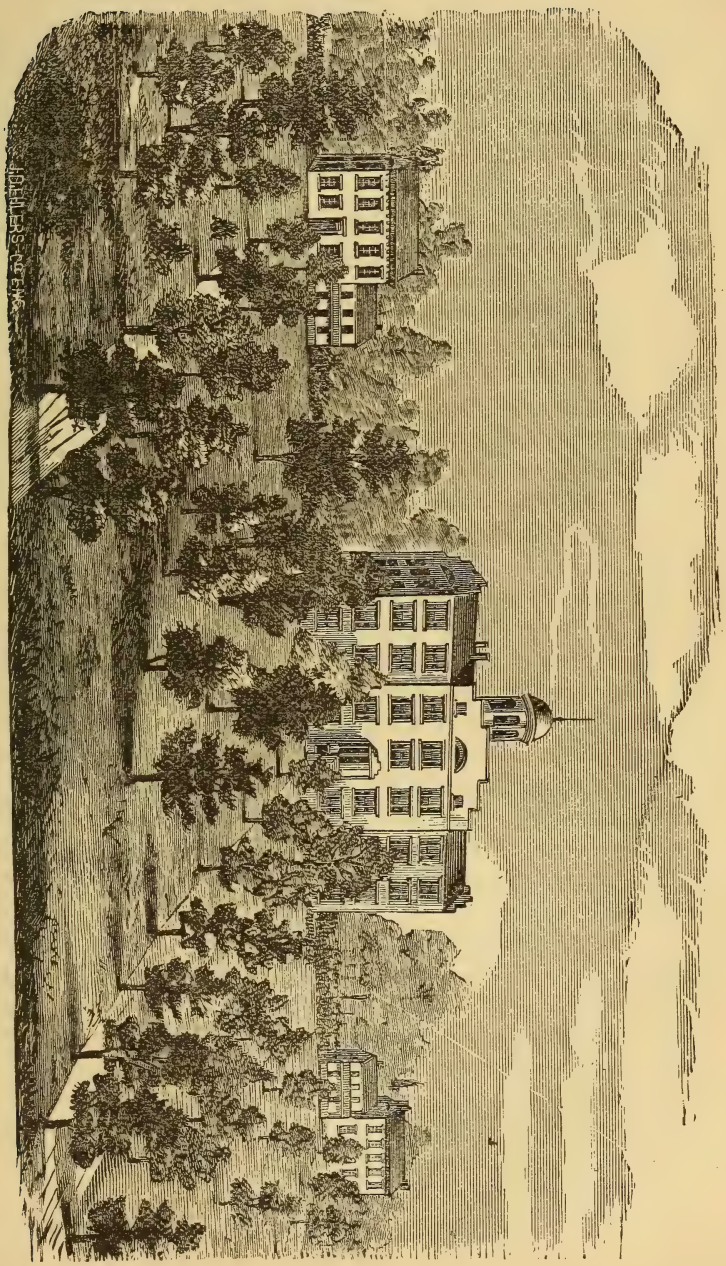


THE LUTHERAN COLLEGE, AT GETTYSBURG, PENNSYLVANIA.

The internal administration of the Lutheran Church seems to be somewhat anomalous; they have Bishops, but no Diocesan Episcopacy, except in Denmark and Sweden; they hold to the parity of ministers, and yet to a certain subordination in rank and privileges. Where the civil government is of a republican form, the ministers together form a body for the purpose of governing the Church and examining and ordaining ministers, as in Hamburg, Frankfort, and the United States. The ministers are everywhere under the inspection of Ecclesiastical Overseers, called Bishops in Denmark and Sweden; Superintendents, Inspectors or Seniors in Germany; and Seniors or Presidents in the United States; their authority, however, extends no further than to admonish, to examine applicants for the ministry, and grant licenses *ad interim* to them, and make reports to the Consistories, Synods or Ministeriums. This head is regarded as *primus in paribus*, first among his equals. There is but one Lutheran Archbishop, the Primate of Sweden, but his is little more than a civil title.

Among the American Lutherans there are three judicatories, viz.: 1. The Vestry of the Congregation. 2. The district or special Conference. 3. The General Synod. From the decision of this last body there is no appeal. It is composed of ministers and an equal number of laymen, chosen as deputies by the vestries of their respective congregations; it directs the external affairs of the Church. The Ministerium, which meets once a year, is composed of ministers only, and regulates the internal or spiritual affairs, such as judging in controversies concerning doctrine, and examining, licensing and ordaining ministers, etc.

The Lutherans in all countries have Liturgies which are essentially the same in all the Articles of Religion, but which differ in many minor points. They are at liberty to use extempore prayer if they choose. Catechisms are provided from which pastors and schoolmasters are required to teach the young. The Catechism of Luther is almost universally retained in the Church. They also retain the principal Festivals of the Ecclesiastical Year—those which commemorate the Nativity, the Death, the Resurrection and the Ascension of the Saviour, and some others. Confirmation is practiced, by which they intend a solemn renewal or ratification of their baptismal vows, at which time the pastor of the congregation imposes his hands on the confirmed, accompanied by prayer. Confession and absolution in a very simple form are also

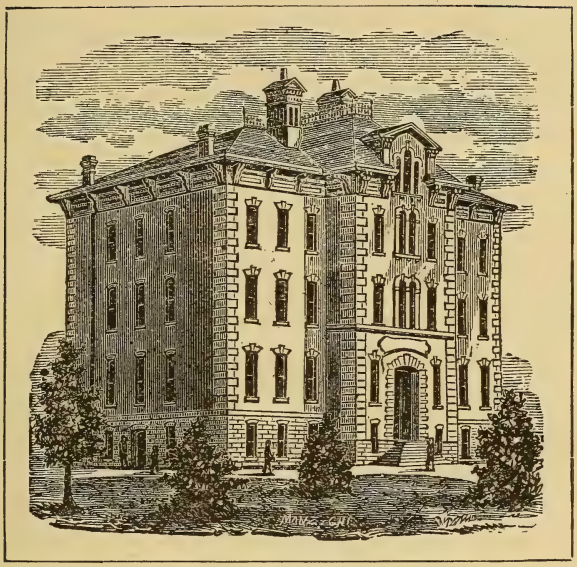


The Lutheran Theological Seminary at Gettysburg, Pennsylvania.

practiced. After a lecture preparatory to the communion, some questions are put to the congregation, which are answered in the affirmative. The congregation then kneel. One of them with an audible voice repeats a confession of sins. The minister then adds a few ejaculations; then all stand up, and he pronounces an absolution to all the truly penitent.

Luther himself foresaw, and frequently predicted, the decline of Lutheranism. "Our cause," he said, "will go on as long as its living advocates—Melancthon and the rest, survive; after their death, there will be a sad falling off." Seckendorf describes him as the Jeremiah of his own church, constantly bewailing the sins, and predicting the sorrows of his people. And both Seckendorf and Mosheim, devoted Lutherans, admit that his forebodings were but too correct. Notwithstanding his commanding influence, differences and strifes upon doctrinal points arose after his death, which led to the adoption of the "Form of Concord." This formula was not sanctioned, as at first proposed, by a General Synod, but was ratified by nearly all the German Lutheran States; and all who held offices in schools, churches or universities were required to subscribe it. It was rejected by several of the German States as too one-sided and rigid in its definitions, but it was eagerly signed by nine thousand Church pastors and teachers. Another "Book of Concord," which embraces, together with the above form, the ancient Creeds, the unchanged Augsburg Confession, the Apology of Melanchthon, the Articles of Smalcald and Luther's Catechism, was signed by fifty-one princes and thirty-five cities at Dresden, June 25, 1580, the fiftieth anniversary of the adoption of the Augsburg Confession.

During the early part of the seventeenth century several important secessions from the Lutheran to the German Reformed Church occurred which led to some abortive attempts to unite the two communions. Maurice, Landgrave of Hesse, and John Sigismund, Duke of Brandenburg, were among the seceders, and they established the German Reformed and proscribed the Lutheran Church in their dominions. In consequence of these events several conferences were held about the middle of the century at the suggestion of the King of Poland, the Landgrave of Hesse and the Dukes of Brandenberg, between the Lutheran and German Reformed divines, but with no other result than the conviction of the impossibility of the union of the two Churches.



LUTHERAN SEMINARY OF THE STATE OF ILLINOIS.

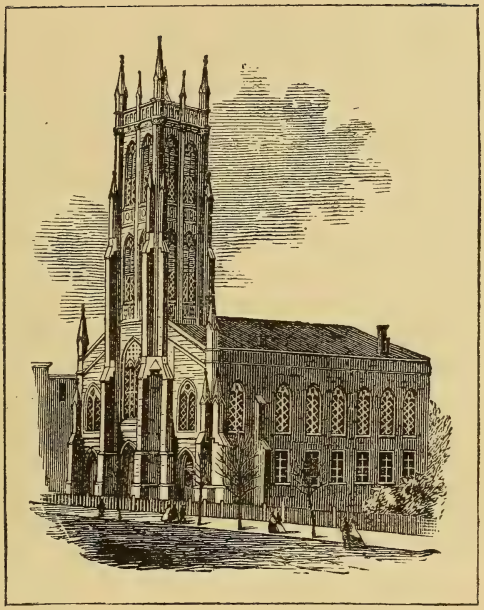
At this period, according to the testimony of the impartial Mosheim, "there was much worldliness and bigotry among the higher clergy, and among the lower, much ignorance and incapacity." Toward the close of the century a school of Jurists, led on by Christian Thomasius, successfully advocated a theory of the supremacy of the State over the Church, the effect of which was to diminish the influence and lower the position of the clergy, and to make them mere officials and vassals of the civil government. The condition of the Lutheran Church led to the celebrated "Pietist" movement in 1670. See Pietists, at the close of this article.

The eighteenth century opened in the Lutheran Church with the warm disputes between the Pietists and their opponents, and with severe persecution from the Papal power. From the middle of the eighteenth until the early part of the nineteenth century, the Lutheran Church fell under the baneful influence of Rationalism in its various forms. This deplorable "eclipse of faith" continued to darken the Church until about fifty years ago, when a reaction took place in favor

of the Old Lutheran faith. Since that period the Lutheran Church has revived in many parts of Germany, and has produced many illustrious theologians, who are loyal to the Old Lutheran standards, and a vast number of Churches, under this new impulse, have exhibited a great increase of spiritual life and love and zeal.

At present Lutheranism is most powerful in Denmark and Sweden. In Denmark nearly the whole population is Lutheran. At Copenhagen there has existed since 1714 a missionary college, and from about that period must be dated the origin of the Danish Mission at Tranquebar. To the Lutheran Church belongs the honor of having been the first of Protestant communities in missionary enterprises. Each of the great missionary societies of the Church of England has been thankful to accept the services of Lutheran missionaries; the Society for the Propagation of the Gospel in India, and the Church Missionary Society, till a very recent period, in all her missions. The people of Sweden are Lutheran with a few exceptions, as in Denmark. The constitution of these Churches is episcopal. In the Protestant States of Germany and in Holland the Lutheran is, upon the whole, the prevailing faith, though the proportion of Roman Catholics it often great. In some of the States, Catholics and Protestants are equally divided, and we fear it must be added that in few of them does the Lutheran Church present that aspect of wisdom, zeal and piety which is calculated to win over the subjects of the Pope.

Members of the Lutheran Church settled in this country at an early date. The results of the Synod of Dort in Holland was felt by many non-Calvinists, and a desire began to prevail that by a change of residence greater religious freedom might be secured. Accordingly, when settlers from Holland began to build up New Amsterdam, several Lutherans left their homes for the New World, but they were unable to procure the services of a pastor. In 1638 a number of Swedish Lutherans, who had settled on the banks of the Delaware, secured a pastor, Reorus Torkillus, who labored in the district now covered by the city of Wilmington. John Campanius, his successor, enjoys the honor of having been the first minister to provide a Christian literature in the Indian language, as he prepared an edition of Luther's Smaller Catechism for the red man. In the meantime, Lutherans from Germany had been arriving from year to year, and at length, in 1669, they were



LUTHERAN CHURCH AT DAYTON, OHIO.

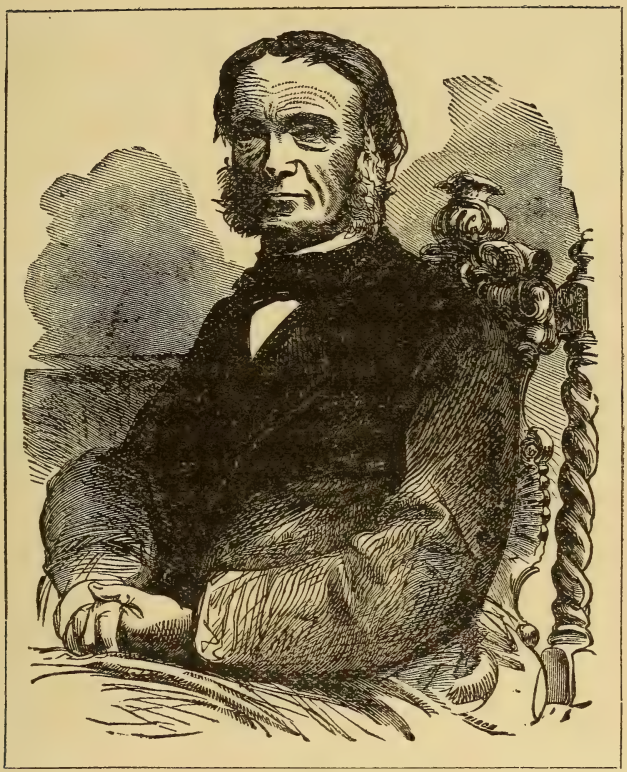
favored by the settlement of a pastor, Jacob Fabricius, who was able to preach to them in their own tongue In consequence of his great zeal, a Lutheran church was secured in 1671, but the jealousy of the Dutch soon deprived the members of the use of the building. In the beginning of the eighteenth century great numbers of Lutherans settled in New York, Pennsylvania and in South Carolina, being driven from their homes by persecution; and by the year 1717 their numbers had so increased that they excited the apprehensions of the Governor of Pennsylvania, who drew the attention of the Council to their condition. In 1734 a colony was established in Georgia, and they were favored by the pastoral services of Martin Bolzius and Israel Christian Gronau; and thus in different parts of this country the foundations of the Lutheran Church were extended and secured.

The year 1742 is a memorable period in the history of the Lutheran Church in America, as it dates its organization from that time. When H. M. Muhlenberg arrived in the country, he found a sad absence of

order, and he forthwith addressed himself to the work of providing pastors and churches, and of attracting adequate aid from the fatherland, so as to secure effective church order. His labors were greatly blessed, and in 1748 he saw a synod established, and John Nicholas Kurtz was ordained by this body The cause of theological education was taken up by Drs. Helmuth and Schmitt, who began a private seminary in in 1765; and this led in 1787 to the establishment of Franklin College, which now stands in the front rank of our educational institutions. Thus the Lutheran Church was consolidated, and it rapidly spread until it has attained the high position which it holds among the Christian denominations of the land.

PIETISTS.—This was the name applied to the members of the Lutheran Church who followed Dr. Philip James Spener in his movement to reform the Church when, as noticed in the foregoing article, it had partially fallen from the pure Evangelical teaching and living of its earlier life. Neither Spener nor his followers ever separated from the Church or sought to create a new sect. The movement began with devotional meetings which were called *Colleges of Piety*, whence sprang the name applied to those engaged in them. These meetings were a sort of combination of the Bible Class and the Prayer Meetings. Dr. Spener also published a book called "Pious Desires," which helped his effort materially. His first aim was to make the ministry more Scriptural in their lives and preaching, but religious persons of every class and rank were encouraged to meet for the purpose of reading the Scriptures, singing and prayer, and the exposition of the Scriptures, not in a dry and critical way, but in a strain of practical and experimental piety, whereby they mutually edified each other.

This work began about 1670. In 1691 Dr. Spener removed from Dresden to Berlin, where he propagated the same principles, which widely spread, and were well supported in many parts of Germany by Professor Francke and others. This raised a considerable controversy, in which the Pietists were charged with many errors; of these the chief was that "Divine influence is necessary to the right understanding of the Scriptures." They taught that without Divine help no man can enter into the spirit of them; no man can relish or enjoy those parts which relate to the Divine life and the experience of the Christian; for



Rev. Frederick A. G. Tholuck, the Eminent Commentator.

so saith St. Paul: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Another thing which gave great offence was that they renounced the vain amusements of the world. Thus, dancing, pantomimes, public sports, theatrical diversions, the reading of humorous and comical books, with several other kinds of pleasure and entertainment, were prohibited by the Pietists, as unlawful and unseemly, and, therefore, by no means of an indifferent nature. But the most offensive of all their errors, real or supposed, was "that no person that was not himself a model of piety, and Divine

love was qualified to be a public teacher of piety or a guide to others in the way of salvation." This was so offensive to the carnal clergy of the Lutheran Church, who it seems at this time were not a few, that they raised the cry of heresy, and charged them (strange as it may seem) with making void the efficacy of the Divine Word.

MACMILLANITES.

A TERM given to the followers of the Rev. John Macmillan. The strict Cameronian Covenanters who did not fall in with the revolution settlement of the Church of Scotland had been without a minister for some years. Macmillan had been deposed in the year 1706 because of his defence of these people, and he ultimately became their minister. At Auchinsaugh, near Douglas, the societies under his care met on the 23d of July, where they renewed the Covenants, drew up an expression of their principles, and entered into solemn engagements to maintain these principles. Their cause spread. Congregations were gathered, ministers were secured, and in Scotland, in Ireland, as well as in the United States, the Covenanting body continued to grow, notwithstanding the strifes and jarrings which prevailed among them, and which for a length of time weakened their energies and retarded their cause.

MAHOMETANISM.—See MOHAMMEDANISM.

MANICHÆISM.

A SYSTEM of religion which was first disseminated in Persia, about the year 270, by Mani or Manes. It rested on the assumption of two everlasting kingdoms, bordering on each other—the kingdom of light, under the dominion of God, and the kingdom of darkness, under the demon or hyle. The borders between the two kingdoms were broken down by a war; and God caused the world to be formed out of the mixed materials, with the intention of separating, in the course of time, the light from the darkness, and restoring the old boundaries. After men had long been led astray by false religions (heathen and Jewish) Christ came down in the appearance of a body, to lead them to the worship of the true God. But his teaching was not fully understood,

even by his apostles; and, therefore, he promised to send in due time a still greater apostle, the Paraclete, who should effectually separate truth from falsehood. This Paraclete appeared in Mani. Accordingly, his followers rejected entirely the Old Testament, and regarded so much of the New as answered their purpose as remnants of the truth. The only writings wholly to be accounted canonical were those of Mani. Their morality was most rigid, and the privations imposed on the baptized were so severe that it was usual for most of the adherents of this sect to remain as long as possible in the condition of catechumens. A close union was preserved among them, under the superintendence of a president, twelve masters, and seventy-two bishops. Mani was put to death about 275; but the sect soon spread into proconsular Asia, and even into Africa and Italy, although they were vehemently opposed by the Catholic Church, and persecuted by the heathen emperors, who enacted bloody laws against them, as a sect derived from hostile Persia. We hear of them as still existing so late as the fifteenth century. It is a remarkable circumstance in their history, that though they could not stand openly against the power and severity of their persecutors, they continued for ages to make proselytes in secret. Their doctrines lurked even among the clergy and the monks. Augustine fell under their influence, and was a member of the sect from his twentieth to his twenty-ninth year (374–383). They still were to be found in Leo's time, 440. The Arian Hunneric, in 477, began his reign with attempts to persecute them, and was mortified to find most of those whom he detected had professed to be lay or clerical members of his own sect. Gregory the Great, about 600, had to take means for extirpating them from Africa; and even after his pontificate traces of them appeared now and then in Italy, as well as other countries, threatening danger to the Church. But about the year 1000 they emerged from obscurity, and spread from Italy into other countries.

MARCIONITES.

A VERY ancient and popular sect of heretics, who, in the time of Epiphanius, were spread over Italy, Egypt, Palestine, Syria, Arabia, Persia, and other countries; they were thus denominated from their author Marcion. Marcion was of Pontus, the son of a bishop, and at

first made profession of the monastic life; but he was excommunicated by his own father, who would never admit him again into communion with the Church, not even on his repentance. On this he abandoned his own country, and retired to Rome, where he began to broach his doctrines.

He flourished between the years 130 and 160, and was one of the most distinguished and influential heretics of the second century. He was the second person before Manes who mixed the Eastern doctrines with Christianity. His celebrity arose, not so much from his introducing any new doctrines, as from his enlarging upon those which had been taught before him, which he did in a work which he entitled "Atitheses," which was celebrated by the ancients, and regarded by his followers as a symbolical book.

He laid down two principles, the one good, the other evil; between these he imagined an intermediate kind of deity, of a mixed nature, who was the creator of this inferior world, and the god and legislator of the Jewish nation. The other nations, who worshipped a variety of gods, were supposed to be under the empire of the evil principle. These two conflicting powers exercised oppressions upon rational and immortal souls; and, therefore, the supreme God, to deliver them from bondage, sent to the Jews a being more like unto himself, even his Son Jesus Christ, clothed with a certain shadowy resemblance of a body; this celestial messenger was attacked by the prince of darkness and by the god of the Jews, but without effect. Those who followed the directions of this celestial conductor, mortify the body by fastings and austerities, and renounce the precepts of the god of the Jews and the prince of darkness, shall after death ascend to the mansions of felicity and perfection. The rule of manners which Marcion prescribed to his followers was excessively austere, containing an express prohibition of wedlock, wine, flesh and all the external comforts of life.

Marcion denied the real birth, incarnation and passion of Jesus Christ, and held them to be apparent only. He denied the resurrection of the body, and allowed none to be baptized but those who preserved their continence; but these he granted might be baptized three times. He pretended that the gospels had been corrupted, and received only one, which has been supposed to be that of Luke; but they are so very different, that the most distinguished modern critics are decidedly of

opinion that Marcion's was merely an apocryphal gospel, and a mutilated or garbled copy of Luke's, as some of the fathers alleged on conjecture. He rejected the two epistles to Timothy, that to Titus and the Hebrews, and the Apocalypse.

MARIONITES.

The name of a sect of Syrian Christians who inhabit the districts around Mount Lebanon, and who seem to have been driven to this asylum at the great Mohammedan invasion of the seventh century. At an early period they adopted Monothelite opinions, which they have long abjured; indeed, the present patriarch denied that ever they held them. For five centuries they maintained ecclesiastical independence. But the Church of Rome at length obtained the supremacy. Gregory XIII. founded a Maronite college at Rome; Pope Clement XII. summoned the great council of Lebanon in 1736; and its enactments guide the Maronites to the present day. The subjection to Rome, however, is far from being complete. They have been allowed to maintain most of their own customs and observances, however much at variance with those which Rome is usually content to sanction. They are allowed to preserve their own ecclesiastical language, the Syriac; while Rome has shown her partiality for the Latin rite, by bringing it into use wherever practicable. They dispense the communion in both kinds, dipping the bread in wine before its distribution among the people. Though they now observe the Roman calendar, as far as the time of feasts and fasts is concerned, they recognize local saints, which have no place in its commemorations. They have retained the custom of the marriage of their clergy previous to their ordination. Though they profess to be zealous partisans of Rome, it dare not so count upon their attachment as to force upon them all that in ordinary circumstances it thinks desirable. The patriarch, who is elected by the bishops, but receives investiture from Rome, has jurisdiction over nine sees. The priests are of two orders—episcopal priests and common priests, the latter being again divided into monastic and parochial priests. There are three orders of monks. The convents are well endowed. Some of them are under the supervision of the patriarch, and others under the bishops, though each convent has its supe-

rior, and each order its superior-general. The monks, by the rules of their order, are not allowed to smoke or eat meat. They are employed in their prayers, and in various occupations of industry; the lay-brothers tilling the lands of the convents, making shoes, weaving, begging, etc.; and the priests applying themselves to study, copying books, and other matters befitting the dignity of their office. The nuns are taught to read and sew. Both the monks and nuns vow the three conditions of a monastic life—namely, chastity, poverty, and obedience; and taken as a whole, both are extremely ignorant and bigoted. The converts are numerous, but depraved. In fact, through ignorance, superstition, and fanaticism, Druse and Maronite are often only distinguishable in name.

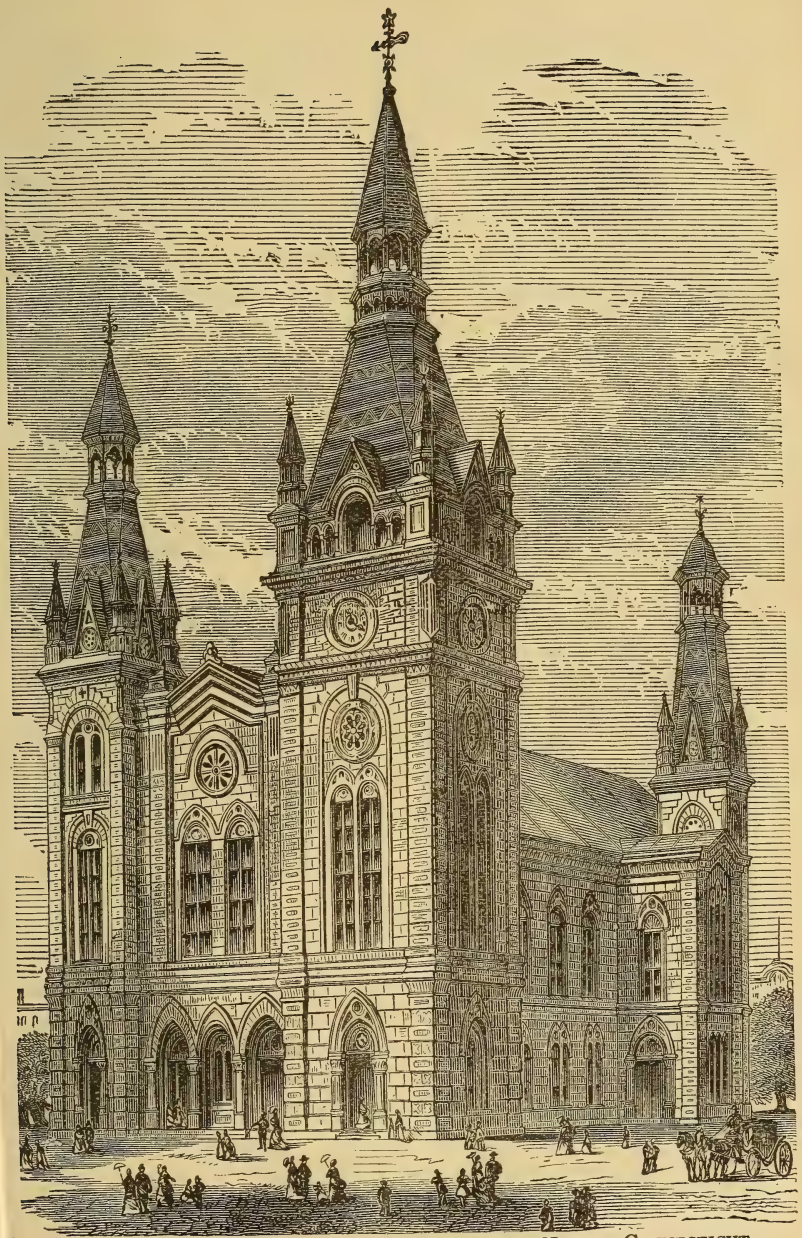
MASSALIANS.

A SECT which sprung up about the year 361, in the reign of the Emperor Constantius, who maintained that men have two souls, a celestial and a diabolical; and that the latter is driven out by prayer. From these words of our Lord, "Labor not for the meat that perisheth," it is said that they concluded they ought not to do any work to get their bread. We may suppose, says Dr. Jortin, that this sect did not last long, that these sluggards were soon starved out of the world, or rather, that cold and hunger sharpened their wits, and taught them to be better interpreters of Scripture. It is more probable, however, that they have been misrepresented by their enemies.

MATERIALISTS.—See under INFIDELS.

MELCHITES.

THE name given to the Syriac, Egyptian, and other Christians of the Levant. The Melchites, excepting some few points of little or no importance, which relate only to ceremonies and ecclesiastical discipline, are, in every respect, professed Greeks; but they are governed by a particular patriarch, who assumes the title of Patriarch of Antioch. The name of *Melchites*, or *Royalists*, was given to them because they agreed with the Greeks who submitted to the council of Chalcedon, and was designed by their enemies to brand them with the reproach of hav-



DWIGHT PLACE CHURCH (CONGREGATIONAL), NEW HAVEN, CONNECTICUT.

ing done so merely in conformity to the religion of the emperor. They celebrate mass in the Arabic language. The religious among the Melchites follow the rule of St. Basil, the common rule of all the Greek monks.

MENDÆANS, MENDAITES, OR CHRISTIANS OF ST. JOHN.

A SECT of Christians very numerous in the vicinity of Bassora and the neighboring towns between Persia and Arabia; they formerly inhabited along the Jordan, where St. John baptized, and it was from thence they had their name. They call themselves Mendai Ijahi, "Disciples of John," and are called Sabaians or Tsabians by their Mohammedan neighbors. They hold an annual feast of five days, during which they go to the Bishop, who baptizes them with the baptism of John. Their Bishoprics descend by inheritance, though they have the ceremony of an election. They have been called Hemero-Baptists, on account of their frequent washings, which they perform as a sacred rite.

MEN OF UNDERSTANDING.

THIS title distinguished a fanatical sect which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man, whose name was Egidius Cantor, and to William of Hildenison, a Carmelite monk. With some great truths they mingled egregious errors. They pretended to be honored with celestial visions, denied that any could arrive at perfect knowledge of the Holy Scriptures without the extraordinary succors of a divine illumination, and declared the approach of a new revelation from heaven, more perfect than the gospel of Christ. They said that the resurrection was accomplished in the person of Jesus, and no other was to be expected; that the inward man was not defiled by the outward actions, whatever they were; that the pains of hell were to have an end; and not only all mankind, but even the devils themselves, were to return to God, and be made partakers of eternal felicity.

This denomination appears to have been a branch of the Brethren and Sisters of the Free Spirit.

MENNONITES.—See under BAPTIST CHURCH.

METHODIST CHURCH.

THIS important branch of the Church of Christ, now subdivided into numerous denominations, took its rise about 1739, within the Church of England, through the labors of John Wesley, assisted by his brother Charles, by George Whitefield and others. At its inception the Wesleys and their co-laborers had no thought of founding a new denomination outside the Established Church; their aim was rather to bring about a revival of earnest piety within its pale. Indeed, it was the mistaken policy of detraction and exclusion on the part of its opponents that compelled the eventual development of the movement into a separate and denominational organization.

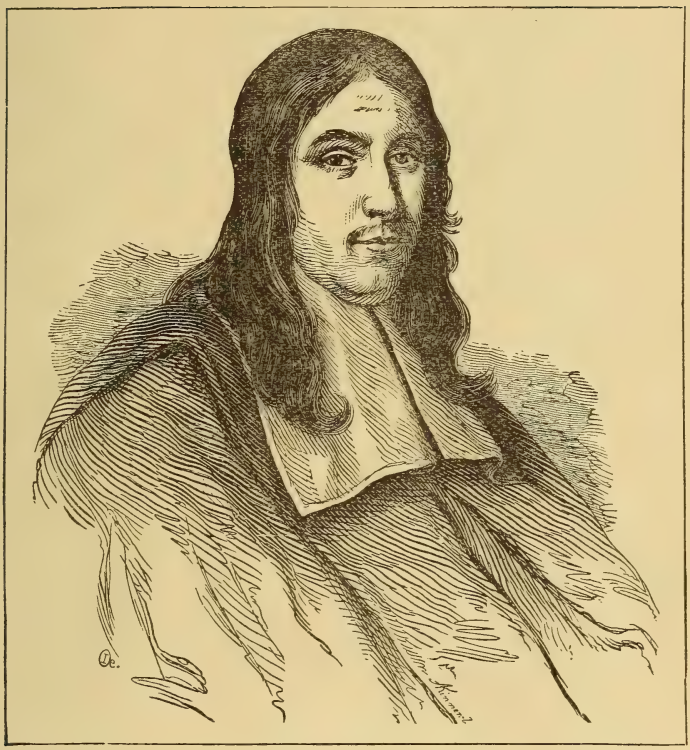
Methodism has a claim to be considered one of the general reformations in ecclesiastical history, its good effects extending far beyond the limits of the denomination, and embracing large numbers even of those in the Established Church who neither confessed nor perhaps realized its influence. A bald theoretical religion and a cold Pelagian theology had driven practical piety and Bible truth almost out of the Church and her pulpit was little more than a lecture rostrum, when Mr. Wesley and his friends began the effort that eventually grew into a large denomination and permeated the Mother Church in a remarkable degree.

John Wesley was born in 1703, at Epworth, in Lincolnshire, where his father, the Rev. Samuel Wesley, was rector. At an early age he was sent, along with his brother Charles, to the University of Oxford, where he laid the foundation of that sound and varied learning in which he so much excelled, and which was of immense advantage to him in after life. It was when residing in Oxford that the two brothers became deeply impressed with a sense of the importance of religion. The regularity of their conduct, and general strictness of their behavior, attracted the attention of their fellow-students, and made Wesley and his associates the object of ridicule and reproach. It was with reference to that marked propriety in their "walk and conversation" that the name *Methodist* was applied to them. Two or three young men connected with the university were drawn toward them, and held meetings together for mutual edification. Of this first "Methodist" society

Wesley gives the following account: "In November, 1729, four young gentlemen of Oxford, Mr. John Wesley, fellow of Lincoln College; Mr. Charles Wesley, student of Christ Church; Mr. Morgan, commoner of Christ Church, and Mr. Kirkham, of Merton College, began to spend some evenings together in reading the Greek Testament. The next year two or three of Mr. John Wesley's pupils desired the liberty of meeting with them, and afterwards, one of Mr. Charles Wesley's pupils. It was in 1732 that Mr. Ingham, of Queen's College, and Mr. Broughton, of Exeter, were added to their number. To these in April was joined Mr. Clayton, of Brazennose, with two or three of his pupils. About the same time Mr. James Hervey was permitted to meet with them, and afterward Mr. Whitefield." But though brought under religious convictions, and deeply in earnest in his observance of the duties of Christianity, he was even then, according to his own declaration several years afterward, without a saving knowledge of Christ.

John Wesley remained at Oxford, with few intervals, till his father's death in 1735. His course in the university exposed him to constant insults from the young and thoughtless, and to a more determined opposition from the seniors. The living of Epworth was in the gift of the Chancellor, and he was urged by his friends to make application for it. His father, while living, added his importunities; but he was inexorable, believing, as he said, that he could do more good at Oxford. But a wider field opened, and tempted him abroad. Governor Oglethorpe had just founded Savannah, and concluded a treaty with the Creek Indians, for whose conversion he professed to feel great anxiety. At his request the two brothers undertook the mission to the Indians, and sailed in October, 1735, for the new province of Georgia. Their mission was unfruitful; they were not allowed to leave the colony and preach among the Indians, and their success as colonial chaplains was not great. They abandoned the mission and returned home in 1738.

While the Wesleys were absent in Georgia, Whitefield commenced his extraordinary labors as an Evangelist throughout England. His marvelous eloquence and burning zeal produced the most astonishing effects. But in the midst of his unparalleled popularity he embarked to join the Wesleys in Georgia; and the ship which brought the Wesleys home was passed in the Downs by the vessel which conveyed Whitefield to America. His preaching in the colonies awakened the



THE REV. JOHN WESLEY, THE GRANDFATHER OF THE FOUNDER OF METHODISM.

same intense enthusiasm and produced the same extraordinary effects as in England.

Upon their arrival in England, the Wesleys immediately began preaching. They had hitherto held the opinions of the extreme High Churchmen of that day, both in discipline and doctrine; they were now about to renounce them. In Georgia they had formed an intimate acquaintance with David Nitschman, a Moravian bishop, and other members of that community, the purity of whose lives, their constant cheerfulness in hardship and danger, and the simplicity of their faith, first attracted the admiration of John Wesley. The most prominent

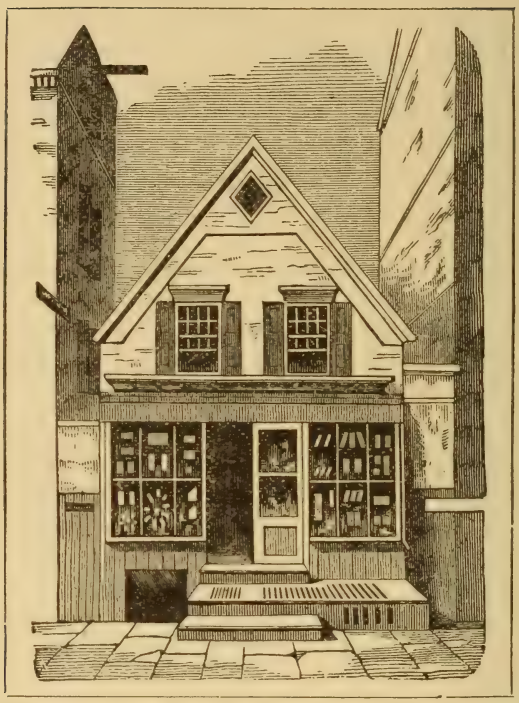
article of their creed was "justification by faith only; a faith which was the gift of God, and which wrought by love, producing all good works, through the Spirit, as its consequences." The Wesleys, according to their own statements, had lived hitherto in bondage under the law, seeking justification partly through the merit of good works, and especially through alms and sacraments. "But still," John says, "I was 'under the law,' not 'under grace' (the state most who are called Christians are content to live and die in), for I was only striving with, not freed from, sin. Neither had I the witness of the Spirit with my spirit, and indeed could not; for I sought it not by faith, but, as it were, by the works of the law."

He was now convinced, from a careful study of the Scriptures, that his faith had been too much separated from an evangelical view of the promises of a free justification, or pardon of sin, through the atonement and mediation of Christ alone, which was the reason why he had been held in continued bondage and fear. The reading of Luther on the Galatians confirmed him in this view, as well as a more careful study of the articles and homilies. The definition of faith, as given by Cranmer in the latter, namely, "a sure trust and confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favor of God," was much upon his mind; and in a short time both he and his brother Charles, inverting their former teaching, began everywhere to proclaim that salvation was to be sought and obtained, "not by the works of the law, but by the faith of Christ."

With these altered views the Wesleys entered on their work. John had been a popular preacher in London, but he now found himself shut out, in succession, from almost every pulpit. In 1738, his friend Whitefield had just returned home from Georgia. A small society of earnest religious persons had been already formed in Fetter Lane, the seed from which the Methodist societies were afterwards to rise. Of this the Wesleys were members. At first they were associated with the Moravians, but as the latter fell into mystic notions, Wesley withdrew, and the two societies parted. "The first rise of Methodism," says Wesley, "was in November 1729, when four of us met together at Oxford; the second was at Savannah in April 1736; the third at London on this day, May 1st, 1738." Their rules contain the germ of future Methodism. Whitefield had already begun his out-door min-

istry amongst the colliers at Kingswood, near Bristol; and Wesley was not slow to follow his example, first in Bristol, then in London, and soon afterwards in many other parts of the kingdom. The impression they produced was marvelous. The crowds who thronged around them heard for the first time of the realities of the world unseen; or at least so heard as to be impressed. In London, the favorite preaching grounds were Moorfields and Kennington Common. The hearers in general amounted to from five to ten, and even fifteen, thousand. In these labors Charles Wesley took his full share.

The most painful, or at least the most disastrous of the many conflicts which threatened for a time the existence of the infant cause, was the rupture with Whitefield and the Calvinists, in 1740. The quarrel was long and violent, and the spirit in which it was conducted was not very creditable to either party. This remark, however, applies with more force to the inferior combatants than the leaders in the fray. John Wesley always wrote and spoke severely, not to say harshly, on the subject of the Divine decrees. And there was a keenness in his style which was sure to sting the opponent it might not happen to convince. At the beginning of the controversy he published a sermon, in which, after charging the Calvinistic doctrines with folly, impiety, and blasphemy, he requests that he may be answered, not with railing accusations, but with argument and in the spirit of love. The request, though reasonable, was not likely to be granted; for the man who rails upon his adversary excites the evil passions which he professes to deprecate. Nor was all the fault on one side. The evil tempers which it elicted on both were deplored at the time by all who were not heated with passion, and the controversy remains on record a wretched instance of human infirmity. For a time the world exulted in the suicidal conflict; the reputation of the leaders suffered, and with it for a while their influence almost disappeared. Whitefield notes with sorrow that his congregations on Kennington Common were shrivelled to a handful in consequence of these disputes. But he had a loving heart, and a reverence for John Wesley which nothing could destroy. In his will he left memorials of his affection "to the two brothers, the Rev. Messrs. John and Charles Wesley, in token of my indissoluble union with them in heart and Christian affection, notwithstanding our difference in judgment about some particular points of doctrine." John Wesley preached



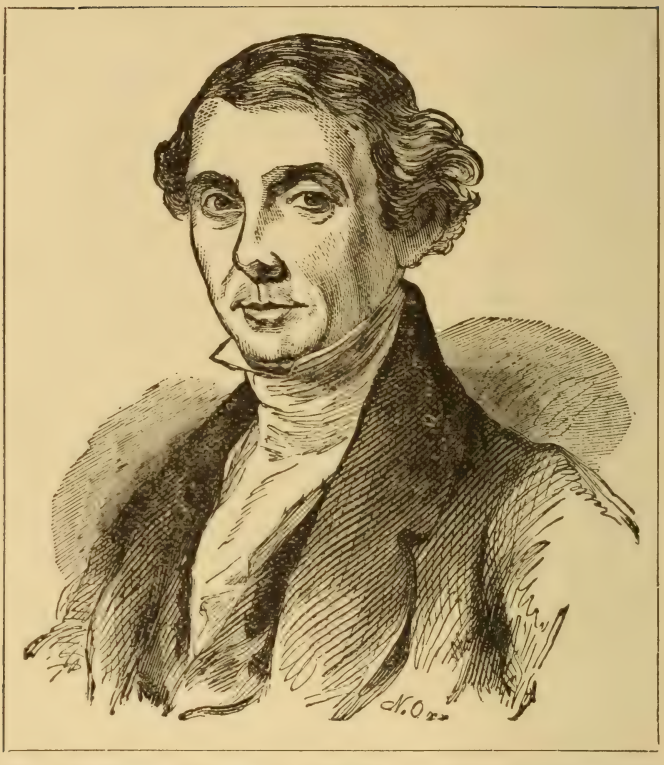
THE OLD RIGGING-LOFT, THE CRADLE OF AMERICAN METHODISM.

his funeral sermon, in which he spoke of him with the reverence and affection due to so illustrious a name.

The two Wesleys had now formed societies in London, Bristol, Newcastle, and other places. For their guidance a few simple rules were drawn up. The following is a portion of the original explanatory document which has remained in force upwards of a century:—"In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did one or two more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which

from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them (for their number increased daily), I gave those advices from time to time which I judged most needful for them, and we always concluded our meeting with prayer suited to their several necessities. This was the rise of the United Society, first in London and then in other places." "Such a society is no other than 'a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.'

"That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies called classes, according to their respective places of abode. There are about twelve persons in every class, one of whom is styled the leader. It is his business, 1. To see each person in his class once a week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give towards the support of the Gospel. 2. To meet the ministers and the stewards of the society once a week, in order to inform the minister of any that our sick, or of any that walk disorderly and will not be reproved; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed. There is one only condition previously required of those who desire admission into these societies,—viz., 'a desire to flee from the wrath to come, and be saved from their sins.' But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation,—first, by doing no harm, by avoiding evil in every kind, especially that which is most generally practiced, such as the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling, brother going to law with brother, returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury—viz., unlawful in-



Rev. John P. Durbin, Formerly Secretary of the Methodist Episcopal Missionary Society.

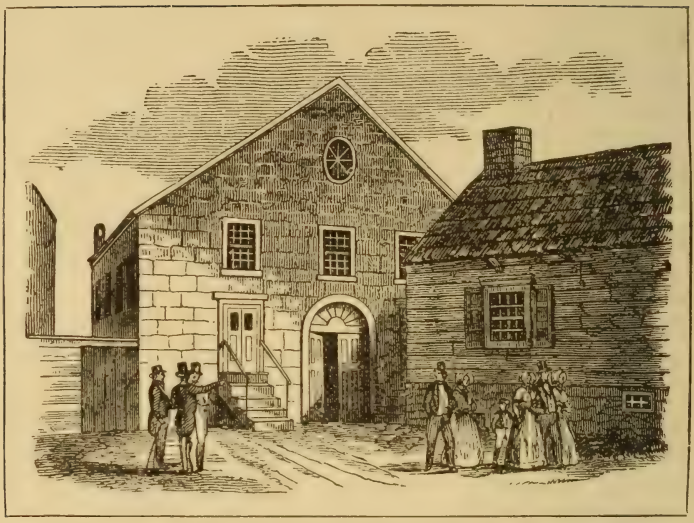
terest; uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God, as the putting on of gold and costly apparel, the taking such diversions as cannot be used in the name of the Lord Jesus, the singing those songs or reading those books which do not tend to the knowledge or love of God; softness and needless self-indulgence; laying up treasure upon earth; borrowing without a probability of paying, or taking up goods without a probability of paying for them. It is expected of all who continue in these societies, that they should continue to evi-

dence their desire of salvation, secondly, by doing good, by being in every kind merciful after their power as they have opportunity, doing good of every possible sort, and as far as is possible to all men; to their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by helping or visiting them that are sick or in prison; to their souls, by instructing, reproving, or exhorting all we have any intercourse with, trampling under foot that enthusiastic doctrine of devils, that 'we are not to do good unless our hearts be free to it.' By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more, because the world will love its own, and them only. By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race that is set before them, denying themselves, and taking up their cross daily, submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them falsely, for the Lord's sake. It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation, thirdly, by attending upon all the ordinances of God, such are, the public worship of God, the ministry of the Word, either read or expounded, the Supper of the Lord, family and private prayer, searching the Scriptures, and fasting or abstinence. These are the general rules of our societies, all which we are taught of God to observe, even in his written Word,—the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but then, if he repent not, he hath no more place among us. We have delivered our own souls.

"JOHN WESLEY,

"*May* 1, 1743. "CHARLES WESLEY."

In order to supply the increasing demands of the people for gospel preaching, Wesley was induced to accept the assistance of preachers who had not been educated with a view to the Christian ministry, nor



Wesley Chapel, New York, Dedicated May, 1768.

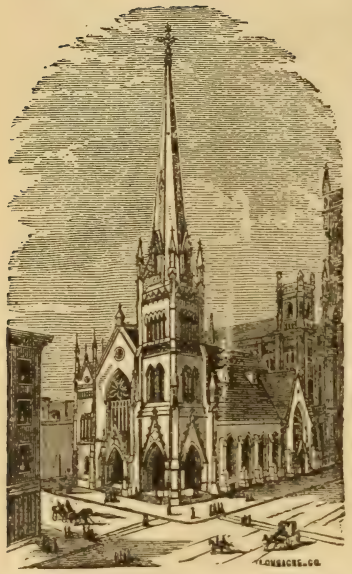
formally ordained to that sacred office. Pious and experienced men were selected and set apart to that important work, and that they were able and effective preachers of the word is attested by the fruit of their labors. From this time Methodism began to assume a regularly organized system. Meeting-houses were planted in various parts of the country, and certain rules were drawn up for regulating admission into membership, and conducting the affairs of the society. The societies were divided into classes, over each of which a leader was placed. As they increased in number it was necessary to adopt new measures for carrying on the work. With this end in view a conference was held in London, in 1744, composed of six persons, five of whom were clergymen of the Established Church ; and the result of their deliberations was eminently conducive to the progress of the society. The country was divided into circuits, and to each of them, two or three regular itinerant preachers were appointed, to whom a stated sum was allowed for their support. These preachers were placed under the superintendence of the conference, which now met annually to devise measures for maintaining and extending the operations of the society. The Methodist societies steadily increased. They were still subject to

constant insults, and sometimes to real persecutions. But the work was vigorously taking root. In 1749, the chapels were vested in trustees; the number of circuits had greatly increased; funds for the support of the preachers, and pensions for those worn out in the service, were established; and the whole economy of Methodism was in operation. Wesley now made a last effort to induce the pious clergy whom he knew, to join with him in promoting the influence of religion in the land. This was to be done without any sacrifice of principle, "each being still at liberty, as to outward order, to remain quite regular or quite irregular, or partly regular and partly irregular." But as he still intended to retain his lay preachers and his own modes of action, the project failed; and from this time he seems, though still with reluctance, to have forced himself to contemplate the probability of a secession from the Established Church.

The year 1784 is remarkable in the annals of Methodism. The Conference, its supreme ecclesiastical court, was formally constituted by a Deed of Declaration enrolled in the Court of Chancery. This important document is dated the 28th of February, 1784. It is the great charter of Methodism. The genius of Wesley as an ecclesiastical legislator is resplendent in it. To the constitution which it embodies and prescribes, the astonishing vigor, the concentration and therefore the success, of the Wesleyan system, is in a great measure due.

Charles Wesley died at the age of seventy-nine, in 1788. John Wesley himself soon followed his brother. He died on the second of March, 1791, in the eighty-eighth year of his age.

The death of its founder was a crisis in Methodism. During his life he had exercised more than episcopal authority. He had been recognized as the spiritual father of the whole community. In all disputes, whether in the body of the preachers or amongst the societies, the final appeal was to him. The Conference, accustomed hitherto to listen with implicit docility to the instructions of its great dictator, and to register his decrees, felt the depression of a bereaved and desolate child. And in truth its difficulties were formidable. The rights of the trustees, and the demand of the laity to a share in their deliberations, were now stoutly urged, and must be strenuously resisted. Involved in this was the higher question whether Methodism should claim to be a Church, assuming its functions of ordaining ministers, dispensing sacraments,



ARCH STREET METHODIST EPISCOPAL CHURCH, PHILADELPHIA.

and administering ecclesiastical discipline; or whether it should contentedly remain, if that indeed were possible, a mere Society, such as Wesley contemplated in 1742. Thirdly, the discipline must be, to some extent, remodelled; and new powers created to supply the want of that wholesome authority which one strong hand had hitherto impressed. It was a task from which the greatest of the canonists might have recoiled. A few plain men, of simple minds, boldly attempted what has proved to be the greatest enterprise in the ecclesiastical history of modern times, and constructed another Church in the heart of Protestant England. They were neither aware of the greatness of the work, nor of the difficulties which would arise out of it.

The societies were in a state of insubordination. The trustees, on whom Wesley had settled the chapels built through his exertions, threatened a secession, and demanded a seat in the Conference. The people clamored for the sacraments. Those on the contrary who adhered to the Methodism of Wesley's early years, protested against any change. The elements of disorder were thoroughly at work, and that Methodism did not expire with its founder, and was not buried in his tomb, is owing to the Conference of 1795. It assembled at Manchester, and drew up a Plan of Pacification, by which, for a time, the breach was healed. This Act of Pacification is, in fact, the constitution of the Wesleyan Church, and therefore demands a careful and patient consideration. It embraces three points:—the position of the laity, and especially of the trustees; the organization of a Church; and the institution of such further discipline as the circumstances of the case required.

As the title imports, it was a compromise; and this as regards the



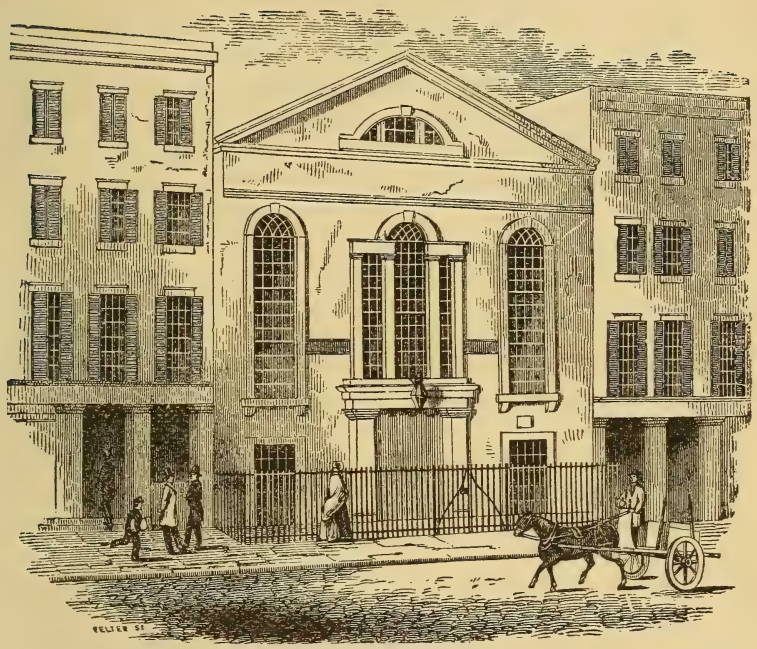
Rev. George Peck, D.D., an Eminent Methodist Episcopal Divine and Author.

trustees on the one hand, and the Church of England on the other. The ministry of the word the Conference had always claimed. The administration of the Lord's Supper by the preachers was now sanctioned; and therefore by this act they asserted their claims in the full sense to the ministerial office. From this point of time the Methodists

became a Church. Yet, when separation from the National Church took place, it assumed the mildest form possible, and was deprived of all feelings of hostility. Methodism did not rush down, but gently glided into a state of partial division from the Church; and this, by neither arousing passion nor by exciting discussion on abstract points of Church polity, has left the general feeling of affection to all that is excellent in the establishment unimpaired. Thus was Methodism constituted and settled soon after its founder's death. A few changes have since been made, but none of them affecting its leading principles.

They retained twenty-five of the thirty-nine Articles of the English Church, with some modifications, and rejected the remaining fourteen. In these articles the doctrines of the Trinity, the Divinity of Christ, the Resurrection of Christ, the Divinity of the Holy Ghost, proceeding from the Father and the Son, the sufficiency of the Holy Scriptures for Salvation, the Natural Corruption of Man, the Necessity of Divine Grace, Salvation by Faith, Good Works as a consequence of Faith, the Sacraments being two only, Baptism and the Lord's Supper, are asserted, besides a denial of certain heresies.

On Predestination, Election and kindred Doctrines, the Methodists are Arminian. Great prominence is given to the doctrines of Forgiveness of Sins, Justification, the Witness of the Spirit and Sanctification. They believe that repentance, including both sorrow for sin and turning away from it, precedes faith. "Faith," says Dr. Wesley, "is a divine, supernatural evidence or conviction of things not seen." Justifying Faith is a "sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him; and as soon as his pardon or justification is witnessed to him by the Holy Ghost, he is saved." They believe also that it is possible for a true Christian to "fall from Grace," commit sin and die without forgiveness. Their opinions upon Sanctification are somewhat various, some teaching that after conversion it is the duty of Christians to seek by faith such an advanced state as will enable them to love the Lord with all the heart, and avoid all known sin; others thinking that all true Christians when converted are brought into that condition, and need only to retain it; while some again favor the idea that such a state is not attainable in the present life. Sanctification does not, however, as understood by the



THE JOHN STREET CHURCH, NEW YORK, THE FIRST METHODIST EPISCOPAL CHURCH ERECTED IN THIS COUNTRY.

Methodists, mean absolute perfection, as some of their opponents have affirmed; as Mr. Wesley declared and his followers believe, those who enjoy perfect love "are not free from ignorance; no, nor from mistake. We are no more to expect any man to be infallible than to be omniscient. They are not free from infirmities, such as weakness or slowness of understanding, irregular quickness or heaviness of imagination." He expressly denied absolute perfection. "There is no perfection of degrees, none which does not admit of continual increase."

They baptize infants, and do not consider it essential to the sacrament that the ceremony should be performed exclusively either by sprinkling, pouring or immersion.

Among their peculiar institutions are class-meetings. All the members of the societies are divided into classes of about twelve each, each class having a leader. It is the custom of the members of a class to

meet every week in an appointed place, when, after singing some verses of a hymn, and prayer, the leader speaks of his own religious experience, and briefly inquires into the religious condition of each member, who replies in open class, and the leader gives such advice as he sees best. The members pay their voluntary contributions for the support of the ministry in the class-meeting.

From the beginning, the ministry has been itinerant, the whole territory supplied by them being regularly divided into circuits, no minister being allowed to preach on the same circuit more than three years in succession, nor again after such a term of service till the expiration of three years. Lay ministers are also licensed, called "local preachers" in distinction from the itinerant ministers; these preach on occasion, and support themselves by some secular pursuit. According to the Methodist "Discipline," none are admitted into full membership till after they have been six months on trial, during which time they have all the religious privileges of members. The ministers, too, are required to preach four years on trial before they are admitted into full connection with the Conference as Elders.

Among the English Methodists, since 1784, there has been a body of ministers called the "Legal Hundred," selected by the whole Wesleyan Conference, and themselves constituting "The Conference" legally, with power to appoint the preachers to their circuits, and to hold the chapels and other church property in trust. Vacancies in this Legal Hundred are filled from the whole Conference of preachers, partly by seniority and partly by election.

There have been several separations from the Methodist body of Great Britain, and new Denominations formed. The ground of division has, except in the case of the Calvinistic Methodists, been generally some minor question of Church Polity or Discipline, and they are in general accord with the parent body in Doctrine. They are noticed in their order below.

AFRICAN METHODIST EPISCOPAL CHURCH.—Near the close of the last century, many of the African race, members of the Methodist Episcopal Church in Philadelphia, Baltimore, and other places, thought themselves aggrieved by the conduct of their ministers and fellow-communicants. That church had manifested great zeal in

the conversion of their colored brethren, but these converts thought that difference of color and station had created prejudices against them, and lessened the privileges to which they were entitled. As the result, they determined to build in Philadelphia a new house for themselves, which, after many difficulties, they accomplished, and the house was dedicated by Bishop Asbury of the Methodist Episcopal Church, and called Bethel.

But their difficulties, instead of being thus removed, were found only to have commenced. Long continued disputes existed as to the property of the house they had built, and the terms on which preachers should occupy its pulpit. At length one of their number received ordination from Bishop White, of the Protestant Episcopal Church. In 1816 the body became fully organized, having the Right Rev. Richard Allen, one of their own ministers, for their Bishop. He has long been dead, but a regular succession of bishops have been raised up to carry on the work.

This portion of the Methodist Episcopal family has continued to grow from the period of its organization till now, acquiring strength and efficiency, especially in the Middle and Eastern States, and is doing much at the present time for the spiritual advancement of the free colored population.

The doctrines they profess appear in perfect harmony with the older and larger part of the body, and in discipline they differ but slightly.

AFRICAN METHODIST EPISCOPAL ZION CHURCH.—This originated in a secession from the Methodist Episcopal Church, New York, which took place in consequence of the ill treatment experienced by the colored members at the hands of their white brethren. Their separation from the mother church took place in 1799; but until 1820 they continued to subject themselves to the spiritual control of the General Conference. At a meeting of the general conference in 1820, certain resolutions were passed, by which it was designed to exercise a control over the temporalities of the African Church. To these innovations the members of the Zion congregation were unwilling to submit, and, in consequence, withdrew all connection with the Methodist Episcopal Church, and formed themselves into a separate society. They hold a general conference every fourth year, at which the super-



Rev. Dr. Lovick Pierce, of the Methodist Episcopal Church, South.

intendent, who is then elected, receives reports from the various ministers of the church. The annual conference consists of the itinerant ministers of a district. There is besides a quarterly conference, a monthly meeting of the trustees of each church, and a leaders' meeting, consisting of the class-leaders and stewards of the district. Their religious tenets are of a low Arminian character. They also hold peculiar views regarding marriage; they place it among the sacraments, and reckon it of equal importance with baptism and the Lord's Supper.

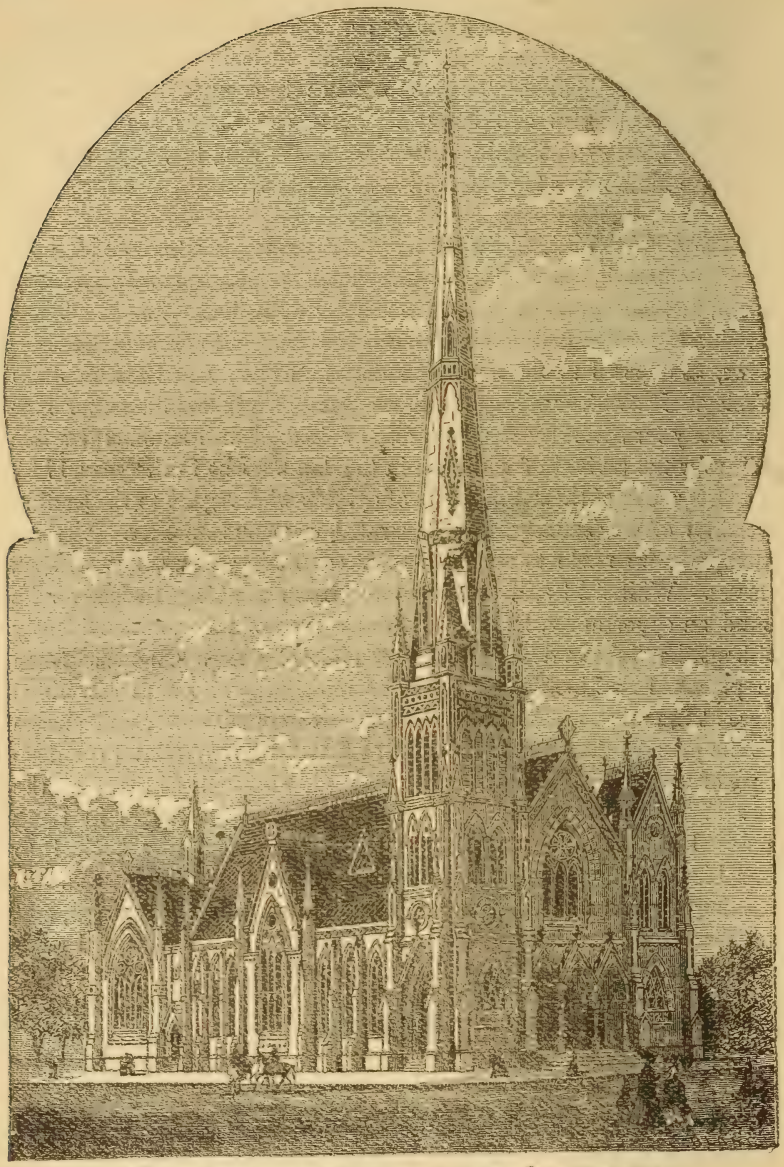
ALBRIGHTS.—See Evangelical Association.

BRYANITES, or BIBLE CHRISTIANS.—This body separated in 1815, under William O'Bryan, a Wesleyan local preacher, who

rapidly gathered churches in Devon and Cornwall, but left the sect which he had formed in 1819. They differ little in points of doctrine from other Methodists. Their conference is composed of an equal number of ministers and laymen. They, as well as the Primitive Methodists, allow of female preachers. Their aim, too, appears to be to restore Methodism to its primitive simplicity.

CALVINISTIC METHODISTS.—A name given to those Methodists who entertain those opinions on the leading doctrines of Christianity which, in their aggregate form, are usually termed Calvinistic. Their founder, the celebrated Whitefield, was well known to promulgate these views, as opposed to the Arminian doctrines openly avowed by John Wesley. Notwithstanding, these two great men labored together harmoniously for several years, both alike animated with an inexpressible desire for the revival of godliness in the land. But in the year 1748, in consequence of their differences of opinion with regard to the leading doctrines of Christianity, they separated from one another. Various attempts were made to reconcile their conflicting views, but without success. Whitefield still continued to preach the Gospel wherever he found an opportunity, having no fixed sphere of labor, and evidently without the slightest desire to be the founder of a sect. On one occasion he preached at Moorfields to a great multitude who were assembled there at the fair on Whitmonday, and with so much power and success did he preach, that hundreds were at that time awakened to a deep sense of their sins, and found peace with God through Christ. In the year 1755 Mr. Whitefield was asked to preach at a chapel in Long Acre. He agreed to preach twice a week. Multitudes flocked to hear him, and to many his ministrations were abundantly blessed. A building for accommodating a large number was speedily erected, and was formally opened for public worship in November, 1756. In addition to these two great chapels in the metropolis, several others were built in different towns in England, where the followers of Whitefield still continue to worship. Their congregations are formed on the independent principle—each defraying its own expenses and conducting its own affairs.

The number of Calvinistic Methodists in Wales is very great, and is increasing from year to year. Their chapels more than treble the



GRACE METHODIST EPISCOPAL CHURCH, PHILADELPHIA.

edifices of the Established Church. In almost every village neat stone buildings, built expressly for places of dissenting worship, are to be met with, and most of these belong to this body. They are high in their Calvinistic sentiments.

The Welsh Methodists differ from the Wesleyans, not only as being Calvinists, but somewhat also in their constitution, which, to state it briefly, consists of the following: 1. *Private Societies.* These include such and such only as discover some concern about their souls, their need of Christ, a diligent attendance on the means of grace, freedom from doctrinal errors and an unblamable walk and conversation, together with their children, and who meet once every week privately under the superintendence of two or more leaders. These societies are subject, as it regards subordination and government, to—2. *The Monthly Societies,* the members of which are exclusively preachers or leaders of private societies within the county, and such of the officers from neighboring counties as may conveniently attend. They take cognizance of the state of all the private societies within their bounds, particularly that there be nothing, either in doctrine or discipline, contrary to the Word of God or dissonant from the rules of the connection. 3. *The Quarterly Societies* or *Associations,* which are convened once every quarter of a year, both in North and South Wales. At every such association, the whole connection is supposed to be present through its representatives, the preachers and leaders, and accordingly the decisions of this meeting are deemed of authority on every subject relating to the body, through all its branches.

The Calvinistic Methodists in this country include a larger part of the immigrants from Wales, the descendants of Welsh settlers and a considerable number of converts not of Welsh extraction. The denomination is steadily growing in numbers and influence, especially in the Western States.

COLORED METHODIST EPISCOPAL CHURCH.—This body was organized December 16, 1870, under Resolutions of the Methodist Episcopal Church, South, and comprises those colored Methodists who were formerly in communion with that Church, and such as may from time to time be taken into its fold. The Church is independent of, though fostered by, the Methodist Episcopal Church, South, and is identical with it in Doctrine, Discipline and Polity.



Rev. Stephen Olin, D.D., LL.D., late President of the Wesleyan University, Middletown, Connecticut.

EVANGELICAL ASSOCIATION, ALBRIGHTS, or GERMAN METHODISTS.—This Church was organized in Pennsylvania in 1800. It was not the result of secession from any other Church, but grew out of the earnest evangelical preaching of Jacob Albright, a German by birth, who was led to the work by an intense anxiety for the spiritual interests of his countrymen who had emigrated to this land and settled in Pennsylvania, very many of whom were under the powerful influence of infidelity. He had himself at that period been a professed Christian about ten years, but had experienced a strong internal conflict both on the Faith and the duties of evangelical religion. Happily relieved from doubt, he expounded to his brethren in one or

two of the Middle States the Scriptural plan of salvation, and soon had the supreme satisfaction of seeing some of them turn from the error of their ways. In 1800 some of these converts organized themselves into a Christian Church, electing Mr. Albright as their pastor. In 1803 they had so extended as to comprise many Churches and ministers. Though Mr. Albright had commenced his labors with no thought of organizing a new sect, his success led to this unlooked-for result. There was no existing German Church with which his converts felt that they could unite, and at an assembly called to consult as to the best means to further and give stability to the good work so well begun, it was decided expedient to establish an independent ecclesiastical body. Mr. Albright was ordained as their Bishop or chief minister by the solemn laying on of hands.

At first this body met with great opposition, but they continued to spread, both into many parts of the Union and into Canada. It was soon seen that their principal efforts were directed toward the German population, and that their doctrines and ecclesiastical government to a very great extent accorded with the Methodist Church, and all opposition has long since died away.

The form of government of the Evangelical Association is Episcopal, in a modified form, resembling that of the Methodist Episcopal Church. It is the duty of the Bishops, elected by the General Conference, to which they are responsible, alternately to travel through the whole connection, to superintend the temporal and spiritual affairs of the Church, to ordain Elders and license preachers, assign them their fields of labor, and to preside at the Annual and General Conferences. The province of a Presiding Elder is to travel over the whole bounds of his district, to preside at Quarterly Conferences, and to superintend all the churches within the district. Preachers in charge of circuits and stations have the superintendence of their respective fields of labor. In addition to preaching, they are to attend to the formation of classes, direct and superintend elections of leaders and exhorters, and receive, put back on trial or expel members, as cases may require.

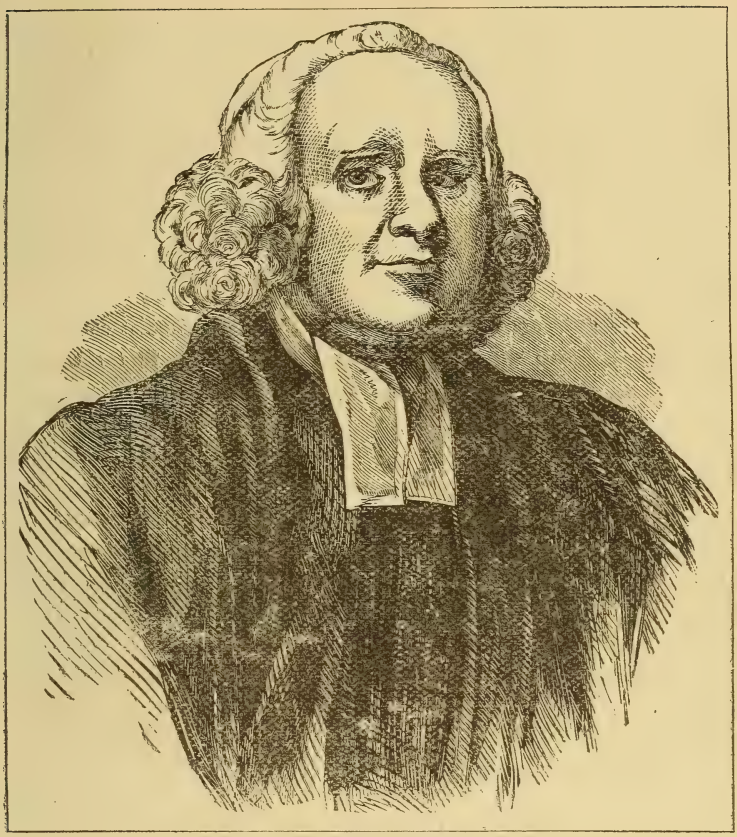
The tenets of this Church are thoroughly evangelical, its forms and ceremonies devout and scriptural. Though small in number, as compared with some branches of the Church Catholic, it is active and prosperous. It has a Denominational Sunday-School Society, Mission-

ary Society, Education Society, and all the proper appliances for carrying on its good work, including a Book Concern located at New Berlin, Pennsylvania, which is a source of revenue, the profits of which are divided among the Conferences for the support of superannuated preachers and the widows and orphans of deceased ministers. Its list of publications is quite extensive, and embraces, besides standard theological works, the productions of several able pens that have risen in the Denomination. In addition to these, it shows its appreciation of the newspaper press by sustaining organs of its own, in both English and German.

HUNTINGDON'S COUNTESS OF, CONNECTION, a party of Christians which originated in the zeal and liberality of Selina, Countess of Huntingdon. She was deeply interested in the missionary labors of Whitefield and Wesley; and Whitefield was so much prized by her as to be made her chaplain. When Wesley and Whitefield separated, she clung to the latter, and founded a college at Trevecca, in South Wales, which was afterwards removed to Cheshunt. Several chapels were also built and endowed by her liberality; and such proceedings as an action of law against some of her ministers, and the refusal of the bishop to ordain her students, at length severed the tie which bound her and her friends to the establishment. The liturgy is generally used in their churches, and sometimes also the episcopalian vestments. Their confession of faith is in substance the Thirty-nine Articles of the Church of England.

METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.—Thirty years before Mr. Wesley's death several members of his religious societies had emigrated to America from Great Britain and Ireland. Of this number a few resided in the city of New York, and the little pious band met in a private house for religious services. This was a room in the residence of Philip Embury, who had heard Wesley in Ireland, and was also a local preacher in the "Connection." Six persons only attended his first sermon, which was preached in his workshop, and during 1766 this little flock formed the first Methodist Society in America.

A larger congregation followed this commencement, until the place



GEORGE WHITEFIELD.

could not contain the increasing number of hearers, and a more commodious place was soon obtained in the same neighborhood for their meetings.

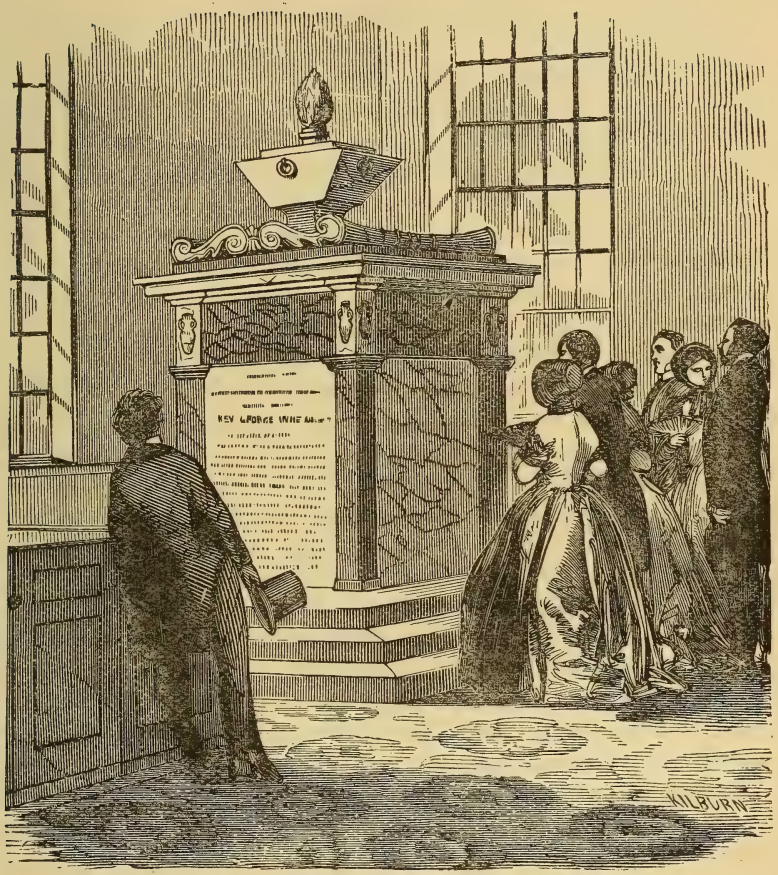
Soon that room, though much larger than their first meeting-place, became too small to receive all who wished to assemble. They therefore hired a rigging loft in William Street, where they assembled for religious service. Success continued to follow their preaching.

Great numbers now attended divine service at the rigging-loft, and it could not contain half the people who frequented the place. Desir-

ous of giving a character of greater permanency to their religious services, the congregation resolved at length to erect a church. This was a great and momentous undertaking for a people who, at that period had but small resources of their own, with still less worldly influence. They invoked, however, the divine blessing upon their contemplated undertaking by fasting and solemn prayer for three days. Having received liberal donations from the citizens, they succeeded in purchasing several lots in John Street, on which they erected a house of worship sixty feet in length by forty-two in breadth, calling it, from respect to the venerable founder of Methodism, Wesley Chapel. This was the first meeting-house ever erected for a Methodist congregation in America. This was in the year 1768; and the first sermon was preached in it October 30, 1768, by Mr. Embury. This, therefore, may be considered as the beginning of Methodism in this country. From that time Methodism made rapid progress in America. Several preachers were despatched from England, who, by their fidelity and zeal, contributed much to the advancement of the cause, and many new societies were established in various parts of the country. Their first conference was held in Philadelphia on the 4th July, 1773, on which occasion Mr. Ranken, who had newly arrived from England, presided. Matters went on prosperously, and their numbers continued to increase, until, in consequence of the war with Britain, persecution arose against them, and the preachers who had come from England were obliged to leave the scene of their successful labors, and return home. Mr. Asbury only remained, but was under the necessity of withdrawing for some time from public notice. Notwithstanding these opposing influences, Methodism continued to flourish.

The year following the close of the war was the beginning of a new era in the history of Methodism. Their connection with the Methodist Episcopal Church in England formally ceased, and they became an independent religious body, bearing the name of the Methodist Episcopal Church of America.

As the number of the Methodists rapidly increased, and as hitherto no sacraments were received or ministered by them outside of the established churches, and as their preachers were not ordained, Wesley was induced to ordain the Rev. Thomas Coke, D.D., already a Presbyter of the Church of England, as "General Superintendent (or



MONUMENT TO GEORGE WHITEFIELD, IN THE PRESBYTERIAN CHURCH, NEWBURYPORT, MASSACHUSETTS.

Bishop) of the American Societies." Dr. Coke arrived in America in 1784, and summoned all the preachers to meet him at Baltimore, December twenty-fourth, of the same year. On that day sixty preachers assembled and constituted themselves "The Methodist Episcopal Church of America," as a distinct Church, with Superintendents (or Bishops), Elders or Deacons. They also adopted a "Discipline," formally accepted Dr. Coke as Bishop, and elected and ordained Rev. Francis

Asbury as a second Bishop. Thus was the Methodist Episcopal Church fully organized in the United States, and the statistics of both ministers and members, carefully kept from that time, show a truly wonderful increase, and bear evidence that God has blessed the Church. In 1819 the Missionary Society of the church was formed, having for its object the diffusion of Christian knowledge throughout the United States and elsewhere. They have also special missions to the Swedes, French, Germans, Danes, and Norwegians, who are settled in the States, besides missions to Africa, China, and South America. These agencies have been abundantly blessed in spreading the knowledge of the Gospel.

In Doctrine and General Polity and Discipline, the Church is in harmony with the parent society of England. It has Bishops, but they have no Diocesan jurisdiction; they do not constitute a separate order, but are rather Superintending Elders. The system of Government of the Church is found in their "General Rules," which are the same as those provided by Wesley. The supreme legislative authority is vested in the General Conference, which is composed of ministerial delegates from the Annual Conferences, and holds its sessions once in four years. The first General Conference met in New York in 1812. The General Conference of 1868 provided for the admission of Lay delegates to that body, when requested by a vote of the Laity, approved by a three-fourths vote of the Annual Conferences. An overwhelming majority voted in favor of this change; and this is now the established order of the Church. The General Conference has subordinate to it, Annual Conferences, the number being increased from time to time, as the growth of the Church warrants. The Conferences are divided into Districts, each with a Presiding Elder, who visits every church or charge four times a year, presides at the Quarterly Conference held in each charge, which is composed of the pastor (or pastors), local preachers, stewards, class-leaders and the superintendent of the Sunday-schools. The Presiding Elders of each Annual Conference constitute a "Cabinet;" the Bishop, with the aid of this Cabinet, appoints the ministers to their several charges for the year.

The Methodist Episcopal Church pays marked attention to education, supporting liberally many literary and theological institutions. It also sustains a Sunday-School Union, a Tract Society, Publishing Houses,

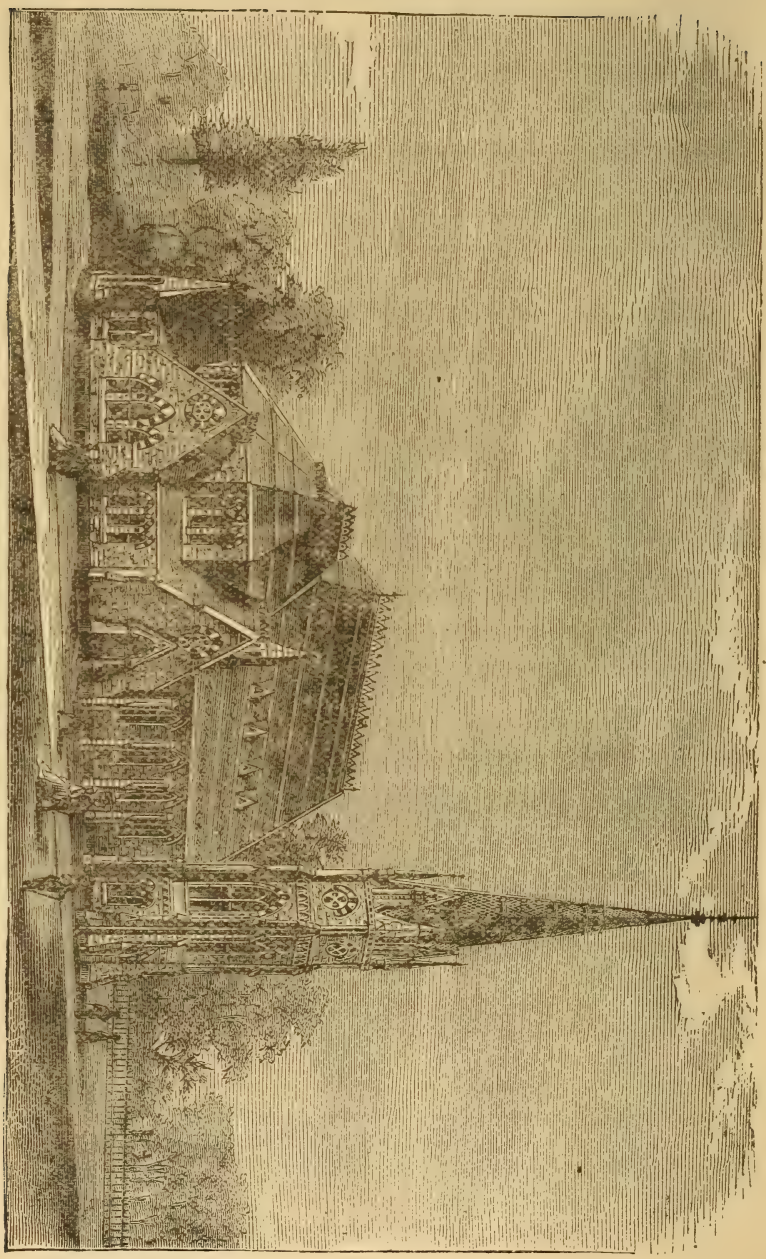
periodicals, etc., besides extending generous contributions to the various Non-Sectarian Institutions, such as the American Bible Society, American Sunday-School Union, etc.

METHODIST EPISCOPAL CHURCH, SOUTH.—This, the second largest body of Methodists in the United States, was formed in 1845, by a division of the Methodist Episcopal Church, in accordance with resolutions of the General Conference held in New York in May, 1844.

High ground having previously been taken by the General Conference on the subject of slavery, the delegates to it of that year from the Kentucky, Missouri, Holston, Tennessee, North Carolina, Memphis, Arkansas, Virginia, Mississippi, Texas, Alabama, Georgia, and South Carolina Annual Conferences, June 11th, issued an address to the ministers and members of the Methodist Episcopal Church in the slaveholding States and Territories, setting forth that the action of the late General Conference on slavery indicated that the legislative, judicial and administrative action thereafter, of the General Conference, as thus constituted, would always be extremely hurtful, if not ruinous to the Southern portion of the church, and proposing a plan of formal, peaceful separation, as a distinct body, to which the General Conference had consented.

The Southern Conferences, as they met the following year, responded favorably to the address and called for a convention of delegates from the Annual Convention to meet them at St. Louis, Mo., in May, 1845. At this convention, it was resolved that it was right, expedient, and necessary to erect the conferences they represented into a distinct ecclesiastical connection, adopting the discipline of the Methodist Episcopal Church, comprehending the doctrines and entire moral, ecclesiastical, and economical rules and regulations, except only such verbal alterations in the discipline as might be necessary to a distinct organization, and to take the name of the Methodist Episcopal Church, South.

The separation was harmoniously effected, but in the division of the church property of the Book Concern, a difficulty arose, which was finally adjusted by the Supreme Court of the United States ordering an equitable division to be made.



FLETCHER METHODIST EPISCOPAL CHURCH, HESTONVILLE.

Like the parent Church, the Methodist Episcopal Church, South, is liberal in its support of educational, missionary and benevolent institutions, and it is in a prosperous condition.

METHODIST PROTESTANT CHURCH.—This body of Methodists sprung out of a secession from the Methodist Episcopal Church, which took place in 1830. Their separation from that body originated in consequence of a disagreement which arose among a considerable number of the members with regard to a peculiar feature in the government of the church. The obnoxious feature was that which gave to the itinerant ministers the entire exercise of the legislative and judicial powers of the church, to the exclusion of all other classes of ministers, as well as the whole membership of the body. Various petitions were presented by large numbers of dissentients, in the expectation of having that grievance redressed; but in this they were unsuccessful. For nearly ten years they continued their efforts, but with the same ill success. Some time during the spring of the year 1826, the Baltimore Union Society recommended State conventions to be held in the several States, for the exclusive purpose of making inquiry into the propriety of making one united petition to the approaching General Conference of 1828, praying for representation, and to elect delegates to meet in a general convention for the purpose. These conventions were accordingly held, and delegates elected; in consequence of which reformers in different parts of the country were made to feel the displeasure of men in power. Meanwhile, several members who were favorable to the movement were excluded from the membership. Eleven ministers were suspended, and finally expelled from the church. The memorials presented by the general convention of ministers and lay delegates to the General Conference in 1828 were not entertained, and consequently no change was effected either in the principles or operations of the church. Abandoning all hope of redress, the reformers withdrew from connection with the Methodist Episcopal Church, and took steps to form themselves into a separate body. On the 2d November, 1830, their first general convention was held in Baltimore, at which the Methodist Protestant Church was regularly organized. A form of constitution and discipline was agreed to and published, in which they state the reason which led to their secession from the Methodist Episcopal Church.



REV. MATTHEW SIMPSON, D.D., BISHOP OF THE METHODIST EPISCOPAL CHURCH.

This Church holds the same doctrinal views as the Methodist Episcopal Church, and differs from it only in its government and some of the details of its "Discipline." 1st. It has no Bishops; 2d. It has in its General Conference an equal number of ministers and laymen (the Methodist Episcopal Church has admitted laymen since 1872); 3d. The class-leaders are elected by the members of their respective classes, and the stewards by the male members of the "station" or congregation.

Or, to speak more definitely, we may say that the government of the

Church is wholly representative. The Annual Conferences are composed of all the ordained itinerant ministers; each elects a president annually, and they are authorized to elect to orders, decide on appeals from the decision of committees appointed to try ministers, station ministers, preachers and missionaries, regulate the boundaries of circuits and stations, and make necessary rules for defraying the expenses of itinerant ministers, preachers and their families.

The Quarterly Conferences are the immediate official meetings of the circuits, and are composed of the ministers, preachers, exhorters, leaders, stewards and trustees in the circuit. They examine the official character of all the members, grant to persons properly qualified and recommended by the classes of which they are members license to exhort or preach, recommend ministers and preachers to the Annual Conference for itinerancy and ordination, and hear and decide on appeals from the decisions of committees.

The General Conference consists of an equal number of ministers and laymen elected by the Annual Conferences. It has authority under certain restrictions to make such rules and regulations for the government of the Church as may be necessary to carry into effect the laws of Christ; to fix the compensation and duties of the itinerant ministers and preachers, and the allowance for their wives, widows and children, also the compensation of the book-agents, editors, etc.; to devise ways and means for raising funds, and to define and regulate the boundaries of the Annual Conference districts.

The Methodist Protestant Church has a Board of Foreign and Domestic Missions, a Theological Seminary, several colleges and a flourishing Book Publishing Concern, besides several periodical organs. The Church is growing steadily.

PRIMITIVE METHODISTS.—This society of Methodists, which arose in Staffordshire, in England, about the commencement of the present century, was the fruit of a revival of religion which took place among the workmen engaged at the Potteries. The principal instrument in promoting these revivals was one of the workmen, named William Clowes. When but a young man he was converted, and was seized with an ardent desire to proclaim the tidings of salvation to his fellow-men. In his house a prayer-meeting was held, which was

numerously attended, and was the means of awakening many to spiritual concern. Finding that these meetings were eminently blessed, Clowes, along with two others who were deeply interested in the movement, resolved to extend their efforts for the conversion of sinners. They resorted frequently to united prayer, and in their supplications, which were characterized by great fervency and strong faith in the promises of God, the great object of desire was the conversion of souls. In addition to the local prayer-meeting which was established in the district, a local preachers' meeting was commenced. Other associations of a kindred character and design were likewise formed—such as a tract-distribution society, and a society for the preservation of the sanctity of the Sabbath. Meanwhile, they continued to increase, a spirit of inquiry was raised among the people, and a growing desire for religious services. New prayer-meetings, class-meetings, and preaching-stations were commenced, and even camp-meetings were held, with a view to extend more widely the blessings of the revival. Their first camp meeting was held on Mow Hill, near the boundary line which divides Cheshire from Staffordshire. The services, which chiefly consisted in prayer and exhortation, were conducted by William Clowes, Edward Anderson and several others. Other open-air meetings were held soon afterwards, and were attended by great multitudes of people. Until this time, those who were instrumental in promoting these revival services were members of the Wesleyan Connection; but, as their proceedings met with disapprobation from the Wesleyan preachers, on the ground that camp-meetings were irregular and contrary to the discipline of the church, they were soon afterwards expelled from the membership. Thus driven out from the church with which they had been connected, they continued to hold prayer-meetings among themselves, and commenced other operations for the spiritual well-being of those around them. But it was not until the 30th May, 1811, that they formed themselves into a separate body of Methodists, and made systematic arrangements for the spiritual provision of those who adhered to them. At a meeting in Tunstale, in the year 1812, they took the name of the Primitive Methodist Connection. Efforts were now made by the Wesleyan Society to induce them to return into their fellowship, but without success. Their numbers and influence gradually increased, and in a few years after their organization as a sepa-

rate body, their missionary operations had extended into several counties in England. In 1844 they commenced foreign missionary operations, and missions were established in Canada, New Zealand, Australia, and other parts of the world. The doctrines held by this body of Methodists are the same as those set forth in the published standards of the Wesleyan Society. They give great prominence to the doctrine of a full and free salvation. They also believe in the doctrine of instantaneous conversions. They believe in infant baptism, while they reject the dogma of baptismal regeneration. Their main object as a society is to diffuse Christian knowledge among the ignorant and neglected, and thus to aid in extending the kingdom of Christ throughout the world.

THE METHODIST CHURCH.—The comparative by small branch of the Methodist family that calls itself by this name was organized in 1867, by a number of ministers and laymen who had seceded from the Methodist Protestant Church, together with some from other non-Episcopal Methodist Societies. It differs but slightly from the Methodist Episcopal Church.

UNITED BRETHREN IN CHRIST, or GERMAN METHODISTS.—The leader of the movement which resulted in the founding of this Denomination was the Rev. William Otterbein, a minister of the German Reformed Church, who emigrated to this country in 1752. Not long after his arrival, he became deeply convinced of the necessity of a more powerful religion of the heart than he had ever felt, and obtained no rest for his soul till he found, at the cross of the Redeemer, a joyful hope of the pardon of his sins. When he had himself felt the power of religion, he began to preach it with much energetic zeal. Not very long after this he became associated with two German ministering brethren of "like precious faith," named Boehm and Geeting, and with Messrs. Asbury and Wright, two Methodist brethren, who had been sent over from England by the Rev. John Wesley. From this latter circumstance Mr. Otterbein and his friends were called German Methodists, a name which in some parts of the country they still retain. In 1784 Mr. Otterbein, at the request of Mr. Asbury, assisted Dr. Coke in the ordination of that gentleman as the first Methodist Bishop ordained in this country.

As the number of the German brethren rapidly increased, and

numerous societies were formed in Maryland, Pennsylvania, and Virginia, it became very important to consider the best means of perpetuating and extending their usefulness. Conferences were therefore annually held for this purpose, beginning at Baltimore, in the year 1789. In 1800 they united, became one body under the name of the United Brethren in Christ, and elected Mr. Otterbein and Martin Boehm their Superintendents or Bishops. At that period there was little uniformity among them as to doctrine; for some of the members were Presbyterian or German Reformed, others were Mennonites, others Lutherans, and some were Methodists. In reference to Baptism, they agreed that each man should act on his own convictions.

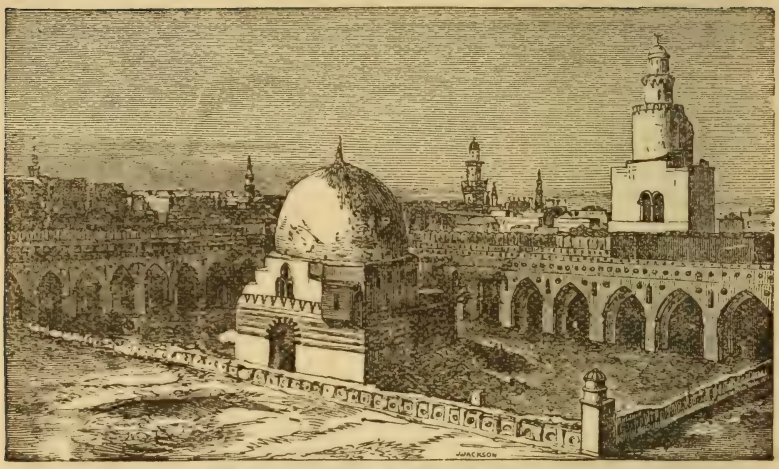
But as the number of ministers and members increased, it was resolved to hold a General Conference to agree on a system of discipline; the members of this Conference were elected from among the preachers by the vote of the people throughout the whole society, and it was held in 1815, at Mount Pleasant, Pennsylvania, when they adopted a system of discipline on which they still act; and their increase though not rapid, has been continuous and steady.

In Doctrines, the United Brethren in Christ substantially agree with the Methodists in general, except that they leave the questions of Baptism, the Lord's Supper and Washing of the Saints' Feet to the judgment of each individual member. The plan of Church Government provides for a General Conference every four years; of these Conferences the Bishops are to be presiding officers, who are elected at each session of this body. They have likewise Annual Conferences, of which the local preachers form a part, and Quarterly Conferences, Societies, and Classes similar to the Methodists generally; and moreover, their officers correspond with those of that body. The delegates to the General Conference are elected by the laity, as are also the ministers who compose the Annual Conferences. Stewards are elected by the Quarterly Conferences, and Class Leaders by their respective classes. It will be thus seen that their government combines the Methodist Episcopal and the Congregational. Their form of worship also resembles that of other Methodist Denominations; for a considerable period their efforts were confined to the German population, and hence their services were entirely in that tongue. They have Missionary Societies, etc., which are well sustained, also periodicals devoted to their Denominational interests.

MOHAMMEDANISM.

THE religion of the "prophet," has been called *Islam*—a word which signifies the surrender of the soul to God—and its professors have been denominated Musalmans, Mussulmans or Moslems. Mohammed did not profess to teach any new religion, his object being, as he declared, to restore to its original purity the faith as held by Abraham. He affirmed that the primitive creed of the Arabians was sound, because Ishmael, their ancestor, had been taught by his father, "the friend of God," but that the religion of the country had been perverted by the introduction of many corruptions. He seems to have known almost nothing of the Christian Scriptures, yet he did not ignore either the Old or New Testament. Much of his information respecting the Saviour must have passed through corrupt channels, as he revived the Gnostic fable that Jesus was taken up to heaven without having suffered any real crucifixion. He held that Moses and Jesus were divinely commissioned, and that they served to prepare the way for himself, and that he had a superior mission. He aimed at convincing the Christians of this fact, by leading them to believe that his approach was indicated by the words of Jesus, as recorded by John in his Gospel. Thus in the Koran it is stated, Sura lxi., "And when Jesus, the son of Mary, said O children of Israel, verily I am the apostle of God sent unto you . . . bringing good tidings of an apostle who shall come after me, and whose name shall be Ahmad"—the reference being to John xvi. 7, where Christ referred to his going to the Father and the coming of the "Paraclete." Now, it appears that the Syriac translator read "Periclyte," the illustrious or praised, instead of Paraclete; and in the Arabic, which was made from the Syriac, the word is "Ahmad"—*i. e.*. "praised"—the meaning of Mohammed being the same. In this way the prophet, instead of wounding the pride of the Arabians, flattered them by the avowal that his aim was to restore the glory of the olden time.

Mohammed was in the strictest sense a Unitarian. He rejected the doctrine of the Trinity, and he held that pictures and images are not to be employed in divine worship. He enjoined fasting during the month of Ramadan, and during all this time no food is to be eaten from day-break to sunset, but at night refreshment may be enjoyed. Prayer preceded by ablution is to be offered up five times daily, and alms,



MOSQUE OF IBN TAYLOON, CAIRO.

amounting in some cases to a tenth of the personal property, are to be distributed. The Moslems practice polygamy, abstain from wine, observe the rite of circumcision, divide the year into weeks of seven days each, and meet on Friday for religious exercises. The Koran is the fountain of doctrine, and it is held as sacred, its existence being held as a miracle. It is made up of alleged revelations delivered from time to time by Mohammed, and committed to writing by his disciples. These revelations were written on the leaves of the palm tree or the skins of animals; and the manuscripts, under the care of one of his wives, are said to have been deposited in a receptacle called "The Chest of the Apostleship." The prophet himself asserted that he received the Koran from the angel Gabriel, that the original was laid up in heaven and that he was supplied with chapter after chapter as occasion required. Part of it was published by him at Mecca and part at Medina. After his death the whole was put together into a volume, but the discrepancies in the copies were so numerous that one of his successors collected them, had them destroyed and a new text prepared under his authority. No classification of topics is observed, and the Mohammedan doctors are in great straits to comprehend the actual meaning of the Koran, because of the dislocation and confusion which exists in its treatment of subjects.

The leading tenets of the Mohammedan system can easily be classified without going into any detail of the minor subdivisions and sects which have come into existence in different lands and ages. Thus they believe —1. In the being and the unity of God. 2. The existence of angels; for the man is held to be an infidel who denies their being and their pure spirituality. 3. They receive the Koran as containing the will of God made known by Mohammed, "the prophet of God," and further that in different ages God by several prophets vouchsafed revelations of his will, which are recorded in one hundred and four books, all of which good Moslems must receive. Ten of these books were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham, and the others to Moses, David, Jesus and Mohammed; and that as Mohammed was the last and greatest prophet, no more revelations are to be made. 4. They believe in the mission of several thousands of prophets sent as teachers, and several hundreds of apostles, all of whom were free from great sins. 5. They receive a future state and a general resurrection; and as to the judgment and the principles on which a final award shall be made, their system is somewhat peculiar and complicated. Every one's works shall be weighed in a just balance, and all shall receive satisfaction for the injuries which they may have received. Good works shall be taken from him who did the injury and given over to him who suffered it; then, when the balance is adjusted, if any good works remain, God will double the value of that remainder, and the person shall then be received into paradise. Should the good works be exhausted and sins remain, then God shall add an equal amount of sins to the account, and the culprit shall be sent to hell laden with iniquity. It is an important tenet in the Mohammedan creed that when the judgment is finished all have to pass over the bridge "Al Sirat," which is



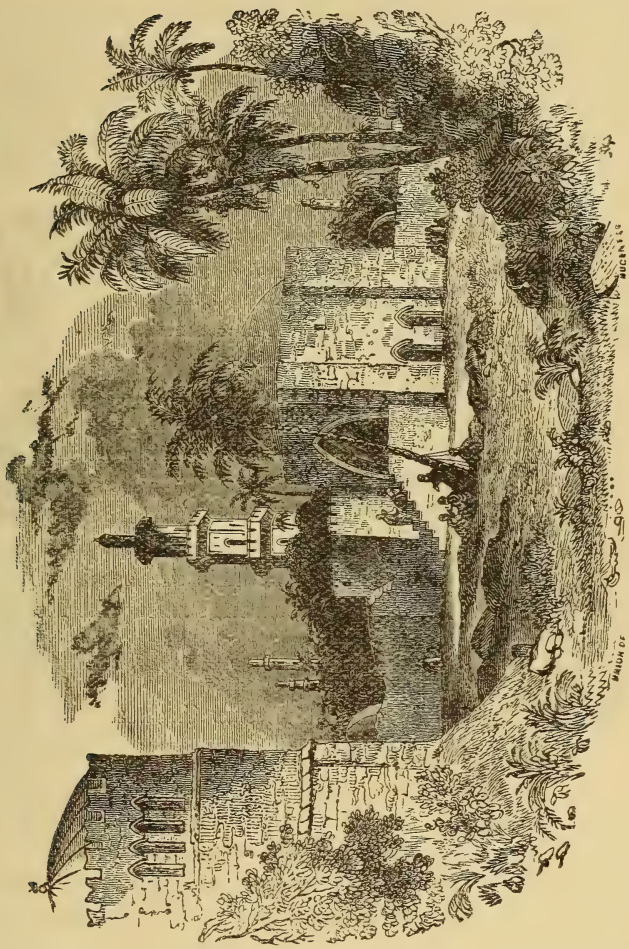
ORIENTAL WORSHIP.

laid over hell. It is so sharp even as a sword, so narrow even as a hair, and so surrounded with briers and obstacles that the wicked shall fall off it into hell, but the good shall pass with ease, as Mohammed goes before them and conducts them in safety. The numerous hells that await the wicked are described in the Koran, and the glories of heaven with its waters, its fruits and the charms of the beauteous females that await the followers of the prophet, are depicted in glowing colors. 6. Mohammedans are fatalists, holding that good and bad, welfare and misery, are alike eternally fixed by the divine will, that man's state, life, actions and fate are irrevocably determined, and that change or escape is impossible.



ORIENTAL WORSHIP.

In the daily routine of the life of the Mohammedan believer importance is attached—1. To prayer with the prescribed washings and purifications. It is necessary in prayer to direct the face toward Mecca; and in order to accuracy, a mark in the several mosques indicates what the posture of the worshipper should be. By means of tables also, when they are at a distance from any mosque, they can find out their "Keblah," or place toward which they should pray. 2. Alms are viewed as legal or voluntary, the former being those which are enjoined by the law, and the latter being such offerings as a liberal piety may lead the donor to bestow. 3. Fasting is recognized as of great importance. In fact, Mohammed designated it "the gate of religion," declaring that the "odor of the mouth of him who fasteth is more grateful to God than that of musk." This service is subdivided into—1. Fasting from food and from all lustful desires. 2. Guarding the eyes, ears and all the members of the body from sin; and 3. Ceasing from worldly care and restraining the thoughts from everything except meditating on God. 4. The pilgrimage to Mecca is of the utmost importance, for a tradition of Mohammed affirms that any one who dies without having performed it might as well die a Christian or a Jew.



THE GREAT MOSQUE AT GAZA.

In different countries fanatical practices have obtained in the religious observances of the Moslems, such as may be seen among the dervishes and other sects. So also merit can be attained not only by fasting and prayer, but by the endurance of bodily suffering, as in the case of the *Doseh*, the celebration of which may be understood by the illustration, for the essential principle of the system repudiates salvation through

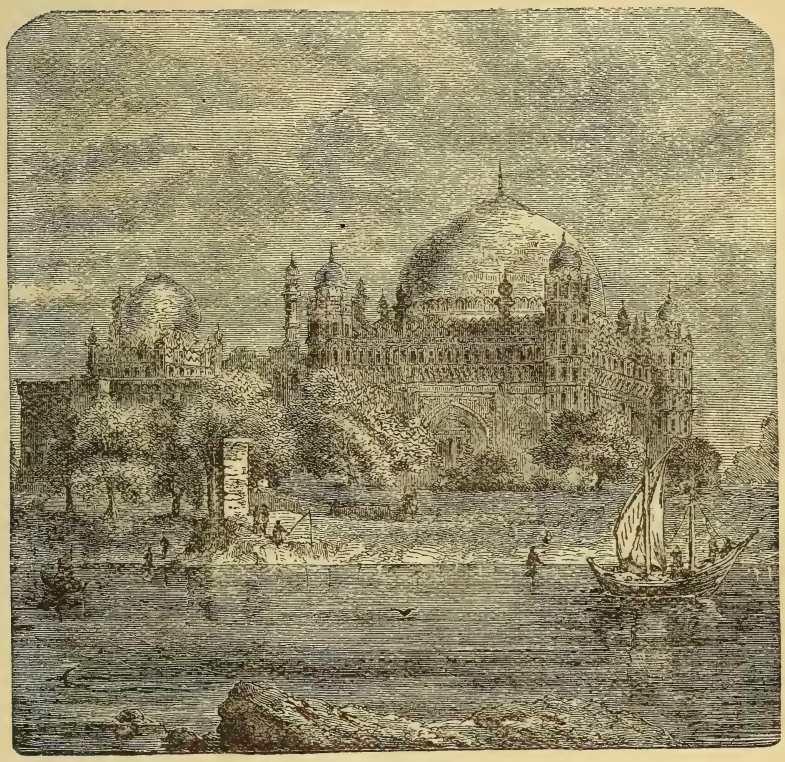
atonement and rests on personal merit as determined by the award of a righteous Judge.

Very early in the history of Mohammedanism a decided breach occurred among the professors of the Moslem faith. One of these parties is known as the *Sonnites*, or Traditionists—that is, in addition to the written words of the Koran, they recognize the authority of the *Sonna* a collection of traditional sayings of the "prophet," which is a kind of supplement of the Koran, directing the right observance of many things omitted in that book. They are generally very strict in their fastings and other observances. There are other sects, such as the *Metawileh*, or the followers of Ali, the son-in-law of Mohammed, whom they maintain to be the lawful Imam; and they claim that supreme authority in temporal and spiritual things belongs of right to his descendants alone. They reject the *Sonna*, and they are therefore regarded as heretics by the orthodox. They are allied in saith to the Shîites of Persia, who are exceedingly strict in their observances. Others, such as the *Nusairyeh* or the *Ansairyeh*, hold a system in which Mohammedanism and Christianity are strangely commingled; and the *Ismailiyeh*, who lean toward the Shîites, and who are chiefly found in the Ansairiyeh Mountains. The Druzes cannot be properly enrolled among the Moslems as a distinct sect.

MONOPHYSITES.—See under EASTERN CHURCH.

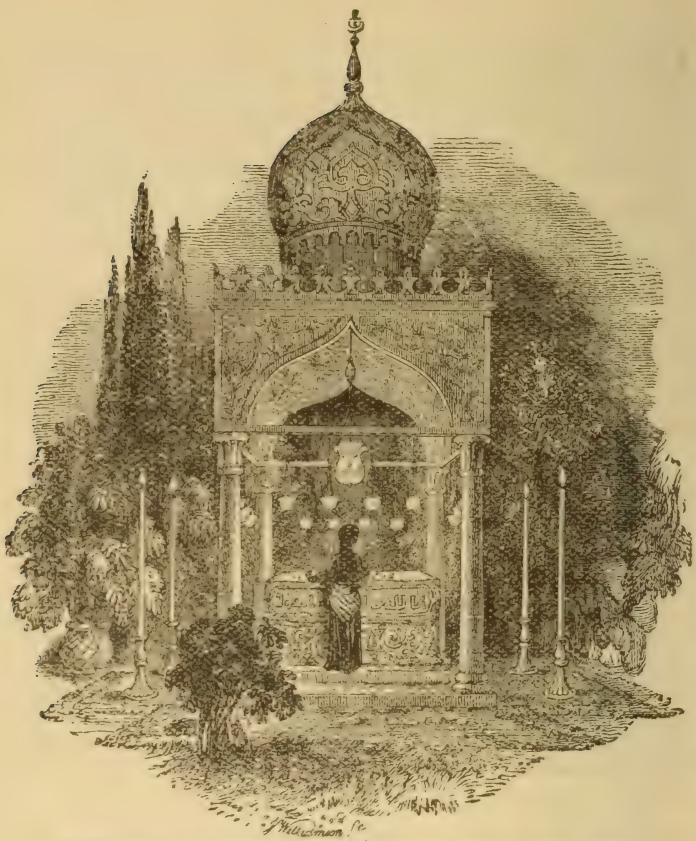
MONTANISTS.

THIS heretical sect arose, according to Eusebius, about A. D. 171, during the reign of Marcus, Aurelius, from the teaching of one *Montanus*, a native of Ardaba, in Mysia, on the borders of Phrygia, whence they obtained the name of "Phrygians" and "Cataphrygians;" they also had the name "Pepuzians," from a village in Phrygia which was then the centre of their preaching. This spot was called the new Jerusalem from which the millennium would proceed. Montanus was a convert to Christianity, and had expectations of promotion in the Church, but he pretended to an extraordinary degree of inspiration, giving out that he was the instrument or mouthpiece of the *Paraclete*—promised by



Mosque and Tomb of Sultan Mohammed, in India.

Christ—that would reveal things which the apostles and men of that time were unable to comprehend, and who was to bring the Church to maturity, and that his two disciples, *Priscilla* and *Maximilla*, two noble ladies who, in their religious enthusiasm, had abandoned their husbands, were prophetesses. It has been supposed that he really meant that although the Holy Ghost had descended on the apostles on the day of Pentecost, yet God had made some additional revelations to him for the perfection of believers. The Montanists attempted no alteration in the doctrines in the beginning of their career, but they introduced great changes in the external order of the Christian system, pretending to wonderful degrees of spiritual illumination. Those who followed the



MOHAMMEDAN TOMB IN THE CEMETARY AT GRAND CAIRO.

voice of God, as declared by the new prophets, were held to be "the Church," the only genuine Christians. All such were spiritually minded, and all others were carnal. They condemned second marriages considered wedlock a spiritual union sanctified by Christ which would exist beyond death. They advocated celibacy, encouraged martyrdom, allowed of divorce and held it unlawful to fly in time of persecution. They held themselves in great esteem and looked down on all others. When Praxeas, a violent opponent of the Montanists, came from Rome to Asia, Minor, and urged Eleutherus, the then bishop, to forbid their

approach to the communion, the Montanists then separated themselves and became a distinct party. Eusebius held that the Montanists became exceedingly heretical, that they were astray respecting the Trinity and the generation of the Son from the Father. They became divided into different minor sects, such as the Quintilliani, from a vision seen by a female named Quintilla, Artoburitæ, from using bread and cheese in the ordinance of the eucharist, and Tascodrugitæ, from putting the forefinger on the nose during prayer. The chief writers against the Montanists were Miltiades, Caius, Asterius Urbanus and an anonymous writer said by Jerome to be Rhodon. The sect prevailed for a considerable time; but when it split into parties, it became disintegrated; and having been condemned by bishops and councils, it gradually disappeared.

MORAVIAN CHURCH.—See UNITED BRETHREN.

MORISONIANS.—See EVANGELICAL UNION.

MORMONS, OR LATTER-DAY SAINTS.

THE Mormons or Latter-Day Saints were founded by Joseph Smith within the present century. This remarkable man was born at Sharon, Windham County, Vermont, on the 23d of December, 1805. His parents when he was ten years of age removed to Palmyra, New York, and four years after to Manchester, in the same State. According to Joseph Smith's own statement, when he was about fifteen years of age, being under deep religious impressions, he retired to a secret place in a grove and called upon the Lord, and was favored with a vision from God in which he was assured that all existing religions were false, and that he would be at some future day the chosen instrument of introducing a pure faith which should overspread the world. In the year 1823 he alleged that he was favored with another vision, in which a messenger of the Lord announced to him that Christ after his resurrection had established his kingdom in this New World, and that, having long flourished, it was finally destroyed because of the sins of its in-

habitants, and that the records of the history of this kingdom had been written on golden plates and buried. These plates Smith professed to have dug out of the ground not far from Palmyra, New York; and in 1830 a "Book of Mormon" was published, which professed to be copied from these plates. A very different account, however, is given by "Gentiles" of the origin of this book. It is said that, Solomon Spalding, a Presbyterian minister of little note and imperfect education, who had retired from the ministry and engaged without success in business, attempted the composition of an historical romance. He chose for his subject the history of the native American Indians. He represented them as the descendants of the patriarch Joseph, and traced their history from the time of Zedekiah, king of Judah, for a period of a thousand years. It was written in rude imitation of the style and language of the Old Testament. Spalding is said to have tried in vain to persuade any publisher or printer to undertake the publication of the book. He died, leaving the manuscript in his widow's possession; and as she lived in the neighborhood of Smith's parents it came, about twelve years after the author's death, by what means is uncertain, into Joseph Smith's possession. He prefixed the title by which it has since been known, "The Book of Mormon," and pretended that it contained a translation of the characters engraven upon the golden tablets, to which he had been directed by the angel. Smith himself is said at first to have laughed at the deception he was practicing; but the seriousness with which the imposture was received, seems to have suggested to him the facility with which the credulity of his neighbors could be made to contribute to his fortunes, far beyond the mere sale of a few editions of a stupid literary imposture. The story of the revelation, written upon tablets of gold, was widely circulated; it is not pretended that, except by ten or twelve chosen witnesses, who of course were Smith's coadjutors, the gold plates were ever seen by mortal eye; indeed, "the angel in a short time resumed them, and has them," says Smith, in his autobiography, "in his charge till this day."

At first the imposture, like that of Mohammed, moved slowly, but a few converts were made, and in 1830 the Mormon Church, or as Smith named it, the Church of Latter-Day Saints, was formed. As the Book of Mormon forbade infant baptism, Smith began to baptize a few of his converts, amongst whom were his own father and other members of his family.

The outward constitution of the church was now finally arranged, of course by "revelation." The priesthood was two-fold; there was the order of Aaron and the order of Melchisedek. All the officers of the primitive Church were revived; prophets, evangelists, apostles, bishops, priests, and deacons.

The pretensions of Smith were received by his neighbors, who were acquainted with his previous character, with general contempt; which, as he gained a few converts, was exchanged for indignation. He found it expedient to remove; and in 1831 he took up his abode at Kirtland, in Ohio, where a provisional settlement was established. But desiring a wider scope for his authority, Smith published a "revelation," commanding that the elders should go forth, two and two, in imitation of the disciples whom Christ had sent out with staff and scrip, and that at an appointed time these elders should convene on the borders of Missouri, there to select a spot on which to build a temple and found the New Jerusalem. The plan was carried into execution. A place was fixed upon in the vicinity of Independence. Twelve hundred Mormons immediately collected around the elders, laid the corner-stone of the sacred edifice, began to build houses, to break the soil, to sow seed. The first commencement of a theocratic commonwealth was made by the leaders issuing a decree that all property was held in trust for the Lord, and that a tenth part should be paid immediately to the prophet and his colleagues. Soon after, the settlement at Kirtland was abandoned, chiefly through the financial difficulties of the leaders. This circumstance gave new impetus to the colony in Missouri, and large numbers were rapidly added to the "Saints." Here they remained four years, when the colony was broken up by the State Government; the leaders were arrested on a charge of high treason; sentence of banishment from the State was pronounced on the people; and, in the last days of November, the fugitives began a toilsome march, they scarcely knew whither, in search of another home. After enduring terrible hardships, sickness, and the death of many of their company, twelve hundred weary, emaciated travelers arrived at the banks of the Mississippi, and crossed over into Illinois, where they were compassionately permitted to tarry. Here they were shortly joined by their leaders, who had escaped the hands of their foes in Missouri.

The fugitives selected a picturesque bend of the river, where they began immediately to build a town, which they called Nauvoo, or "The City of Beauty." In a period of time almost incredibly short, a large surrounding district was brought under cultivation. The city itself grew rapidly. New converts poured in continually from every quarter of the Union, from Great Britain, and even from countries more remote. The "prophet" organized this increasing population and developed their resources with an ability which amazed those who had known him in earlier years. Nauvoo soon became a thriving city. On a brow of a bluff overlooking the lower town, a site was chosen for a temple which it was declared should rival even that of Solomon. The temple was begun in 1841, the foundations of which were laid with civic and military pomp; for the Mormonites had now a well-trained militia of their own body; and a mansion was begun in which Joseph Smith and his family were to reside at the public cost. A solemn revelation was announced, in which the faithful were commanded to build the house; and it was declared to be the will of God that Smith and his family should dwell in it for ever without charge or cost, supported by the offerings of the Church.

Here the Mormons prospered wonderfully until this prosperity led their leaders to rash boasting, and the followers to still more rash acts which converted the wonder of their "Gentile" neighbors into suspicion, and this suspicion into hatred, which culminated in extreme measures of opposition, and the community itself began to be torn by factions. A party within its fold, opposed to Smith, prosecuted him for an alleged destruction of a hostile printing-press. The prophet was imprisoned, but the jail was attacked by a furious mob, by whom Smith and several of his associates were murdered.

Brigham Young succeeded Smith in his double capacity of religious and temporal head of the Mormon community.

Nauvoo prospered once more. The magnificent temple rose upon the summit of a hill, as if in defiance, and the number of converts still increased. The jealousy of the neighboring settlers had never slumbered, the Mormons were regarded with a hatred not unmixed with fear, and a league was formed for their extermination from the soil. They wisely resolved to bow before the tempest, abandon their settlement, and find another home in the recesses of the wilderness. In 1846 Nauvoo was

forsaken; but it was not till after a march of a whole year, across the Rocky Mountains, that the first detachment reached their new settlement in the basin of the great Salt Lake, in Utah. A second and a third party followed, suffering dreadful hardships on the way, and losing thousands by hunger and distress. Only about four thousand of the twenty thousand inhabitants of Nauvoo reached the region of the Salt Lake, their new abode.

The locality chosen for the new city was in all respects admirable, and after the hardships incident to a new settlement, the Mormons soon found themselves most pleasantly situated. New companies of converts poured in from Europe and from our own States, and in a very brief season the town had grown into a large and magnificent city, and had become the centre of a populous and richly cultivated territory. So picturesque is the city, especially when seen in the fresh glory of spring that the stranger almost pardons the enthusiasm with which the inhabitants compare it to the New Jerusalem, as the seer of the Apocalypse beheld it, surrounded with green pastures and living fountains of waters.

The government of the Mormon body is peculiar. Its officers comprise three Presidents or Prophets, twelve Apostles, a number of Bishops, seventy special and numerous other Elders and Deacons, a High Priest and a sort of Aaronic Priesthood; these, in their respective degrees, exercise rule in temporal as well as spiritual matters. The rights of property are recognized, and yet it is held that the Saints hold property only in trust, the owner being God; and consequently the Church can levy upon it according to its need, or at its option. Their manner of worship is not dissimilar to that of Protestant Denominations who use no ritual; they have singing, praying, and a sermon or exhortation. A band of music is, however, always stationed behind the choir of singers, and not only aids in the devotional exercises, but plays while the audience assembles and disperses. Mormonism is not ascetic, balls, parties and merrymakings are a prominent feature of life in Utah. The Mormon Creed may be briefly summed up as follows: They believe the Bible to be the Word of God, but hold the Mormon Bible (or Book of Mormon) to be of equal authority. They believe in the Trinity, the Atonement and in four *ordinances* (as they term them) as of divine obligations, viz: Repentance, Faith in Christ, Baptism by

immersion, and the Laying on of Hands for the gift of the Holy Ghost. They believe in the continued power of miracles of healing, prophecy revelation and the gift of tongues and visions among the saints. They look for the literal ingathering of Israel, the restoration of the Ten Tribes, the personal reign of Christ on earth for a thousand years of Millennian glory, when the saints will reign with him and judge the Gentiles or unbelievers. They practice polygamy and the spiritual wife system—that is, every wife, except the first, is sealed to her husband in order thereby to obtain salvation. Polygamy is legalized, but is not an article of their creed; it is not adverted to in the Book of Mormon, and has never been the subject of a "Revelation." It may be well to remark that their Doctrines are held to be subject to change as new "Revelations" are from time to time vouchsafed to their prophets. The "Book of Mormon" inculcates honesty, industry, temperance, benevolence and every ordinary virtue, while it emphatically denounces the opposite vices. Intemperance is almost unknown among them; and this is the more remarkable as a large proportion of the converts are from the lower orders of the large cities of America and Europe.

Aside from their encouraging (for they do not enjoin it even in their laws) Polygamy, the Mormons are not immoral. Indeed, their industrious habits and generally correct deportment, together with their care of one another, would make them desirable citizens were it not for the one great evil of their system; this one evil is enough to make questionable the propriety of their being permitted to dwell in close proximity to a people whose moral sense is outraged by it. While all men are guaranteed freedom of conscience in matters of doctrine and worship, it does not follow that the United States government should tolerate absolute freedom of practice, where such freedom is made to encourage evil practices, if not actual licentiousness.

MUGGLETONIANS.

THE name of a sect founded by Ludowick Muggleton. He was born about 1610. He was a tailor by trade, and began to attract attention as a preacher and writer in conjunction with one Reeve, about 1650. The two gave themselves out for the last and greatest prophets of Jesus

Christ, and pretended that they had absolute power to save or damn. The numerous writings in which they set forth their ridiculous pretensions and fantastic doctrines were collected and published so recently as 1832. They found many believers in their day, and some remnants possibly still linger among us, although the sect is not mentioned in the British census report of 1651. George Fox and William Penn were the principal opponents of the new prophets. Muggleton was prosecuted and convicted of blasphemy in 1676, and died in 1697.

MYSTICS.

Mystics are of early date in the Church. The earliest were Platonic in opinion, and strove to arrive at the sublime consciousness of God within them by rapt contemplation, and thus to come to supreme and blessed communion with Him. The tendency with Mystics was to depreciate the Word and the ordinary means of grace, their delusion being the persuasion that not only an immediate cognition and enjoyment of God were possible, but that one might lose himself in the infinite fullness. That among this class of devout men there was often genuine piety is not to be doubted, with a living faith which realized Christ within them the hope of glory. But delusion soon sprang up, and men, given to mental introversion, mistook the dreams of their own distempered imagination for realities. Sudden impressions were cherished as the illapse of the Spirit, and pictures of morbid fancy were hailed as exhibiting the odors, hues, and riches of a spiritual paradise. The reveries of the pseudo-Dionysius, the Areopagite, made a great noise in the fourth century, and following centuries. His theosophy was wild and dreamy; his angelogy, intruding into things he had not seen, was absurd and intricate. The impulse which led to monasticism in Western Europe, was also mystical in character, as in the case of Bernard and others—seclusion from the world to obtain intuitive knowledge of Divinity and transcendental fruition. Many who came after him went further, and strove to gaze at once and by some inner organ on the absolute and intolerable splendor of Divinity.

The mediæval mysticism of Germany was often a protest against surrounding ecclesiasticism. Men could find no spiritual peace nor

satisfaction in the dead routine of church service, and longed for wholesome nutriment to their souls. They were nauseated with mere mechanical observances, and retired into themselves. Such a man was Eckhart, whose doctrine of the indentity of all believers with the Son of God and in whom God is ever producing his only begotten Son, is closely allied to Pantheism. Then followed Tauler, who dwells so much on self-abnegation, and with whom the union of a believing soul with God is such that they become one, but not in the pantheistic sense. Yet he saw and reprobated several mischievous forms of mysticism around him. Luther admired Tauler's sermons, and their theology is that of the *Theologia Germanica*, another favorite of the great Reformer. There was Ruysbrock, too, who tells us that after our birth our souls are endowed with certain properties—*first*, the "imageless nudity," by which we are united to the Father; *second*, the higher reason by which we receive the Son; and *third*, the spark of the soul by which we come into possession of the Holy Ghost. Yet both he and Tauler did condemn some prevalent forms of mysticism, such as the views of those who said there is one God, and believers are identical with him; or of those who affirmed that they are incarnations as well as Christ; or those who maintained that nothing exists but God, that themselves and the universe are nothing. There was Suso, too, author of the "Horologe of Wisdom," professedly written under inspiration, and who dreamed that the free soul, transcending time and space, is with amorous intuition, dissolved in God.

But the mediæval mystics often embodied the living piety of the Church of Rome, and prepared the way for the Reformation. Luther with marvelous precision balanced the objective and subjective in his evangelical system, brought into prominence the doctrine of justification by faith, and upheld the sole authority of the Divine Word; the ground of justification being the merit of Christ without us, and the Scripture, as the only rule of faith and manner, being an inspired teacher external to us. Dreams and visions are no longer needed, reveries are but delusions, and the Bible is the voice of God. The Spirit does not reveal truths beyond Scripture, but he enlightens and impresses the soul with the truths found in Scripture. Sanctification, or the inner work of the same Spirit, is indissolubly connected with justification. Others there were of less note. In a following age we find mysticism

of a lower and more intricate stamp, as in the Anabaptists of Munster, and the prophets of Zwickau, and in Agrippa, Paracelsus, Behmen, and Swedenborg.

NEOLOGIANS.—See RATIONALISM, under INFIDELS.

NEONOMIANS.

A SECT so called from the fact that they were viewed as turning the Gospel into a new law, the condition of which is imperfect through sincere and persevering obedience. The term is derived from the Greek words "neos," new, and "nomos," law. At the Synod of Dort much attention was given to a position which some theologians had adopted, and which was in opposition to the views ratified by the synod. According to that party, "The new Covenant of Grace which through the medium of Christ's death the Father made with man consists not in our being justified by faith as it apprehends the righteousness of Christ, but in this, that God, abrogating the exaction of perfect legal obedience, reputes or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life."

Toward the end of the seventeenth century a controversy prevailed in England among the Dissenters, one party holding with Dr. Crisp and being charged-with "Antinomianism," and the other agreeing with the views of Dr. Daniel Williams, who leaned to the theology of Baxter, and who was considered to have adopted "Neonomianism." The views of Dr. Williams were thus set forth by himself: "Is the Gospel a law in this sense, viz., God in Christ thereby commandeth sinners to repent of sin and receive Christ by a true operative faith, promising that thereupon they shall be united to him, justified by his righteousness, pardoned and adopted; and that, persevering in faith and true holiness, they shall be finally saved; also threatening that if any shall die impenitent, unbelieving, ungodly, rejectors of his Grace, they shall perish without relief and endure sorer punishments than if these offers had not been made to them? 2. Hath the Gospel a sanction—*i. e.*, doth Christ therein enforce his commands of faith, repentance and perseve-

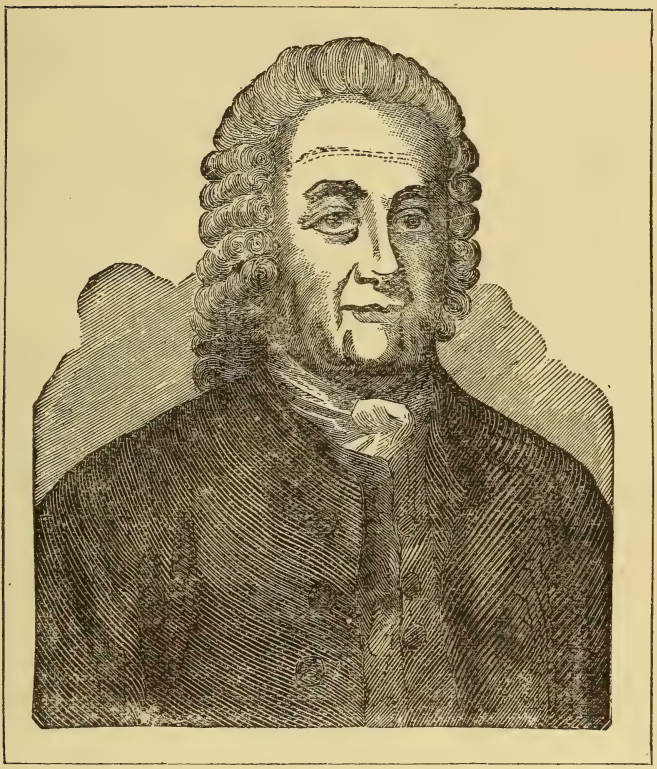
rance by the aforesaid promises and threatenings as motives of our obedience? Both these I affirm, and they deny, saying the Gospel in the largest sense is an absolute promise without precepts and conditions, and a Gospel threat is a bull. 3. Do the Gospel promises of benefits to certain graces, and its threats that those benefits shall be withheld and the contrary evils inflicted for the neglect of such graces, render those graces the condition of our personal title to those benefits? This they deny, and I affirm," etc.

It does not appear to have been a question in this controversy whether God in his word commands sinners to repent and believe in Christ, nor whether he promises life to believers and threatens death to unbelievers, but whether it be the Gospel under the form of a new law that thus commands or threatens, or the moral law on its behalf, and whether its promises to believing renders such believing a condition of the things promised. Several years afterwards a similar controversy prevailed in Scotland. Boston, the Erskines and others had to meet and answer the question, whether they did or did not admit that in the Gospel there were commands of the nature of law. To which they replied that strictly there was nothing of law in the Gospel. It was a revelation and offer of mercy, a tender of deliverance by the acceptance of a Saviour, and that as all men, even though fallen, are still under the rule of the moral law, the law commands and enjoins all men to accept all offers made by God, to believe all teachings and to accept all tenders of mercies made by him to sinners.

NESTORIANS.—See under EASTERN CHURCH.

NEW JERUSALEM CHURCH, OR SWEDENBORGIANS.

BARON EMANUEL SWEDENBORG, the founder of this sect, was born at Stockolm on the 29th of January, 1689. He gave early proofs of his ability, and, having acquired an elegant Latin style, with considerable skill in mathematics and natural philosophy, he became an author in his twentieth year. From the academy of Upsal he went to the universities of England, Holland, France, and Germany, and, re-



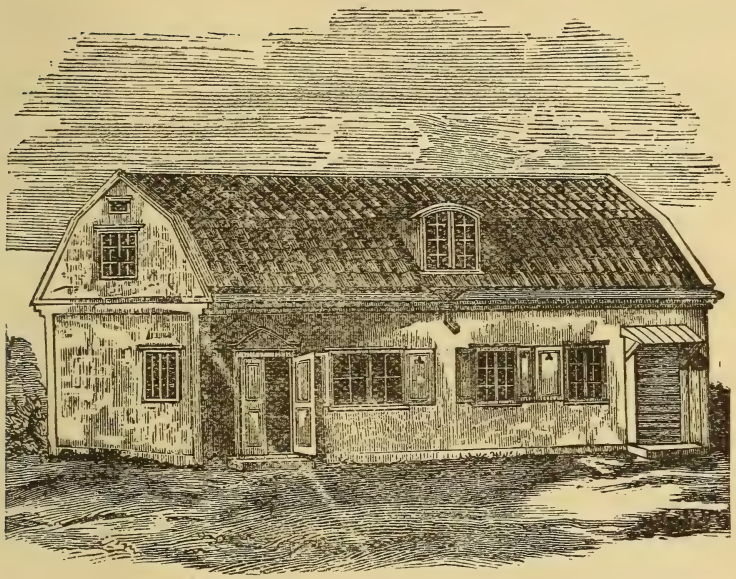
Baron Emanuel Swedenborg.

turning to Stockholm in 1714, was soon after appointed assessor to the Metallic College by Charles XII. On the death of that monarch he found another patron in his successor, Queen Ulrica Eleonora, by whom having been ennobled, he took his seat among the equestrian order by the title of Baron Swedenborg. He was made a fellow of the Royal Academy of Sciences at Stockholm, and of several foreign societies, and enjoyed the respect and friendship of the most distinguished scholars in Europe. In the year 1743 he began to promulgate his novel dogmas. At that time he affirmed that the Lord himself appeared to him, and opened in him a sight of the spiritual world, so that

he was enabled constantly to see and converse with spirits and angels. "It was," he says, "in London, that on a certain night a man appeared to me in the midst of a strong and shining light, and said, 'I am God the Lord, the Creator and Redeemer; I have chosen thee to explain to men the interior and spiritual sense of the sacred writings.'" From this date he devoted himself entirely to the promulgation of the discoveries obtained by his pretended intercourse with the immaterial universe. He died in London, March 29, 1772, and, after lying in state, his remains were deposited in a vault in the Swedish meeting-house near Radcliffe Highway.

About 1788 the Swedenborgians formed themselves into a distinct society, and named it the "New Jerusalem Church." In the following year "a general conference of the members" was held in London, and a summary of doctrine, compiled from the Baron's writings by a committee of his disciples, was adopted as the authorized exposition of their belief. A general liturgy has since been drawn up for their use, which contains forms of consecration, ordination, etc., and as nearly resembles that of the Anglican Church as the difference of doctrines will admit. Among the alterations made in order to render it perfectly Swedenborgian, the part called the *Gloria Patri* is exchanged for the following words: "To Jesus Christ be glory and dominion for ever and ever." To which the congregation answers, "He is Alpha and Omega, the beginning and the ending, the first and the last, who is, and was, and is to come, the Almighty." A general conference is now held annually, to which each congregation sends one, two, or three lay delegates, according to its numbers, all the teachers being members *ex officio*. They are said to be scattered over France, Sweden, Germany, Switzerland, Holland, Russia, Poland, Turkey, the East and West Indies, and Australia. The revelations of Swedenborg may, however, have been received by many persons rather as a system of philosophy than as a creed of religion.

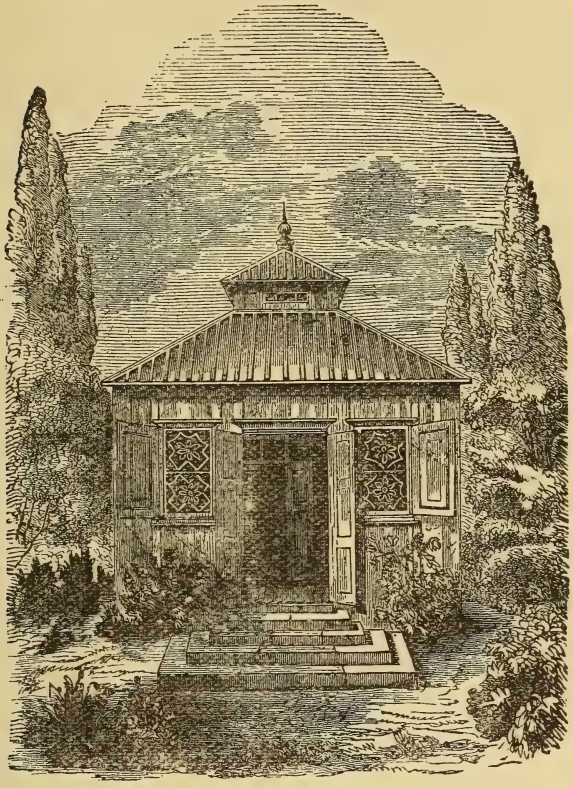
The first and principal of Swedenborg's dogmas is, that he was honored with a divine mission to men; not indeed to make an entire new revelation, but to give, by means of visions and intercourse with the world of spirits, such an exposition of sacred writ as should lay the foundation of a new dispensation of religion. He further maintains that the sacred volume contains three distinct senses, called *celes-*



Residence of Baron Swedenborg, Stockholm.

tial, spiritual, and *natural;* and that in each sense it is divine truth, accommodated respectively to the angels of three distinct heavens, and also to men on earth. To speak in the language of Swedenborgianism, the sense of the letter of Scripture is the continent, the basis, or firmament of its spiritual and celestial senses, being written according to the doctrine of correspondences, which furnish the key to the spiritual or internal sense, so that they equally err who, on the one hand, neglect the natural sense, or who, on the other, rest in the letter. In the theology of Swedenborg the unity of God is inculcated together with a divine Trinity, but this Trinity is not supposed to have existed from eternity, but to have commenced from the creation in the single person of Jesus Christ alone, and to consist of a Father, Son, and Holy Spirit, just like the human Trinity in every individual man, of body, soul, and proceeding operation. Hence he affirms that our Saviour is the God of heaven, and alone to be worshipped; that he came into the world to glorify his humanity, by making it one with the divine nature, so that

the humanity is itself divine; that there is no other access to God than by this divine humanity, and that "God is Jesus Christ, who is Jehovah Lord, from eternity Creator, in time Redeemer, and to eternity Regenerator." To these heresies respecting the Trinity and the person of our Saviour, Swedenborg adds sentiments as peculiar concerning redemption, which he believes to consist in "bringing the hells (evil angels) into subjection, and the heavens into order and regulation, and thereby preparing the way for a new spiritual church; checking the overgrown influence of wicked spirits over the minds of men, opening a nearer communication with the heavenly powers, and making salvation, which is regeneration, possible for all who believe in the incarnate God, and keep his commandments." Swedenborg also asserts that this redemption could be effected only by an incarnate Deity—that without it no man could have been saved, nor could angels have remained in a state of integrity; that the passion of the cross was the final temptation which the Lord endured as the grand Prophet, and the means of the glorification of his humanity by union with his Father; and that his death was in no sense atoning or substitutionary. On the contrary, Swedenborg held that the orthodox doctrine of satisfaction by the death of Him "who died for us," and "bore our sins," is the fundamental error of the church. He denies the doctrines of predestination, justification by faith alone, the resurrection of the material body, etc., and maintains, on the contrary, that man is possessed of free-will in spiritual things; that salvation is not attainable without repentance, that is, abstaining from evils, because they are sins against God, and living a life of faith and charity, according to the commandments; that man, immediately on his decease, rises again in a spiritual body which was inclosed in his material body, and that in the spiritual body he lives as a man to eternity, either in heaven or hell, according to the quality of his past life. Swedenborg also affirmed that the "books of the Word" are those only which had the *internal sense* disclosed to him, and that among these are included twenty-nine of the Old Testament, but in the New Testament, only the four Gospels and the Revelation; that in proportion as a man is regenerated, in the same proportion his sins are removed, and that this removal is what is meant in the Word by the remission of sins; and that now it is allowable to enter intellectually into the mysteries of faith, contrary to the ruling maxim of the old church,



SUMMER-HOUSE ATTACHED TO SWEDENBORG'S RESIDENCE.

that the understanding is to be kept bound under obedience to faith. The doctrine of a divine influx holds a principal place in the Swedenborgian creed. Every man is supposed to receive this influx from God but each one according to his state; for, by the evil nature of the wicked, good influxes are changed into their opposites. We are also subject to evil influences from the hells, or evil spirits, as well as good from the Lord and his angels, and all angels, whether good or bad, were once men. By these opposite influences we are kept in equilibrium at perfect liberty to turn which way we please. If we submit to God we receive real life from him; if not, we receive that life from hell,

which is called spiritual death. It is also taught by the followers of Swedenborg that all those passages in Scripture which are generally supposed to refer to the destruction of the world by fire, and the final judgment, must be understood (according to the doctrine of correspondences) to mean the consummation of the present Christian Church, and that the new heavens are the New Church in its internal, and the new earth, the Swedenborgian, or New Jerusalem Church in its external form. The last judgment, it is contended, was accomplished in the spiritual world in 1757. That now is the second advent of the Lord, and is a coming, not in person, but in the power and glory of the spiritual sense of his holy Word, which is himself.

NICOLAITANS.

HERETICS who assumed this name from Nicholas of Antioch; who being a Gentile by birth, first embraced Judaism, and then Christianity, when his zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believed that Nicholas was rather the occasion than the author of the infamous practices of those who assumed his name who were expressly condemned by the Spirit of God himself, Rev. ii. 6. And, indeed, their opinions and actions were highly extravagant and criminal. They allowed a community of wives, and made no distinction between ordinary meats and those offered to idols. According to Eusebius, they subsisted but a short time; but Tertullian says, that they only changed their name, and that their heresies passed into the sect of the Cainites.

NOETIANS.

CHRISTIAN heretics in the third century, followers of Noetius, a philosopher of Ephesus, who pretended that he was another Moses sent by God, and that his brother was a new Aaron. His heresy consisted in affirming that there was but one person in the Godhead; and that the Word and the Holy Spirit were but external denominations given

to God in consequence of different operations; that as Creator, he is called *Father;* as incarnate, *Son;* and as descending on the apostles, *Holy Ghost.*

NOMINALISM.—See UNDER SCHOOLS OF THOUGHT.

NONCONFORMISTS.

THIS name is applied generally to dissenters from the Church of England, but chiefly with reference to those ministers who, in the year 1662, renounced their livings rather than subscribe according to the Act of Uniformity. This act enjoined on all ministers of religion in England to declare their unfeigned assent and consent to all and everything contained in the *Book of Common Prayer*, with which no fewer than two thousand of the clergy refused to comply. Had the government of the day been content with requiring subscription from those who desired to remain as ministers of the Establishment, without proceeding to the passing of obnoxious, persecuting, and iniquitous acts against those whose consciences forbade their compliance with the requirements of the Act of Uniformity, dissent would not, in all probability, have taken such deep root in the minds of the people, nor would it have attained the eminence to which it subsequently reached. But only two years elapsed after the enactment above named, when the Conventicle Act was introduced into parliament, passed, and received the royal sanction. By this act only five persons above sixteen years of age, besides the family, were authorized to assemble for any worship domestic or social. The power of enforcing the penalties of a violation of this act, which were very severe, was lodged in the hands of a single justice of the peace, who had authority to proceed on the oath of an informer, without the intervention of a jury. The penalties on him who officiated were, for the first offence, five pounds fine or three months' imprisonment; for the second, ten pounds fine, or six months' imprisonment; and for the third, a fine of one hundred pounds, or transportation for life. The following year (1665) the Five Mile Act came into operation. It imposed an oath on all nonconformists not to attempt

any alteration in Church or State, and in case of refusal, the parties were to be expelled from all the towns, boroughs, and cities in the kingdom, and not be permitted to come within five miles of any one of them. The Corporation Act and the Test Act were also passed in the same reign—that of Charles II.; thus increasing the civil disabilities of those whose opinions were heterodox to the established faith, and thereby creating among nonconformists a spirit of dislike and opposition to the clergy and constitution of the Anglican Church. The course pursued towards the first nonconformists has led to most of the strifes which, since the reign of the second Charles, have thickened and multiplied.

NONJURORS.

THE name given to the Episcopal clergy in England and Scotland, who would not take the oath of allegiance to the Prince of Orange. Macaulay says—"Those clergymen and members of the universities who incurred the penalties of the law were about four hundred in number. Foremost in rank stood the primate and six of the suffragans —Turner of Ely, Lloyd of Norwich, Frampton of Gloucester, Lake of Chichester, White of Peterborough, and Ken of Bath and Wells. Thomas of Worcester would have made a seventh, but he died three weeks before the day of suspension. On his death-bed he adjured his clergy to be true to the cause of hereditary right, and declared that those divines who tried to make out that the oaths might be taken without any departure from the loyal doctrines of the Church of England, seemed to him to reason more Jesuitically than the Jesuits themselves." Hickes, and Jeremy Collier, and Dodwell, also belonged to the number. Macaulay adds—"Most of them passed their lives in running about from one Tory coffee house to another, abusing the Dutch, hearing and spreading reports that within a month his majesty would certainly be on English ground, and wondering who would have Salisbury when Burnet was hanged. During the session of parliament the lobbies and the court of requests were crowded with deprived parsons, asking who was up, and what the numbers were on the last division. Many of the ejected divines became domesticated as chap-

lains, tutors, and spiritual directors in the houses of opulent Jacobites. Not one in fifty, therefore, of those laymen who disapproved of the revolution thought himself bound to quit his pew in the old church, where the old liturgy was still read, and where the old vestments were still worn, and to follow the ejected priest to a conventicle—a conventicle, too, which was not protected by the Toleration Act. Thus the new sect was a sect of preachers without hearers; and such preachers could not make a livelihood by preaching. In London, indeed, and in some other large towns, those vehement Jacobites whom nothing would satisfy but to hear King James and the Prince of Wales prayed for by name, were sufficiently numerous to make up a few small congregations, which met secretly and under constant fear of the constables, in rooms so mean that the meeting-houses of the Puritan dissenters might, by comparison, be called palaces." The Episcopalian nonjurors in Scotland ceased to be so after the death of Prince Charles in 1788, and in 1792 were relieved from various penalties and restrictions. Presbyterian nonjurors, too, there were and are in Scotland.

NOVATIANS.

A SECT which separated from the Church in the third century, on the question about readmitting the lapsed to communion. The persecution of Decius, A.D. 249, produced an unprecedented number of cases in which Christians were induced either to sacrifice to idols, or to procure from the magistrates, by payment of money, a certificate of having obeyed the emperor's command. This latter proceeding seems to have been easily excused to their consciences, and when the persecution had ceased, the *libellatici*, as they were called, expected to be readmitted to communion on very easy terms. Great abuses had also grown up in regard to Letters of Peace which were given in the shape of tickets available for a number of persons, and not only issued without discrimination, but even made a matter of traffic, like the indulgences of later days. Cyprian at Carthage, and Dionysius at Alexandria, exerted themselves to remedy these disorders. But they were disposed to deal leniently with the lapsed, and a council which Cyprian assembled in 251 decided that those who had actually sacrificed should be

admitted to communion after a prescribed course of penance, and the *libellatici*, if truly penitent, immediately. Cornelius was elected Bishop of Rome just at this crisis, and adopted the decision of the council of Carthage. But Novatian, a presbyter, who had opposed the election of Cornelius. and who, in the interval of nearly eighteen months since the death of the former bishop, had exerted great influence at Rome, was anxious for the adoption of the most stringent measures towards all who in any way had yielded to the storm of persecution. The party which agreed with him elected him bishop, and so commenced an open schism, which soon spread through almost every province in which the Church had been planted. The Novatians called themselves Puritans. At first they only declared against the re-admission of the lapsed. But afterwards they fully returned to the old African notion, that all who had defiled themselves by gross sins after baptism should for ever be excluded from the Church. In accordance with this view, they declared all other churches to have forfeited the rights of a Christian body, and re-baptized all who joined them.

ONEIDA COMMUNITY.

THIS body call themselves Perfectionists. They were founded by John Humphrey Noyes, and were first organized at Putney, Vermont, in 1838. They removed soon after to Oneida, New York. They have communities also at Wallingford, Connecticut, New Haven, and Brooklyn, New York. They have their wives, as well as their property, in common. They claim to have had great success in their experiment, and attribute this success to the use they make of the Bible, on which they profess to build.

OPHITES.

A HERETICAL sect that prevailed about the middle of the second century who held a number of Oriental Gnostic tenets, to which they added the strange notion that the serpent by which our first parents were deceived was either Christ himself or the Æon *Sophia* concealed under the form of that reptile. Hence they kept a number of serpents

about them, and paid them a kind of divine honor. The system of the Ophites was nearly allied to that of the Valentinians. Some have thought that the serpent was the symbol of the Sophia or wisdom, the soul of the world, and hence viewed as an object of worship, and thus the name of the sect originated.

OSIANDRIANS.

A DENOMINATION which was founded in the year 1550, by Andrew Osiander, a celebrated German divine, whose doctrine amounted to the following propositions:

1. That Christ considered in his human nature only could not, by his obedience to the divine law, obtain justification and pardon for sinners; neither can we be justified before God by embracing and applying to ourselves through faith, the righteousness and obedience of the man Christ. It is only through that eternal and essential righteousness which dwells in Christ, considered as God, and which resides in his divine nature, that is united to the human, that mankind can obtain complete justification.

2. That a man becomes a partaker of this divine righteousness by faith, since it is in consequence of this uniting principle that Christ dwells in the heart of man with his divine righteousness. Now, wherever this divine righteousness dwells, there God can behold no sin, therefore, when it is present with Christ in the hearts of the regenerate they are on its account considered by the Deity as righteous, although they be sinners. Moreover, this divine and justifying righteousness of Christ excites the faithful to the pursuit of holiness, and to the practice of virtue.

OWENITES.

A NAME given to a modern sect of Socialists, founded by Robert Owen, who was born in Scotland in 1771. He purchased a place in Indiana, where he founded "New Harmony" as a social experiment, which proved a failure. He failed also in an effort which in 1828 he made in Mexico. He adopted Spiritualism, and his followers have

been known as Socialists from their views on labor, property and the relations which men and women should sustain to each other in society.

PÆDOBAPTISTS.—See Baptist Church.

PAGANISM.

The religious worship and discipline of pagans, or the adoration of idols and false gods. The theology of the Pagans, according to themselves, as Scævola and Varro, was of three sorts.

The first of these may well be called *mythological*, or fabulous, as treating of the theology and genealogy of their deities, in which they say such things as are unworthy of deity; ascribing to them thefts, murders, adulteries, and all manner of crimes; and therefore this kind of theology is condemned by the wiser sort of heathens as nugatory and scandalous. The writers of this sort of theology were Sanchoniatho, the Phœnician; and of the Grecians, Orpheous, Hesiod, Pherecyde, &c.

The second sort, called *physical*, or natural, was studied and taught by the philosophers, who, rejecting the multiplicity of gods, introduced by the poets, brought their theology to a more natural and rational form, and supposed that there was but one Supreme God, which they commonly make to be the sun; at least, an emblem of him, but at too great a distance to mind the affairs of the world; and therefore devised certain demons which they considered as mediators between the Supreme God and man; and the doctrines of these demons, to which the apostle is thought to allude in 1 Tim. 4: 1, were what the philosophers had a concern with, and who treat of their nature, office, and regard to men; as did Thales, Pythagoras, Plato, and the Stoics.

The third sort, called *political*, or civil, was instituted by legislators, statesmen, and politicians, the first among the Romans was Numa Pompilius, this chiefly respected their gods, temples, altars, sacrifices, and rites of worship, and was properly their idolatry, the care of which belonged to the priests; and this was enjoined the common people, to keep them in obedience to the civil state.

Thus things continued in the Gentile world until the light of the gospel was sent among them; the times before were *times of ignorance*,

as the apostle calls them, they were ignorant of the true God, and of the worship of him; and of the Messiah, and salvation by him. Their state is truly described, (Eph. 2: 12.) that they were then "without Christ; aliens from the commonwealth of Israel; strangers from the covenants of promise; having no hope, and without God in the world," and consequently, their theology was insufficient for their salvation.

The *rites* of paganism were as various and absurd as the objects of their worship. In general, they had some idea of the necessity of an atonement for their sins, and that "without shedding of blood there is no remission." In many cases, and on all emergencies, they were apprehensive that the sacrifice must be, at least, of equal dignity with the sinner; and hence, among many nations, both ancient and modern, from the worshippers of Moloch to the South Sea Islanders, the practice (sometimes carried to great enormity) of human sacrifices, which have stained the altars of almost all the nations upon earth.

The peculiarities of many nations and systems have been already noticed in these pages, and others are to follow.

One thing is very remarkable, that as the heathen became more refined, they became more idolatrous. St. Paul says, "The world by wisdom knew not God;" (1. Cor. 1; 21.) and it is most certain that their science never led to the unity of God; much less to rational notions of our duty to God, or love to our fellow-creatures, *as such* considered. So soon as they began to entertain reverential ideas of the Divine Majesty, they supposed him too great to notice us, or for us to notice him; and as to our fellow-creatures, they always confined their love to family, tribe, or country. They "neither feared God, nor regarded man."

PANTHEISTS.—See under INFIDELS.

PARSEE RELIGION.—See ZOROASTRIANISM.

PASAGIANS.

A SECT of Judaizing Catharists which appeared in Lombardy late in the twelfth or early in the thirteenth century, and which probably originated in the East, the name being given from their wandering

habits. They observed the law of Moses, except as to sacrifice, holding to circumcision, the Sabbath and the distinctions of clean and unclean food; hence they were called Cathari. They only admitted that Christ was the highest of created beings, and that he was a kind of demi-urge by whose work all other creatures were brought into being.

PATERINES.

A LARGE Denomination of Dissenters from the Church of Rome, in the Middle Ages, who resided in Italy. It is remarkable that in the accusations of these persecuted Christians they are not taxed with any immoralities, but are condemned for errors of opinion, or rather for virtuous rules of action which those then in power accounted heresies. They were charged in the edict with denying the Trinity, but there is no evidence of this. They repudiated the Roman Church; they were entirely distinct from all other sects or parties, existed in Italy from a very early day, and ages of cruel persecution have failed to crush them out.

PATRIPASSIANS.

A SECT that appeared about the latter end of the second century; so called from their ascribing the passion or sufferings of Christ to the Father, for they asserted the unity of God in such a manner as to destroy all distinctions of persons, and to make the Father and Son precisely the same, in which they were followed by the Sabellians and others. The author and head of the Patripassians was Praxeas, a philosopher of Phrygia, in Asia. There are two forms of Patripassianism, the former of which holds that the Father of all became incarnate and suffered, as the orthodox doctrine holds that Christ suffered; and the latter, which holds that the very nature of the Godhead is itself passable. Praxeas and Sabellius were charged with the former, and the latter was involved in the Apollinarian heresy.

PAULIANISTS.

THE followers of Paul of Samosata, who was made Bishop of Antioch in 260, and deposed by the unanimous sentence of a great council

held in that city in 269 or 270. The council had assembled in 265, but had broken up without making a formal decision, deceived, it is said, by a promise from Paul to alter his opinions. He was charged with reviving the heresy of Artemon, denying that the Son of God came down from heaven, and teaching that Jesus Christ was a mere man "from below." We learn this from Eusebius, and from what he has preserved of an encyclical letter issued by the council, which also contains very serious charges against Paul of rapacity, arrogance, and vanity, and even of licentious conduct. For a fuller account of his heretical opinions, we are obliged to have recourse to Epiphanius and others; and Dr. Burton has endeavored to show that he believed Jesus to be a mere man, who became Christ by being united to the *Mind* or *Reason* of God. He refused to submit to the decision of the council, and the exercise of Aurelian's authority to enforce their decree is memorable as the earliest instance on record of the interference of the secular power in the internal affairs of the Church.

PAULICIANS.

Paulicians, a branch of the ancient Manichees, so called from their founder, one Paulus, an Armenian, in the seventh century, who, with his brother John, both of Samosata, formed this sect: though others are of opinion that they were thus called from another Paul, an Armenian by birth, who lived under the reign of Justinian II. In the seventh century, a zealot, called Constantine, revived this drooping sect, which had suffered much from the violence of its adversaries, and was ready to expire under the severity of the imperial edicts, and that zeal with which they were carried into execution. The Paulicians, however, by their number, and the countenance of the emperor Nicephorus, became formidable to all the East. But the cruel rage of persecution, which had for some years been suspended, broke forth with redoubled violence under the reigns of Michael Curopalates, and Leo the Armenian, who inflicted capital punishment on such of the Paulicians as refused to return into the bosom of the church. The empress Theodora, tutoress of the emperor Michael, in 845, would oblige them either to be converted, or to quit the empire; upon which

several of them were put to death, and more retired among the Saracens; but they were neither all exterminated nor banished.

Upon this they entered into a league with the Saracens, and choosing for their chief an officer of the greatest resolution and valor, whose name was Carbeus, they declared against the Greeks a war, which was carried on for fifty years with the greatest vehemence and fury. During these commotions, some Paulicians, towards the conclusion of this century, spread abroad their doctrines among the Bulgarians: many of them, either from a principle of zeal for the propagation of their opinions, or from a natural desire of flying from the persecution which they suffered under the Grecian yoke, retired about the close of the eleventh century from Bulgaria and Thrace, and formed settlements in other countries. Their first migration was into Italy; whence, in process of time, they sent colonies into almost all the other provinces of Europe, and formed gradually a considerable number of religious assemblies, who adhered to their doctrine, and who were afterwards persecuted with the utmost vehemence by the Roman pontiffs. In Italy they were called *Patarini*, from a certain place called *Pataria*, being a part of the city of Milan, where they held their assemblies; and *Gathari*, or *Gazari*, from Gazaria, or the Lesser Tartary. In France they were called *Albigenses*, though their faith differed widely from that of the Albigenses whom Protestant writers generally vindicate. The first religious assembly the Paulicians had formed in Europe, is said to have been discovered at Orleans in 1017, under the reign of Robert, when many of them were condemned to be burnt alive. The ancient Paulicians, according to Photius, expressed the utmost abhorrence of Manes and his doctrine. The Greek writers comprise their errors under the six following particulars: 1. They denied that this inferior and visible world is the production of the Supreme Being; and they distinguish the Creator of the world and of human bodies from the Most High God who dwells in the heavens; and hence some have been led to conceive that they were a branch of the Gnostics rather than of the Manicheans. 2. They treated contemptuously the Virgin Mary, or, according to the usual manner of speaking among the Greeks, they refused to adore and worship her. 3. They refused to celebrate the institution of the Lord's Supper. 4. They loaded the cross of Christ with contempt and reproach, by which

we are only to understand that they refused to follow the absurd and superstitious practice of the Greeks, who paid to the pretended wood of the cross a certain sort of religious homage. 5. They rejected, after the example of the greatest part of the Gnostics, the books of the Old Testament, and looked upon the writers of that sacred history as inspired by the Creator of this world, and not by the Supreme God. 6. They excluded presbyters and elders from all part in the administration of the church.

PELAGIANS.

A SECT who appeared about the end of the fourth century. They maintained the following doctrines: 1. That Adam was by nature mortal, and, whether he had sinned or not, would certainly have died. 2. That the consequences of Adam's sin were confined to his own person. 3. That new-born infants are in the same situation with Adam before the fall. 4. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the Gospel. 5. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection. 6. That the grace of God is given according to our merits. 7. That this grace is not granted for the performance of every moral act; the liberty of the will and information in points of duty being sufficient.

The founder of this sect was Pelagius, a native of Great Britain. He was educated in the monastery of Banchor in Wales, of which he became a monk, and afterwards an abbot. In the early part of his life he went over to France, and thence to Rome, where he and his friend Celestius propagated their opinions, though in a private manner. Upon the approach of the Goths, A.D. 410, they retired from Rome and went first into Sicily, and afterwards into Africa, where they published their doctrines with more freedom. From Africa, Pelagius passed into Palestine, while Celestius remained at Carthage, with a view to preferment, desiring to be admitted among the presbyters of that city. But the discovery of his opinions having blasted all his hopes, and his errors being condemned in a council held at Carthage A.D. 412, he departed from that city, and went into the East. It was

from this time that Augustin, the famous bishop of Hippo, began to attack the tenets of Pelagius and Celestius in his learned and elegant writings; and to him, indeed, is principally due the glory of having suppressed this sect in its very birth.

Things went on more smoothly with Pelagius in the East, where he enjoyed the protection and favor of John, bishop of Jerusalem, whose attachment to the sentiments of Origen led him naturally to countenance those of Pelagius, on account of the conformity that there seemed to be between these two systems. Under the shadow of this powerful protection, Pelagius made a public profession of his opinions, and formed disciples in several places. And though, in the year 415, he was accused by Orosius, a Spanish presbyter, whom Augustin had sent into Palestine for that purpose, before an assembly of bishops met at Jerusalem, yet he was dismissed without the least censure; and not only so, but was soon after fully acquitted of all errors by the council of Diospolis.

This controversy was brought to Rome, and referred by Celestius and Pelagius to the decision of Zosimus, who was raised to the pontificate A.D. 417. The new pontiff, gained over by the ambiguous and seemingly orthodox confession of faith that Celestius, who was now at Rome had artfully drawn up, and also by the letters and protestations of Pelagius, pronounced in favor of these monks, declared them sound in the faith, and unjustly persecuted by their adversaries. The African bishops, with Augustin at their head little affected with this declaration continued obstinately to maintain the judgment they had pronounced in this matter, and to strengthen it by their exhortations, their letters, and their writings. Zosimus yielded to the perseverence of the Africans changed his mind, and condemned, with the utmost severity, Pelagius and Celestius whom he had honored with his approbation, and covered with his protection.

This was followed by a train of evils, which pursued these two monks without interruption. They were condemned by that same Ephesian council which had launched its thunder at the head of Nestorius. In short, the Gauls, Britons, and Africans, by their councils and emperors by their edicts and penal laws, demolished this sect in its infancy, and suppressed it entirely before it had acquired any tolerable degree of vigor.

PETROBRUSSIANS.

A SECT founded about the year 1110, in Languedoc and Provence, by Peter de Bruys, who made the most laudable attempts to reform the abuses and to remove the superstitions that disfigured the beautiful simplicity of the gospel, though not without a mixture of fanaticism. The following tenets were held by him and his disciples: 1. That no persons whatever were to be baptized before they were come to the full use of their reason. 2. That it was an idle superstition to build churches for the service of God, who will accept of a sincere worship wherever it is offered; and that, therefore, such churches as had already been erected were to be pulled down and destroyed. 3. That the crucifixes, as instruments of superstition, deserved the same fate. 4. That the real body and blood of Christ were not exhibited in the eucharist, but were merely represented in that ordinance. 5. That the oblations, prayers and good works of the living could be in no respect advantageous to the dead. The founder of this sect, after a laborious ministry of twenty years, was burnt in the year 1130 by an enraged populace set on by the clergy, whose traffic was in danger from the enterprising spirit of this new reformer.

PETROJOANNITES.

FOLLOWERS of Peter John, or Peter Joannis; that is, Peter the son of John, who flourished in the twelfth century. His doctrine was not known till after his death, when his body was taken out of his grave and burnt. His opinions were, that he alone had the knowledge of the true sense wherein the apostles preached the gospel; that the reasonable soul is not the form of man; that there is no grace infused by baptism; and that Jesus Christ was pierced with a lance on the cross before he expired.

PETZELIANS.

A MODERN sect, so called from Petzel, or Pœschel, a priest of Brennau, who was their founder. They appear to have adopted the

political principles of the Spenceans, and probably their infidelity. They are charged with sacrificing a number of men and some females, particularly a girl of thirteen, on Good Friday. They are said to have congregations in various parts of Upper Austria, and many have been arrested, but we are not aware how punished. A similar sect seems to have broken out in Switzerland, who are charged with the like enormities.

PHILADELPHIA SOCIETY.

A SECT or society of the seventeenth century; so called from an English female whose name was Jane Leadly. She embraced, it is said, the same views and the same kind of religion as Madame Bourignoi. She was of opinion that all dissensions among Christians would cease and the kingdom of the Redeemer become, ever here below, a glorious scene of charity, concord and felicity, if those who bear the name of Jesus without regarding the forms of doctrine or discipline that distinguished particular communions would all join in committing their souls to the care of the *internal guide*, to be instructed, governed, and formed by his divine impulse and suggestions. Nay, she went still further, and declared, in the name of the Lord, that this desirable event would actually come to pass, and that she had a divine commission to proclaim the approach of this glorious communion of saints who were to be gathered in one visible universal church or kingdom before the dissolution of this earthly globe. This prediction she delivered with a peculiar degree of confidence, from a notion that her Philadelphian Society was the true kingdom of Christ, in which alone the Divine Spirit resided and reigned. She believed, it is said, the doctrine of the final restoration of all intelligent beings to perfection and happiness.

PHILOPOFTCHINS.

A SECT of dissenters in Russia noted for their extreme asceticism, such as their weekly fasts on Wednesday and Friday, their great annual fasts of many days, and their vegetarian diet.

PHILOPONISTS.

A SECT of tritheists in the sixth century, named after a famous Alexandrian grammarian. Nature and hypostasis, he affirmed, were identical, unity not being something real, but only a generic term, according to the Aristotelian logic.

PHOTINIANS.

A SECT in the fourth century, who denied the divinity of our Lord. They derive their name from Photinus, their founder, who was bishop of Sermium and a disciple of Marcellus. Photinus published in the year 343 his notions respecting the Deity, which were repugnant both to the orthodox and Arian systems. He asserted that Jesus Christ was born of the Holy Ghost and the Virgin Mary; that a certain divine emanation, which he called the Word, descended upon him; and that, because of the union of the divine Word with his human nature, he was called the Son of God, and even God himself; and that the Holy Ghost was not a person, but merely a celestial virtue proceeding from the Deity.

PICARDS.

A SECT which arose in Bohemia in the fifteenth century. Picard, the author of this sect, from whom it derived its name, drew after him, as has been generally said, a number of men and women, pretending he would restore them to the primitive state of innocence wherein man was created; and accordingly he assumed the title of *New Adam*. With this pretence, he taught his followers to give themselves up to all impurity, saying that therein consisted the liberty of the sons of God, and all those not of their sect were in bondage. He first published his notions in Germany and the Low Countries, and persuaded many people to go naked, and gave them the name of *Adamites*. After this he seized on an island in the river Lausnecz, some leagues from Thabor, the headquarters of Zisca, where he fixed

himself and his followers. His enemies charged him and his followers with great licentiousness. At length, however, Zisca, general of the Hussites—famous for his victories over the emperor Sigismund—hurt at their abominations, marched against them, made himself master of their island, and put them all to death except two, whom he spared that he might learn their doctrine.

Such is the account which various writers, relying on the authorities of Æneas Sylvius and Varillas, have given of the Picards. Some, however, doubt whether a sect of this denomination, chargeable with such wild principles and such licentious conduct, ever existed. It appears probable that the reproachful representations of the writers just mentioned were calumnies invented and propagated in order to disgrace the Picards, merely because they deserted the communion and protested against the errors of the Church of Rome. Lasitius informs us that Picard, together with forty other persons, besides women and children, settled in Bohemia in the year 1418. Balbinus, the Jesuit, in his "Epitome Rerum Bohemicarum," gives a similar account, and charges on the Picards none of the extravagances or crimes ascribed to them by Sylvius. Schlecta, secretary of Ladislaus, king of Bohemia, in his letters to Erasmus, in which he gives a particular account of the Picards, says that they considered the pope, cardinals and bishops of Rome as the true antichrists, and the adorers of the consecrated elements in the eucharist as downright idolaters; that they denied the corporeal presence of Christ in this ordinance; that they condemned the worship of saints, prayers for the dead, auricular confession, the penance imposed by priests, the feasts and vigils observed in the Romish Church; and that they confined themselves to the observance of the Sabbath and of the two great feasts of Christmas and Pentecost. From this account it appears that they were no other than the Vaudois that fled from persecution in their own country and sought refuge in Bohemia. M. de Beausobre has shown that they were both of the same sect, though under different denominations. Besides, it is certain that the Vaudois were settled in Bohemia in the year 1178, where some of them adopted the rites of the Greek and others those of the Latin Church. The former were pretty generally adhered to till the middle of the fourteenth century, when the establishment of the Latin rites caused great disturbance.

On the commencement of the national troubles in Bohemia, on account of the opposition of the papal power, the Picards more publicly avowed and defended their religious opinions; and they formed a considerable body in an island by the river Launitz, or Lausnecz, in the district of Bechin, and recurring to arms, were defeated by Zisca.

PIETISTS.—See under LUTHERAN CHURCH.

PLYMOUTH BRETHREN.

A CHRISTIAN confraternity which arose in England about 1830, and so called from their first church being at Plymouth. Of late years they have increased with considerable rapidity; and in America they have at present many adherents. They possess, by reason of the earnestness, wealth, and social position of their members, very considerable influence in England. In the simplicity of their dress and habits, and in the peculiar prominence they assign to the Holy Spirit in the Christian Church, they so far resemble Quakers. They differ from them in recognizing baptism and the Lord's Supper as permanent institutions; and from other Christian communities in rejecting human ordination to the ministerial office. Hence all can baptize or "break bread." The possession of suitable gifts—gifts for edification—and the inward call, constitute any one a minister, and warrant him to exercise them in preaching. They seek a return to what they conceive the primitive Apostolic Church to have been. They recognise the sole authority of the Word of God: they reject the use of human creeds. They desire the church to possess a visible catholicity. They object to dissenters, as sectarians dividing the body of Christ; and to National Churches, as latitudinarian, because "they treat as Christians many who are not." Those only are brethren who are "led by the Spirit." As such they do not pray for blessings they already have, but for their increase. Their creed is evangelical. Generally they anticipate a millennium, with the personal reign of Christ on the earth; and they reckon themselves "no longer under the law as a rule of life, having been delivered from it by Christ." They resemble Quakers in having a large pamphlet literature; but a great proportion of their tracts are controver-

sial, rather than dogmatic exhibitions of the principles of their brotherhood. On the Continent they are usually called Darbyites, after a leading minister.

POMORYANS.

CERTAIN Russian dissenters, who believe that Antichrist is already come; reigns in the world unseen, that is, spiritually, and has put an end in the church to every thing that is holy. This, by the way, seems no more than is asserted by St. John: (1st Ep. ch. 4: 3.)—"This is that spirit of Antichrist, whereof ye have heard that it should come, and even *now* already is it in the world." It is probable, that Russian dissenters, as well as others, consider the secular spirit of their church establishment as the very spirit of Antichrist, blasting everything that is truly spiritual and holy. They are zealous in opposing the innovations of Nikon, with regard to the church books; prefer a life of celibacy and solitude, and rebaptize their converts from other sects.

POSITIVISTS.

FOLLOWERS of Auguste Comte, founder of the so-called "Positive Philosophy." A church was organized among them in Paris before the death of their master. In 1867 a Positivist Church was organized in England, and another in the United States. Instead of worshipping God, this new sect pays reverence to eminent benefactors of the human race.

PRESBYTERIAN CHURCH.

PRESBYTERIANS do not admit—1. That all Church power rests in the clergy; 2. That the Apostolic office is perpetual; or, 3. That each individual Christian congregation is independent. On the other hand, they hold: 1. That the people have a right to a substantive part in the government of the Church; 2. That Presbyters who minister in word and doctrine are the highest permanent officers of the Church,



JOHN KNOX, THE REFORMER.

and all belong to the same order; and 3. That the outward and visible Church is, or should be, one, in the sense that a smaller part is subject to a larger, and a larger to the whole. It is not holding one of these principles that makes any one a Presbyterian, but his holding them all.

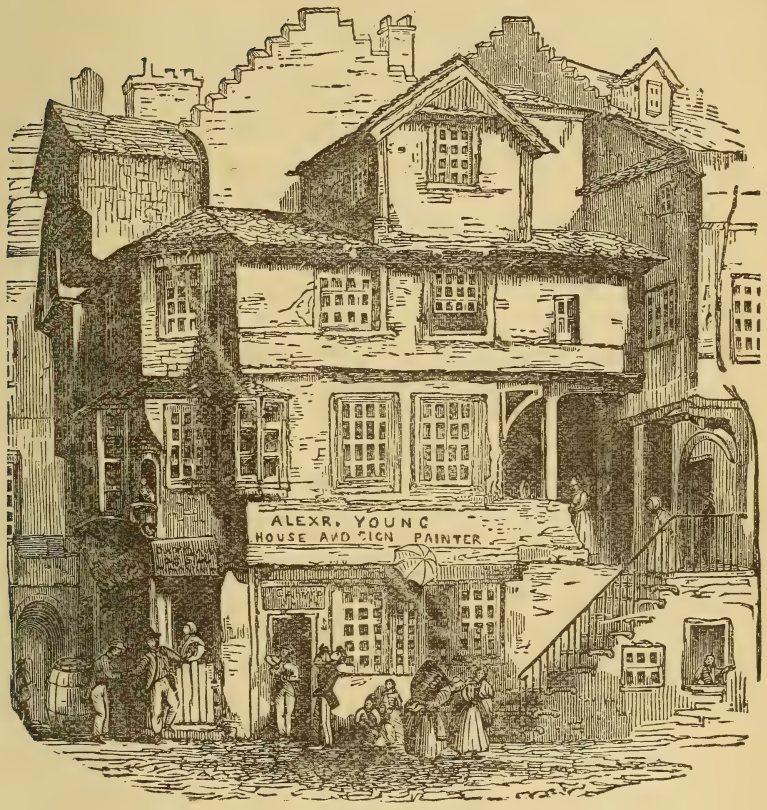
The first of these principles relates to the power and rights of the people. The Church is a spiritual body of which Jesus Christ is the head. All power is derived from him. His word is the written con-

stitution of the Church, and all Church power can only properly be ministerial and administrative; for everything which he has revealed is to be believed, and all that he has commanded is to be done as he has directed. The Church is thus distinct from the State, having its laws and its officers, and an administrative government of its own.

As to doctrine, the Church has no power to add to the truths which Jesus the head of the Church has taught, but she has a right to set forth a declaration of the truths which she finds in the Revealed Word which are to be acknowledged by all who may enter into her fold, and which may be known of all men. This involves the right and the duty to frame creeds or confessions of faith, as a testimony of the Church against error, and an exhibition of the sense in which she believes the Word of God is to be received. As to order, the Church has power to make rules for the due observance of public worship and for her administration of discipline, to receive into fellowship, and to exclude the profane and the disorderly from her communion.

The denial that all Church power vests in the clergy is not inconsistent with the doctrine that there is a divinely appointed class of officers through whom that power is to be administered, and in the Presbyterian Church Courts there is full provision made for the voice of the whole Church being heard in all departments of her government. The Presbyters, or Teaching Elders, are associated with Ruling Elders who are chosen by the people to act in their name; and thus the influence of the laity is secured in the government of the Church. A representative is chosen by others to do in their name that which they might themselves lawfully do; just as the members of a State Legislature can only exercise those powers which are inherent in the people, so the Ruling Elders of the Presbyterian Church are chosen to exercise the powers which belong to the lay members of the Church. They therefore sit in the same courts with the Clergy, or Teaching Elders, having an equal voice with them in all matters which may arise in the government of the Church.

The recognition of the unity of the Church is exhibited in the system of courts which rise above each other, from "the Session" of a particular Church or Congregation, which is composed of a body of Elders and the Ministers of the charge, to the Presbytery, which includes a number of adjoining Churches, and higher still to the Synod, which is



JOHN KNOX'S HOUSE IN EDINBURGH, SCOTLAND.

composed of a number of Presbyteries, and finally to the General Assembly, which is composed of Ministers and Elders, delegated, in a certain ratio, from all the Presbyteries of the Church. This subordination of Church Courts is an essential principle of Presbyterianism, and the decision of questions that reach the highest court is held to be the voice of the Church on that question, and to be received as such through the length and breadth of the Church. In this manner controverted points and cases of discipline are closed when they are decided by the highest court of the Church.

CHURCH OF SCOTLAND.—Christianity was introduced into Scotland at a very early period, but that country, as well as England, suffered from the devastations of the heathen Saxons. When the influence of the Scots under Columba and his fellow-laborers began to spread the Gospel from Iona over the mainland, the system of Church order which they propagated was exceedingly simple. In the lapse of time however, and very speedily after the celebrated synod at Whitby, the forms which Augustine had brought with him from Rome into England spread not only over England, but also into Scotland, and, long before the Reformation, the order and the doctrinal system of the Romish Church held full sway in Scotland.

Moreover the corruptions by which the Christian religion was universally depraved, had grown to a greater height in Scotland than in any other nation within the pale of the Western Church. Superstition and religious imposture, in their grossest forms, gained an easy admission among an ignorant and rude people. By means of these the clergy attained to an exorbitant degree of opulence and power, which were accompanied, as they always have been, with the corruption of their order, and of the whole system of religion. The full half of the wealth of the nation belonged to the clergy, and the greater part of this was in the hands of a few of their number, who had the command of the whole body. Avarice, ambition, and the love of secular pomp, reigned among the several orders. Bishops and abbots rivalled the first nobility in magnificence, and preceded them in honors. They were privy-councillors, and lords of session, as well as of parliament, and had long engrossed the principal offices of state. The lives of the clergy had become a scandal to religion, and an outrage upon decency. While they professed chastity, and prohibited, under the severest penalties, any of the ecclesiastical order from contracting lawful wedlock, the bishops set the example of the most shameless profligacy before the inferior clergy, avowedly kept their mistresses, provided their natural sons with benefices, and gave their daughters in marriage to the sons of the nobility and principal gentry, many of whom were so mean as to contaminate the blood of their families by such base alliances for the sake of the rich dowries which they brought. Through the blind devotion and munificence of princes and nobles, monasteries—those nurseries of superstition and idleness—had greatly multiplied in the nation. The king-



Monument to John Knox, in Glasgow.

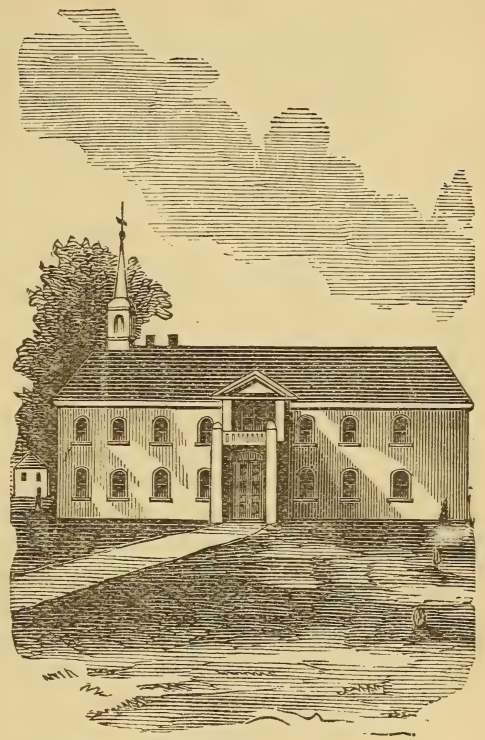
dom swarmed with ignorant, idle, and luxurious monks, who, like locusts, devoured the fruits of the earth, and filled the air with pestilential infection. . . . The ignorance of the clergy respecting religion was as gross as the dissoluteness of their manners. Even bishops were

not ashamed to confess that they were unacquainted with the canons of their faith, and had never read any part of the sacred Scriptures, except what they met with in their missals. Under such pastors the people perished for lack of knowledge. The book which was able to make them wise unto salvation, and was intended to be equally accessible to all, was locked up from them, and the use of it in their native tongue was prohibited under the heaviest penalties. The religious services were mumbled over in dead languages, which many even of the priests did not understand, and some of them could not read. Of the doctrine of Christianity nothing remained but the name. Divine service was neglected, so that, except on a few festival days, the places of worship in many parts of the country served only as sanctuaries for malefactors, places of traffic, and resorts for pastime.

At the Reformation there came a total change. The Scottish Reformers began at the foundation, resolved not only to remove the glaring evils which had disgraced the Church, but to admit nothing in the doctrine and discipline of the Reformed Church which was not distinctly authorized in the Word of God. Among the leaders of the great movement, John Knox stands preëminent. This man, eminent for his mental energy, had learned much in Geneva and in other places on the Continent of Europe, and under his influence the work of reform made rapid progress when he returned to his native land. Against the most formidable opposition, and often with almost no prospect of success, the work of reform was carried on, until the whole kingdom received the system which has received the name of Presbyterian, and the Church of Scotland has long been acknowledged as the Mother Church of nearly all those professing the Presbyterian name who speak the English language. The Church of Scotland is recognized by the State; and is invested with the remains of the Church property which had not been wasted or seized by grasping laymen after the storms of the Reformation period.

The term Presbyterian has no necessary reference to doctrine, and there are bodies called by this name that hold to an Arian or even a Socinian Creed; but the Church of Scotland and all the churches legitimately sprung from it hold to the Confession and Catechisms of the well-known Westminster Assembly of Divines, which convened in the year 1643; in the year 1688, the Church of Scotland emphatically

enjoined that "no person be admitted or continue hereafter to be a minister or preacher within this Church, unless that he subscribe to this Confession of Faith, declaring the same to be the confession of *his* faith." And by the Act of Union, 1707, the same is required of all "Professors, Principals, Regents, Masters, and others bearing office" in any of the four Universities in Scotland. The characteristics of the Westminster Confession are so generally well known that they do not demand special or detailed notice here. Still, we may say briefly, that, in regard to the Doctrines of the Trinity, the Divine and Human Natures and the offices of Christ, the Atonement, the Inspired Scriptures, and all the Cardinal Doctrines of Christianity, the Church of Scotland and its numerous offshoots are clearly and unequivocally in harmony with sister churches of the Reformed Faith, and in regard to Predestination, Election, Grace, Free-Will, Depravity, Perseverance of Saints, the Scottish Church and her branches are distinctly Calvinistic. On the subject of the Sacraments, they are equally outspoken, recognising but two, Baptism and the Lord's Supper, and maintaining the Evangelical view of these.



THE OLD ACADEMY, PHILADELPHIA.

This building, Fourth Street south of Arch, was the first occupied by the Second Presbyterian Church.

As to the *church government* in the Church of Scotland, it is generally known that, from the first dawn of the Reformation there was a

perpetual struggle between the court and the people, for the establishment of an episcopal or a presbyterian form; the former model of ecclesiastical polity was patronised by the house of Stuart on account of the support which it gave to the prerogatives of the crown; the latter was the favorite of the majority of the people, perhaps not so much on account of its superior claim to apostolical institution, as because the laity are mixed with the clergy in church judicatories, and the two orders, which under episcopacy are kept so distinct, incorporated, as it were, into one body. In the Scottish church, every regulation of public worship, every act of discipline, and every ecclesiastical censure, which, in other churches, flows from the authority of a diocesan bishop, or from a convocation of the clergy, is the joint word of a certain number of clergymen and laymen acting together with equal authority, and deciding every question by a plurality of voices. The laymen who thus form an essential part of the ecclesiastical courts of Scotland are called *ruling elders*, and hold the same office, as well as the same name, with those brethren who joined with the apostles and elders at Jerusalem in determining the important question concerning the necessity of imposing upon the Gentile converts the ritual observances of the law of Moses. These lay-elders Paul enjoined Timothy (1 Tim. 5: 17) to account worthy of double honor, if they should rule well, and discharge the duties for which they were separated from the multitude of their brethren. In the Church of Scotland every parish has two or three of those lay-elders, chosen from among the heads of families of known orthodoxy, and steady adherence to the worship, discipline and government of the church. Being solemnly engaged to use their utmost endeavors for the suppression of vice and the cherishing of piety and virtue, and to exercise discipline faithfully and and diligently, the minister, in the presence of the congregation sets them apart to their office by solemn prayer; and concludes the ceremony, which is sometimes called ordination, with exhorting both elders and people to their respective duties.

The *kirk session*, which is the lowest ecclesiastical judicatory, consists of the minister and those elders of the congregation. The minister is *ex officio* moderator, but has no negative voice over the decision of the session; nor indeed, has he a right to vote at all, unless when the voice of the elders are equal and opposite. He may, indeed, enter his protest



THE SECOND PRESBYTERIAN CHURCH, PHILADELPHIA, BUILT IN 1700.

against their sentence, if he think it improper, and appeal to the judgment of the presbytery; but this privilege belongs equally to every elder, as well as to every person who may believe himself aggrieved by the proceedings of the session. The deacons, whose proper office is to take care of the poor, may be present in every session, and offer their counsel on all questions that come before it; but except in what relates to the distribution of alms, they have no decisive vote with the minister and elders.

The next judicatory is the *presbytery*, which consists of all the pastors within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister the session of that parish. The presbytery treats of such matters as concern the particular churches within its limits, as the examination, admission, ordination, and censuring of ministers; the licensing of probationers, rebuking the gross or contumacious sinners, directing the sentence of excommunications, deciding upon references and appeals from kirk sessions, resolving cases of conscience, explaining difficulties in doctrine or discipline; and censuring, according to the word of God, any heresy or erroneous doctrine which has either been publicly or privately maintained within the bounds of its jurisdiction.

From the judgment of the presbytery there lies an appeal to the *provincial synod*, which ordinarily meets twice in the year, and exercises over the presbyteries within the province a jurisdiction similar to that which is vested in each presbytery over the several kirk sessions within its bounds. These synods are composed of the members of the several presbyteries within the respective provinces which give names to the synods.

The highest authority in the church of Scotland is the *general assembly*, which consists of a certain number of ministers and ruling elders delegated from each presbytery, and of commissioners from the universities and royal boroughs. Every royal borough sends one ruling elder, and Edinburgh two, whose election must be attested by the kirk sessions of their respective boroughs. Every university sends one commissioner from its own body. The commissioners are chosen annually six weeks before the meeting of the assembly; and the ruling elders are often men of the first eminence in the kingdom for rank and talents. In this assembly, which meets once a year, the sovereign presides by a commissioner, who is always a nobleman, but he has no voice in their deliberations. Appeals are brought from all the other ecclesiastical courts in Scotland to the general assembly; and in questions purely religious, no appeal lies from its determination.

The Church of Scotland and its daughter churches have no liturgy or prescribed form of worship. It is true that long ago the Mother Church had a somewhat authoritative Directory for its guidance, but it has always left much to the discretion of the officiating ministers.



THE SECOND PRESBYTERIAN CHURCH, PHILADELPHIA, BUILT IN 1870.

This and the two preceding engravings possess interest as illustrative of the growth of the Church and the development of architectural taste.

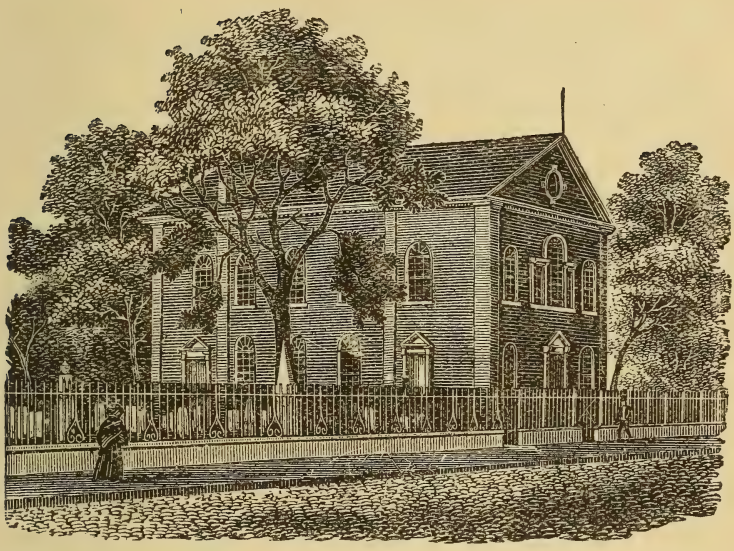
The usual forms are simple and unostentatious, consisting of singing the praises of God, reading the Scriptures, extempore prayer, and preaching. The Lord's Supper is usually celebrated once a quarter; meetings for prayer and conference are held once or twice a week; and few means tending to sound instruction are neglected or allowed to go unimproved.

The Church of Scotland has ever enjoyed a high repute as a working Church, sustaining liberally missionary, educational and other associations for carrying forward the work of a Christian Church. And in this respect the several bodies sprung from it have all proved themselves worthy of their parentage, and the Presbyterian Church in the United States has a noble record in this feature of Church life.

FREE CHURCH OF SCOTLAND.—About the year 1830 a very keen discussion arose in Scotland respecting the lawfulness of an Established Church, in which members of the Secession Church took the negative, and pointed to the law of Patronage, which they held enslaved the Ministers of the Church. In reply it was urged that while the Patron might *present*, the people and the Church Courts might, if they assigned due reasons, reject the "presentee." This controversy led the friends of liberty in the Established Church to carry such measures in the Assembly as enabled the members of a Parish to *veto* the nominee of a Patron. This right being exercised, the case was carried into the civil courts, where it was decided against the supporters of the "veto," and rather than submit to carry out the decisions of a civil court in opposition to what was held to be the spiritual rights of the members of the Church, a large number of the most distinguished members of the Church of Scotland, with Dr. Chalmers at their head, withdrew from the Assembly and formed the "Free Church of Scotland."

The Free Church regards herself as occupying towards the existing establishment very much the same relation as their persecuted fathers did to the establishment in their day, and they believe that this new ecclesiastical revolution involves the same principles.

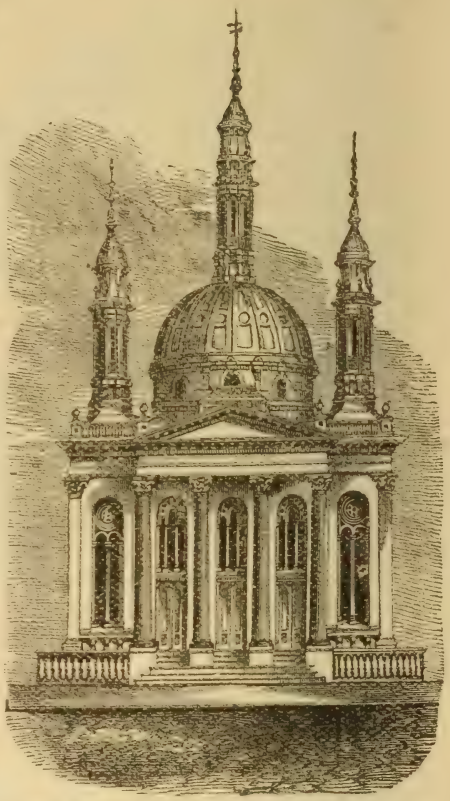
Different views will be and have been entertained regarding the magnitude and vital importance of these principles. It is almost needless to say that the Free Church considers them to be most vital and



Old Pine Street Presbyterian Church, Philadelphia, Erected in 1760.

essential. The proof of this is to be found in the sacrifices they willingly made for the maintenance of them. It is not credible that nearly five hundred ministers would abandon entirely their means of temporal subsistence for a mere trifle. When these ministers renounced the emoluments they had hitherto received from the State, and consented to abandon their comfortable homes, and relinquish the respectable status they had hitherto occupied, they did not know what was to become of them, and we have reason to believe that many of them contemplated no other resource than emigration to some distant land. Were the questions at issue, moreover, between the Free Church and the Establishment, to be determined, either as to their truth or their importance, by the evidence of testimony, they admit but of one answer. The Free Church embraced from its commencement, all the ministers who were best known in Scotland for talent, learning and devoted piety nearly all the elders who constituted the ornament and support of the Church throughout the different parishes of the land; almost the whole body of Sabbath-school teachers in town and country; and the great

bulk of the pious families of Scotland. They knew the nature of the questions at issue, and formed their own estimate of the importance to be attached to them, and it is no exaggeration to say that the protest was virtually subscribed by the religion of Scotland, in so far as that had been hitherto found within the pale of the Established Church. And, what the Christians of Scotland felt and believed, was found to be just what the Christians of other lands felt and believed. The value and truth of the peculiar principles of the Free Church, have been joyfully attested by nearly all the Christian churches, both of Europe and America.



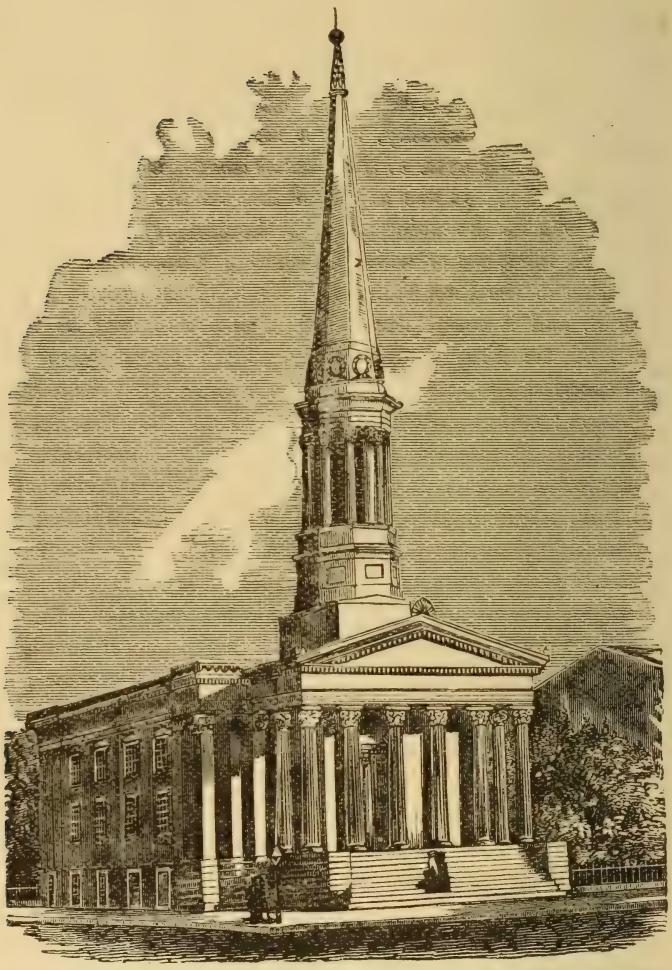
West Arch Street Presbyterian Church, Philadelphia.

The first General Assembly of the Free Church of Scotland was constituted on the 18th of May, 1843, and they proceeded at once to transact their business in the ordinary way. One of the first things to be done was to complete their separation from the Establishment. This was affected by a "deed of demission," and no fewer than 474 ministers and professors completed their separation from the Establishment, by means of this solemn legal instrument, renouncing all the temporal benefits they had hitherto enjoyed. It was an act which moved many to tears, which made others proud of their country, and which gave a fresh impulse to the cause of religious truth, not only in Scotland, but throughout the civilized world.

The Free Church had obviously a very arduous work to accomplish. If these ministers were to be retained in the office and in the service of the church at home, it was necessary to make provision for their maintenance. Some steps had been taken towards this, previous to the meeting of Assembly, and a scheme had been matured and adopted for securing even to the poorest congregations the benefits of a Gospel ministry. It was arranged that all the contributions which might be given for the maintenance of the ministry should be put into one common fund, out of which an equal payment should be made to each minister of the Free Church. This has been called the Sustentation Fund, and it constitutes the chief means of support which the ministers of the Free Church enjoy. Each congregation is called upon to contribute to this fund what its members may be able or willing to bestow; and at the end of every year an equal distribution of it is made among the ministers of the Church. A considerable number of them receive directly from their respective congregations a supplemental sum, which, according to a law of the General Assembly, is appropriated to them out of the ordinary church-door collections.

Besides the maintenance of her ministers, the Free Church had to contemplate the erection of churches for her congregations, and that not merely for the 470 ministers who had abandoned the Establishment, but also for the congregations which took the same step, and abandoned the ministers who were left in the Establishment. To build so many churches, even on the most economical plan, within a year, involved an enormous cost. The Free Church was not staggered at the difficulty. The hearts of men were remarkably opened to devise liberal things. A general building fund was formed, in order that the wealthier might aid the poorer congregations. This fund was distributed in aid of local efforts; and so successfully was the work prosecuted, that, when sites could be obtained, the building of no church was delayed for want of funds.

This was not all that the Free Church set herself to accomplish. It was a prime necessity with her to provide a college for the education of her future ministry. That college has been completed, at a cost approaching two hundred thousand dollars, and is provided with a more complete staff of professors than any similar institution in Scotland, and with more effectual means of training an educated ministry



Seventh (or Tabernacle) Presbyterian Church, Philadelphia.

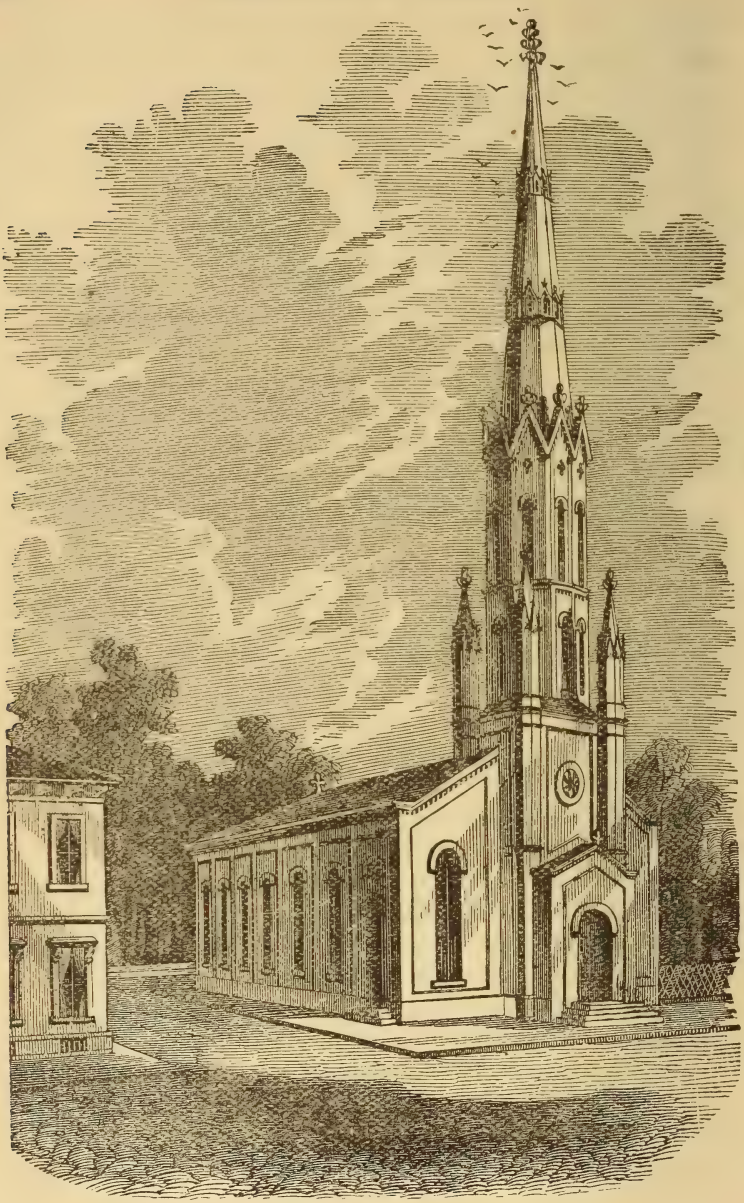
than elsewhere is to be found in Britain. It has attached to it a Hebrew tutor for initiating the students in the knowledge of the Oriental languages; a professor of logic and a professor of moral philosophy, to secure efficient mental training in those branches of knowledge which are related more immediately to theological science; a

professor, whose function it is to instruct the students in natural theology and the evidences of Christianity, and also in homiletics and pastoral theology, in two distinct classes; a professor of dogmatic theology, who has also a senior and junior class, suited to the progress of the students, who attend his prelections during two successive years; a professor of church history, who conducts also two classes, and whose prelections the students attend for two successive years; a professor of exegetic theology, who has also two classes; and a professor of natural science. This institution, so richly provided with living teachers, has already accumulated a library which is believed to be the most valuable theological library in Scotland. A divinity hall has also been built at Aberdeen, and is already partially endowed. It has two professors of divinity and a Hebrew tutor, and embraces the same provision for the training of theological students which the Universities of Scotland had previous to the Disruption.

Nor was this all. In October, 1843, it was resolved to erect schools in connection with the congregations of the Free Church; and the educational scheme which has, in consequence, sprung up, is co-extensive with the parochial school system of Scotland. It has two Normal Schools—one in Edinburgh and one in Glasgow, for the training of school-teachers. The teachers receive a salary from a general fund which is raised by monthly contributions in all the congregations, and which is divided at the end of the year, according to a certain scale, proportioned to the qualifications of the respective teachers.

Besides all this, in 1845, it was resolved to make an effort for the erection of parsonages in connection with all the Free churches. As the result of an appeal made during that year to the members of the Free Church, a sum was subscribed for this object amounting to upwards of five hundred thousand dollars.

Without waiting for the accomplishment of these extensive operations at home, the Free Church resolved not to abandon any of the missionary enterprises in which she had been, as an Established Church, engaged in foreign lands. At the time of the Disruption she had in her employment 14 ministers and catechists in India. These all adhered to the Free Church, and their number has not only been maintained, but largely increased. Her stations in the colonies have been likewise greatly increased since the Disruption. From no department



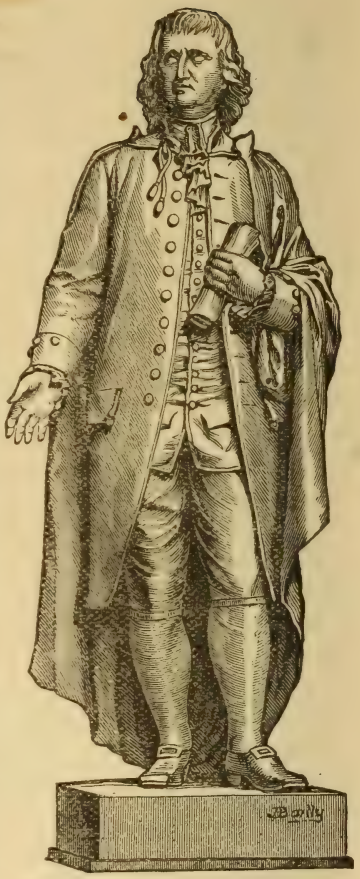
First Presbyterian Church, Richmond, Virginia.

of labor has she been obliged to withhold her hand, and with a humble yet thankful heart, she may say, the Lord has blessed her in them all.

The Free Church, mainly through the device of her Sustentation Fund, has been enabled to spread her ministrations over the whole of Scotland. She has not merely occupied the cities and populous villages, but has penetrated into the most remote rural parishes. Her ministrations extend to every district, and nearly to every parish, from the Solway to the Shetland Islands, and to the furthest Hebrides—and there are whole islands and even large countries in Scotland, where hardly any other church is named or known. It is believed that she embraces in her communion about one-third of the whole population of the kingdom. From year to year she has been extending her borders, and adding to the number of her congregations. God has every where honored her testimony, and is making it an instrument in reviving the cause of religious truth and liberty over the earth.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.—This body, in its present form, consists of what were called the United Secession and Relief Churches. The union took place at Edinburgh, May 13th, 1847. We shall first give a brief sketch of the origin and history of the Secession and Relief. One main reason of the first secession was the law of patronage. From a secession point of view it has been argued.—In 1712 the act of patronage was passed, by which the cherished right of the parishes to choose their pastors was forcibly wrested from them. The assembly remonstrated with the legislature, but in vain,—pleaded long usage and constitutional right, but to no purpose. The *First and Second Books of Discipline*, though somewhat varying as to the mode of election, are equally explicit against the intrusion of a minister on a reclaiming congregation. In 1690 the right of election was vested in the session and Protestant heritors; and the people, if not satisfied with the choice made for them, possessed an effective veto; but such privileges were in 1712 entirely summarily superseded. The result was, that the aristocracy became parochial dictators, and thrust upon unwilling churches their own creatures and nominees—men, in many cases, wholly unfit to be spiritual teachers. Violent settlements became frequent throughout the country, the military were summoned in to preserve peace, and the obnoxious presentee, with the

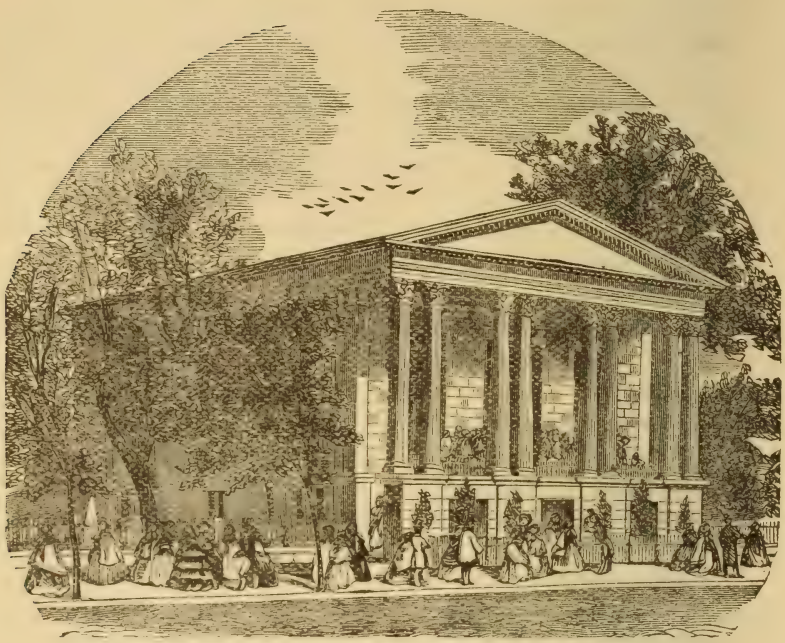
officiating presbytery, were protected from menaced or apprehended danger by the sword and scarlet of dragoons. Appeals on the part of the insulted parish against such oppression were a common resort; but they generally failed in obtaining redress from the general assembly. The church bowed to the civil authority, and acts of parliament triumphed over popular franchise. The spirit of independence was bribed or vanquished in the large and dominant majority of the rulers of the Church of Scotland, and at length the assembly introduced a new machinery, and appointed committees of unbounded power, to superintend and execute their acts of intrusion. So keenly and widely, however, was such oppression felt, that in the following year the Supreme Court had twelve cases of complaint and appeal to dispose of. During these discussions one of the presbyteries had been enjoined to proceed with a violent settlement; but several of its members resolutely protested, and craved that their dissent might at least be recorded. The request was sharply refused; and it was then enacted as a general law, that, in future, "no reasons of dissent against the determination of church judicatories" should be entered on record. The very power of complaint was taken away, and the injured were shut up to a dumb resignation. In such circumstances, forty-two ministers addressed a paper to the assembly of 1732, stating a number of grievances; but the document was not allowed to be read; and a similar manifesto, signed by 1,700 elders and laymen, met of course,



THE WITHERSPOON MONUMENT,
Fairmount Park, Philadelphia.

with a similar fate. The excitement and alarm became prodigious,—the disaffection of the pious people had been created and augmented by repeated provocations. A crisis had come, and on the 10th of October of the same year Ebenezer Erskine delivered that sermon which led to the secession.

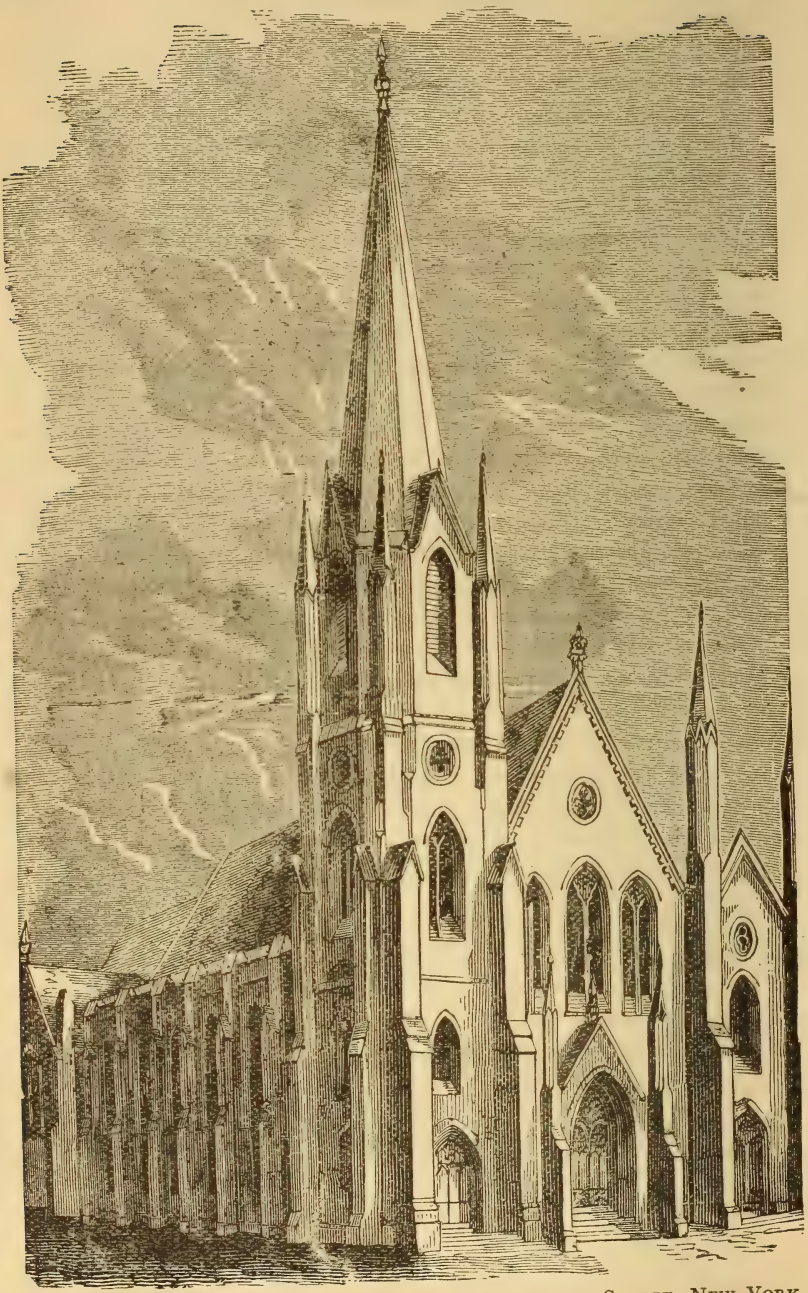
But parallel to all this usurpation and oppression there was another and melancholy cause of growing discontent. The Church of Scotland had not only been rapidly secularized, but doctrinal laxity seems to have kept pace with obsequiousness to the court and parliament. Dissatisfaction with doctrine, too, was alleged as another cause of secession. In 1717 Professor Simson of Glasgow was arranged at the bar of the assembly for error, involving in it no little of the Pelagian heresy; but the venerable court dismissed the culprit with a bland advice to be more chary and cautious in time to come. But the same assembly which tolerated such deviations from orthodoxy attempted also to stifle evangelical truth. The presbytery of Auchterarder, in their desire to check the growth of Arminianism, had drawn up certain propositions to be subscribed by candidates for license. One of these testing articles was thus announced :—"I believe that it is not sound and orthodox to teach that we must forsake sin in order to our coming to Christ, and instating us in covenant with God." The proposition is not happily worded, though its reasoning could not be mistaken; but the general assembly solemnly condemned this statement, and so were supposed to give virtual countenance to the delusion, that men must save themselves ere they come to the Saviour,—must heal themselves before they resort to the physician. An English book, named the "Marrow of Modern Divinity," had been republished in 1718 by some friends of the Gospel in Scotland, and it was condemned by the general assembly. Mr. Erskine, as moderator of the previous synod, preached in Perth at the opening of the synod of Stirling and Perth, October 10th, 1732. His text was Psalms 118: 22,—"The stone which the builders refused is become the head stone of the corner." The sermon was a protest against prevalent defection and error—a bold and magnanimous appeal for the rights of the Christian people, and the purity and freedom of the Christian pulpits. The majority of the synod condemned him, and doomed him to a formal censure. The preacher would not submit, but openly vindicated his sentiments. The case was carried to the assem-



Old Pine Street Church, Philadelphia, present appearence.

bly, and Erskine stood forth, surrounded by his three friends, Wilson of Perth, Moncrieff of Abernethy, and Fisher of Kinclaven. At eleven o'clock at night the four brethren received a peremptory citation to appear at the bar to-morrow. They were summarily dealt with, and handed over to the mercies of the commission, by which, in August, they were first suspended from ministerial functions, and then, in November, were formally severed from their ministerial charges. Against such a sentence the four brethren protested, declaring that they were now, "for many weighty reasons, obliged to make a Secession" from the Established Church. Some years passed away, during which the Secession was organizing itself. In 1737, it was strengthend by the accession of two other ministers, Ralph Erskine and Thomas Mair; and shortly afterwards they were joined by two more,—Thomas Nairn and James Thomson; and on May 12, 1740, the whole eight were deposed from the ministry of the Established Church by sentence of the general assembly.

By the year 1745 the Secession had formed a synod, and numbered thirty congregations and thirteen vacancies. But an unhappy controversy was introduced into the synod about the propriety of the burgess oath. The members could not agree in their interpretations of one of its clauses. Some held, naturally, that swearing such an oath was virtual approval of the established church, with all its corruption; for to the men who framed the oath the religion presently professed "was the religion by law established;" others maintained that the oath only referred to the true religion as professed, but did not imply any approval of the mode of its settlement. The oath was bad in every sense, for it made citizenship depend upon saintship, and associated the bribe of civil right with religious profession. After long and unhallowed wrangling, and not a little ecclesiastical thunder, the sharp contention ended in a separation in 1747. The party who disapproved of the religious clause in the oath were named the General Associate Synod, and vulgarly styled the *Antiburghers*—the other division kept the title of Associate Synod, and were commonly known as the *Burghers*. Both synods pursued their aims of evangelization with undeviating fidelity in their separate state, and both contributed to the support of missions in various forms. Both synods were also disturbed with the questions of the magistrate's power in matters of religion, and from both, half-a-century after the first breach, seceded small parties, holding the right of the civil power as it is thought to be defined in the *Confession of Faith*. One party, headed by the eminent Dr. M'Crie, broke off from the Antiburghers, or General Associate Synod, and called itself the Constitutional Associate Presbytery, and was usually called Old Light Antiburghers; the party that left the Associate Synod called itself the Original Burgher Presbytery, and was named Old Light Burghers. The latter sect arose in 1799, and the former in 1806. Both the Antiburgher and Burgher synods adhered to the same platform of doctrine and government, took a deep and deepening interest in all that pertained to the good of their country, the welfare of the world, and the glory of God; and were especially captivated by the institution of Bible and missionary societies, which hallowed the commencement of the present century. The ministers and people belonging to both synods were frequently thrown into contact in pursuit of a common object,—the animosities of the olden times had gradually subsided, se-



PRESBYTERIAN CHURCH, FIFTH AVENUE AND NINETEENTH STREET, NEW YORK.

ceders of both communions looked each other in the face, and mutual sympathy was created. The stumbling-block was in some burghs taken out of the way, and there was no difference save on this minor point. By and bye joint prayer-meetings were held, the desire of union spread with amazing celerity, so that at the spring meeting of both synods in 1819 their tables were covered with petitions praying for union, and that the "breach" might be healed. Both synods looked on these promising appearances with deep emotion, and gave thanks to God. The various preliminary arrangements occupied some time, a basis of union was ultimately agreed upon, and the union was at length consummated in September, 1820. Seventy-three years had passed away since the breach, and in the church were it occurred re-union was sealed. A few ministers of the General Associate Synod stood aloof from the union, and, protesting against it, formed a separate fellowship. Thus was formed the United Secession Church, which continued under this honored name till its union with the Relief in 1847.

In 1841, and some following years, the peace of the church was interrupted by disputes on the extent of the atonement. Some parties had fallen into serious errors on this subject, and were at several synods cut off, one after another, from communion. At the same time sad misconception prevailed among the ministers of the synod; heresy was charged on some without the slightest foundation, as was proved by formal trial, and the most prominent of the accusers subsequently withdrew from the jurisdiction and fellowship of the United Secession Church. The United Secession Church, on that and other doctrines, holds by the *Confession*, and her style of illustrating those truths finds its prototype in the writings of Erskine and Boston.

RELIEF CHURCH.—Mr. Thomas Gillespie was the founder of the Relief denomination. In 1741 he was licensed and ordained in England to the sacred office by a number of dissenting ministers, his distinguished tutor, Dr. Doddridge, acting as moderator. In the same year he returned to Scotland, and before its close he was inducted into the parish of Carnock, with the cordial consent of all parties. Before his settlement, he objected to the doctrine of the *Confession of Faith* on the power of the civil magistrate in religion, and he was permitted to sign it, with an explanation of its meaning. It is of the more im-

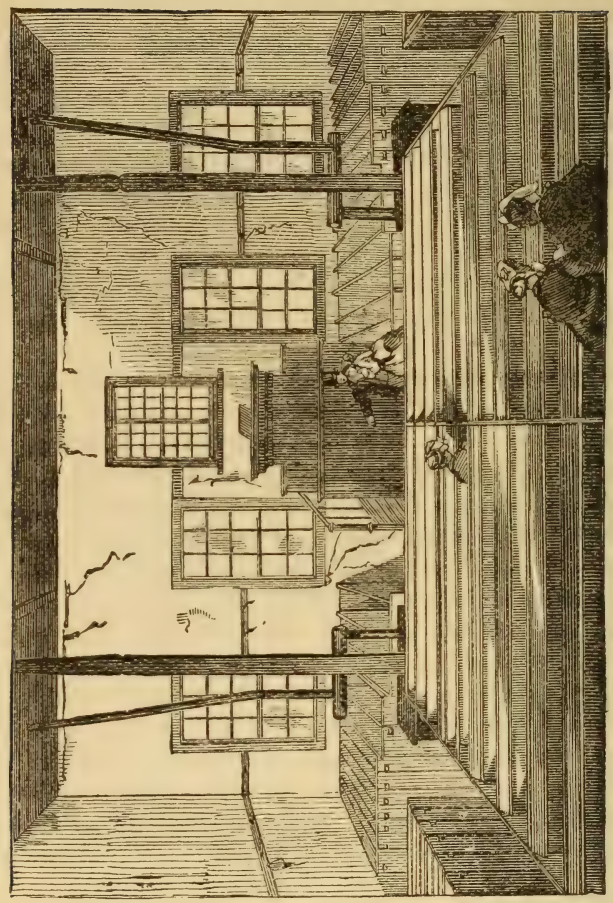


THE OLD CHURCH AT DERRY, PENNSYLVANIA.

portance to record this incident, as well because it proves how decided were his views on this question at so early a period, as because it throws much light on his subsequent conduct, in asserting the rights of the individual conscience, in opposition to the mandates of his superiors. He labored for about twelve years in Carnock, beloved and esteemed by the people of his charge, distinguished for his eminent holiness, his catholic spirit, and his experimental preaching. Mr. Richardson, of Broughton, had received, in 1749, a presentation to Inverkeithing. Only a few signed the call, and these were principally non-resident heritors. The presbytery of Dunfermline refused to induct him in these circumstances, believing that his settlement would prove injurious to the interests of religion. The question was brought several times before the synod of Fife and the commission of the assembly, but the majority of the presbytery maintained their original position. The

case was again referred to the commission in March, 1752. A compromise was made; the scruples of the recusants were respected; and the synod of Fife was appointed, as a committee of the commission, to proceed with the settlement of Mr. Richardson. Dr. Robertson, the celebrated historian, with some others, dissented from this decision of the commission, mainly on the ground that it encouraged insubordination, and was a violation of the presbyterian constitution. A great principle was now at stake—Is passive obedience the law of the Church of Scotland?—and its issues were most momentous. On Monday, the 18th of May, the Inverkeithing case was taken up by the general assembly. The doctrine of Principal Robertson was asserted; the presbytery of Dunfermline were ordered to proceed with the settlement of Mr. Richardson, five being appointed a quorum; and they were also commanded to appear upon the next day to give an account of their conduct. The presbytery of Dunfermline appeared before the bar of the assembly. No settlement had taken place in Inverkeithing on the day before. Three ministers were present, but as these were not a quorum, according to the decision of the assembly, nothing was done. Six still refused to comply with the appointment of the supreme court, and read a representation declaring that "they had acted as honest men, willing to forego every secular advantage for conscience' sake." It was resolved that one of these six should be deposed, but that the selection of the victim should be deferred till next day, when each of the six was singly placed before the bar of the house. Three seemed to yield, two remained firm; Gillespie came forward with another protestation defending his conduct. There could be no doubt now, if there ever had been, as to the result. Prayer was offered up for the divine direction, in accordance with the usual practice. The votes were taken: 56 voted for deposition; 102 declined voting. Dr. Cumming, the moderator, then pronounced the sentence of the general assembly deposing him from the ministry, and prohibiting him from exercising the sacred office, within the church, in all time coming.

Rightly judging that he was illegally and unrighteously deposed, Mr. Gillespie preached next Lord's Day, in the open air, at Carnock. He removed a few months afterwards to the neighboring town of Dunfermline, and thus was laid the foundation of a new secession in Scotland. At the first dispensation of the Lord's Supper, in the following



INTERIOR OF OLD DERRY CHURCH.

year, he declared his catholic principles—"I hold communion with all that visibly hold the Head, and with such only." This was new ground to take up in Scotland; for though this declaration is only an epitome of the doctrine of the twenty-sixth chapter of the *Confession of Faith*, on the communion of saints, which had been drawn up more than a hundred years before, it was not generally understood in this sense; and this precious truth was almost repudiated. For six years

he stood alone, none of his former friends in the established church affording him aid, on communion occasions, though he sought it from them. After six years of arduous and solitary labor, help came at last. In 1757 a congregation was formed by Thomas Boston (son of Boston, of Ettrick), at Jedburgh, in consequence of the forcible intrusion of a minister into that parish, where the people desired that Boston should be appointed. A third congregation was formed from a similar cause in 1760, and in the following year the three ministers, Gillespie, Boston, and Thomas Colier, "formed themselves into a Presbytery for the relief of Christians oppressed in their Christian privileges." This ecclesiastical organization was an important step in the history of the Relief Church. It conferred upon it unity and strength. Many flourishing churches were organized. Two presbyteries were speedily formed; and these met, in 1773, for the first time as a synod in Edinburgh. In 1794 a hymn-book was sanctioned by the synod, with the view of affording greater variety to the expressions of devotional feeling in the church's songs of praise. A widow's fund was instituted, which makes provision for the children as well as for the widows of deceased ministers. In 1823 a divinity hall was instituted. In 1827 a home missionary society commenced operations for preaching the Gospel in destitute localities, and for aiding small churches. As regards foreign missionary effort, the Relief Church had no association which could be called exclusively her own. The Caffrarian Society was, however, one in which she always took a deep interest; and for a considerable time it was dependent principally upon her for its funds and missionaries. The contemplated union with the Secession Church was the sole reason why the Caffrarian Society was not formally connected with the Relief Church; and hence the old catholic basis of the society was preserved until the consummation of this union, when it became one of the missions of the United Presbyterian Church. In 1847, after a full and candid examination of principles, the United Secession Church and the Relief Church coalesced, and thus was formed the United Presbyterian Church of Scotland. This body holds by the theology of the *Westminster Confession* and of the *Larger and Shorter Catechisms*. It teaches the good old-fashioned doctrines of the Reformation, and of the days of the covenant. It has no sympathy with an Arminian creed, nor does it fall, on the other hand, into Anti-



"GLORIA DEI," OLD SWEDES' PROTESTANT EPISCOPAL CHURCH.

nomianism. Its favorite topics are the "doctrines of grace"—nor does it sever them from the eternal and merciful purpose of God, nor disconnect them from the necessity of a holy life as their fruit and result. It also gives special prominence to the doctrine of divine influence—believing that a saving change is effected only by the Holy Spirit. In its form of government it is presbyterian—for it believes that such a mode of administration is in accordance with the leading features of the scheme contained in the New Testament. This representative form of government has been found to work well, combining happily popular influence with congregational stability. None of its courts, as they are called, have any other than a spiritual jurisdiction, and they consist of ministers and elders assembled together for deliberation and judgment.

It has no general assembly nor provincial synods. As a branch of the United Presbyterian Church, there is a large, influential, and growing denomination of the same name in Canada, originated, and long supported by the church at home. In connection with the United Presbyterian Church there are missionary churches in Jamaica, Trinidad, Caffraria, and at Old Calabar, on the west coast of Africa. The United Presbyterian Church has also obtained a footing in Southern Australia, and some eight or ten congregations have rapidly sprung into existence. A union among different bodies in that colony has also been recently effected.

A few words may be added as to the parties which broke off from the main stem of the Secession. Besides those already mentioned, when the Antiburgher and Burgher synods joined in 1820, a small body of Antiburgher ministers, with Professor Paxton at their head, protested against the union, and would not join it, but formed themselves into a separate body, usually called the Protesters. In 1827 the two Antiburgher bodies of separatists—that is, the Constitutional Associate Presbytery and the Protesters—formed a union, and the new body called itself the Associate Synod of Original Seceders. In 1842 there was added to it the small party of Original Burghers which refused to join the established church when the majority entered it in 1840. After this union, the body, still small, called itself the Synod of United Original Seceders.

COVENANTERS, OR CAMERONIANS.—A once numerous body of Scotch Presbyterians. Their former name is derived from the covenant they subscribed, the latter from one of their leaders, Richard Cameron, who fell in battle at Airsmoss, fighting against prelacy, in 1680. They exerted a powerful influence in moulding the religious character of their country, and by it their memories are still cherished and revered. Their history is that of Scotland at a very important period, and to understand their position and conduct aright we require to bear in mind some events of an earlier date. On December 3, 1557, we find the first example in Scotland of covenanting. On that day Lords of the Congregation drew up and signed a covenant, which embodied a declaration of their religious belief, and their determination to secure for it a complete toleration. On May 30, two years later,

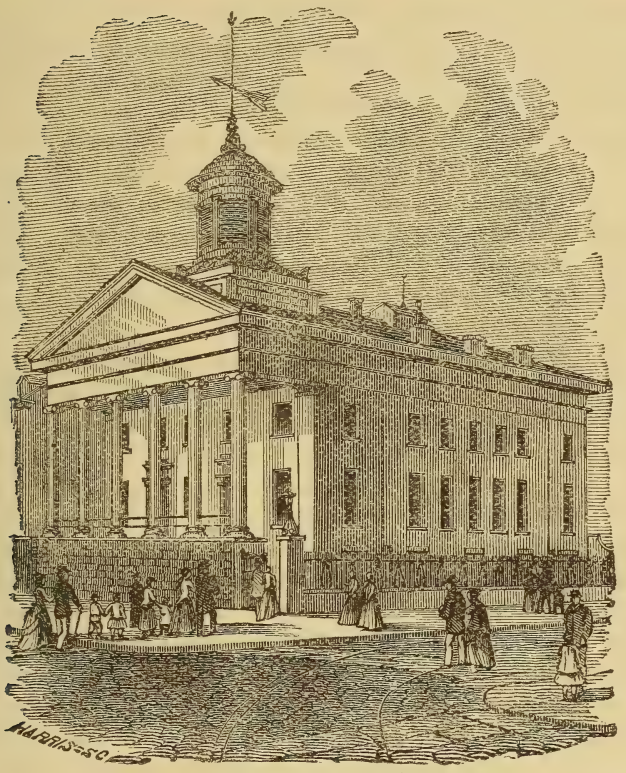
another covenant was signed by them, in which they more distinctly bound themselves to give mutual aid in arms against all attacking them for the sake of religion. In spite of persecution and intestinal wars Scotland soon became a Protestant country, and when, in 1581, James VI. was thought to be too much under the influence of popish favorites, the country, jealous of its dearly purchased religious freedom, became very excited. To tranquilise their minds King James caused Mr. John Craig, an Edinburgh minister, to draw up a confession, abjuring Popery, which, on January 28, 1581, he subscribed. It is hence called indiscriminately Craig's Confession, or the King's Confession. But as, by the king's orders, it was sent through the country to be universally subscribed, it ultimately came to be known as the First National Covenant of Scotland. In accordance with the recommendation of the king and council, the General Assembly at Edinburgh soon after formally gave to the Church of Scotland a Presbyterian constitution. Attempts on the part of Arran, Lennox, and others of the nobility, to re-establish bishops, aroused the country to a solemn renewal of the covenant in 1590; and as the king continued to give indications of a bias towards prelacy, this was repeated by the General Assembly in 1596. After his accession to the English throne, this bias became quite apparent, and his feelings gradually deepened into a hatred of Presbyterianism and covenanting. He soon began to carry things with a high hand. In 1606, having failed to overawe the assembly, he tried the parliament, and induced it to restore the office and honors of the various bishoprics. This was followed in four years by his appointing bishops to the sees of Glasgow, Brechin, and Galloway. They, after their arrival, appointed an Archbishop of St. Andrew's, and various other bishops. To obtain their recognition by the ministers and people, coercive measures were employed, and the prisons were filled with numbers of the Presbyterian clergy and others. The country was highly excited, and still further disturbances arose when the attempt was made by the king to introduce the English service and forms. The liturgy was peculiarly obnoxious, and the churches where the bishops or conforming clergy preached were the scenes of frequent uproar. On Sabbath, July 23d, 1637, the dean of Edinburgh attempted to read the liturgy in St. Giles's, when Jenny Geddes threw her stool at his head, as she vociferated, "Villain, dost thou say mass at my

lug?" The uproar created an alarm which rapidly increased through the country. The following year (1638) the covenant was nationally renewed, thus organizing opposition more firmly to episcopal innovation. The assembly, too, which the king had allowed to meet, in spite of his prohibition of further proceedings, at a certain stage tried and condemned the bishops. It firmly protested against all prelacy, and any claims of spiritual supremacy advanced by the king. Henceforward the Presbyterians are more particularly known as Covenanters. The opposition to which they had committed themselves concerned principles peculiarly dear to the pious Scotch. It was to be one of long continuance, and one in which they were to undergo great persecutions. A supplication they sent to the king was contemptuously rejected; and an attempt was made to arrest one of their deputies in London.

The country was highly excited, and extensive preparations were made by the covenanting party for its defence; nearly all the fortresses of any strength were seized by them, and they had amongst them many able officers. The king's deceitful attempts on the ecclesiastical courts had already failed; and when Charles found himself unable to cope with them by force, a treaty of peace was signed between the two armies, the Royal and the Presbyterian, on the 18th of June, 1639; and a declaration on the part of the king was made, conceding *all* that the Covenanters required. But in the following year war was renewed. Amongst the leading divines of the Covenanters were Alexander Henderson, Samuel Rutherford, D. Dickson, and G. Gillespie. These attended to the spiritual wants of their army, which in this respect was as remarkable as Oliver Cromwell's. On the 21st of August, by invitation, they entered England; and as Charles was was unable to meet them in the field, a truce was concluded, October 26. As this war becomes now almost entirely political in character, we pass on to 1643, when we find that the covenant was renewed in the slightly altered form proceeding from the Westminster assembly. When Charles II. went to Scotland in 1650, he signed the covenant before landing. In 1651, at his coronation at Scone, he again signed it; but, on his restoration, he soon showed his dislike to Presbyterianism. On various pretexts he began imprisoning their most distinguished ministers. In 1661 the Scottish parliament were induced to pass an

act rescinding the covenant. Prelacy was to be restored. Sharp, a renegade from Presbyterianism, became Archbishop of St. Andrew's. The persecution in Scotland began to be general. The more noted covenanting ministers and leaders were tried and executed. In 1664 the court of high commission was revived in Scotland. Torture was constantly made use of, and death was a not less frequent punishment. As a consequence, there were risings at Dumfries and elsewhere; at Pentland they were easily suppressed by the royal troops; and these risings afforded a pretext for fresh cruelties towards the Presbyterian Covenanters. Open-air conventicles soon became not uncommon, and military interference was as frequent. The Act of Indulgence in 1669 divided the Covenanters into two bodies, and the party headed by Cargill and Cameron adopted extreme views. Renewed risings followed renewed cruelties. Drumclog was fought, and then came the melancholy termination at Bothwell Bridge, 1679. Claverhouse and others like-minded, now ravaged the country for six years, killing, without form of trial, all who even *hesitated* to abjure the covenant; for such hesitation was proclaimed a capital offence by parliament, acting under the pressure of the government. Under James II. things continued much the same, and it was not till the Revolution of 1688 that the Covenanters were freed from persecution. The Covenanters have impressed themselves on the heart of Scotland by their courage and enthusiasm, their piety and their patriotism—by the dangers which they encountered and the trials they endured. An air of romance is thrown around their history; and the Scottish imagination ever pictures them as saints and soldiers.

IRISH PRESBYTERIAN CHURCH.—In the reigns of James I. and his son Charles I. settlers from Scotland were planted in Ulster, and Scottish ministers who accompanied the regiments brought to Ireland in 1641 and the following years organized the Church in Ireland, which has grown steadily, and which adheres very faithfully to the Standards of the Mother Church. From the time of Charles II. the Crown was accustomed to make an annual grant to the ministers of this Church, but no attempt was ever made to influence them in doctrine or discipline. A change has taken place a few years ago, and the Irish branch of the Church supports its ministers in a manner



THE FIRST PRESBYTERIAN CHURCH, PHILADELPHIA.

which resembles the plan of the Free Church of Scotland. In India, in the Colonies, and among the Jews, and in several nations on the Continent of Europe, the Irish Church is laboring with great zeal and much success. Great attention is paid to the education of the ministry, and the Church is in a state of great activity, and earnestly laboring in the work of the Lord.

ENGLISH PRESBYTERIAN CHURCH.—The first adherents of the Presbyterian form of Church Government in England were those Protestants who returned from Frankford, to which place they had fled for refuge in the reign of Queen Mary. There they became

acquainted with the Geneva platform; and returning to their native country in the time of Elizabeth, they at first met in private houses and afterwards more publicly, on which occasions the worship was conducted agreeably to the forms of the Geneva service-book. The first Presbyterian place of worship that was built was at Wandsworth, in Surrey, where also they formed a Presbytery. Other Presbyteries were then rapidly constituted in most of the counties in England; and in a short time the number of the Presbyterians is said to have amounted to a hundred thousand. In the time of Cromwell was held the famous Westminster Assembly, consisting of a hundred and fifty ministers, of whom, however, seven were Independents.

About the beginning of last century, though the Independents had greatly augmented, both the size and number of the Presbyterian congregations were nearly double those of the former; but the gradual increase of Arminian and Arian sentiments, and the consequent diminution of interest in their preaching, powerfully operated on the state of their congregations, so that those who could not be satisfied with anti-evangelical and dry moral discourses left them, and joined the Independents. This deteriorating course issued, with many, in downright Socinianism. Their seminaries became infected with heresy; and from these fountains poisoned streams were let in upon the Churches. Trustees of Arian or Socinian opinions appointed ministers holding these opinions over orthodox congregations, contrary to their wishes and solicitations. Endowments that were founded expressly with the view of maintaining the doctrines contained in the Assembly's Confessions and Catechisms were appropriated to the support of a system which the founders would have held in utter abhorrence. In this way have upward of one hundred and seventy chapels come into the hands of the present generation of Socinians, who, in order to retain them, most disingenuously arrogate to themselves the name *Presbyterians*, though they have nothing in the shape of Presbyterian Church Government; and, what is of infinitely greater moment, not so much as a shred of those doctrinal principles which distinguished the old Presbyterians. What with these endowments, and what with charities which have been similarly alienated from their original purpose, the Socinians have in their hands an annual amount of not less than seven thousand pounds, besides the proceeds of fifty thousand pounds, left by Dr.

Williams for the support of orthodox sentiments. Yet notwithstanding all this temporal provision, pseudo-Presbyterianism is struggling for its existence, disturbed as it is on the one hand by the influence of enlightened criticism and the zealous promulgation of Christian doctrine, and on the other paralyzed by the torpedo touch of infidelity, with which it is but too generally found to be in contact.

In the midst of this defection, a number of congregations were organized, in the metropolis and in the several counties, of Presbyterians true to the Symbols of the Westminster Assembly; these were for a time in communion with the Scottish Church, but at the disruption, in 1843, of the Mother Church, these congregations had become so numerous and vigorous that they determined to establish a separate Church independent of, yet in harmony with, the Church of Scotland; and this, the Presbyterian Church in England, is to be carefully distinguished from the Socinian body that incorrectly styles itself Presbyterian.

The Presbyterian Church has, as before intimated, spread from Scotland not only into England, Ireland and the United States, but also into the various colonies and provinces of the British Empire. In Australia, in the Canadian Dominion, in the East and West Indies, and in all regions where the English tongue is heard, the Presbyterian Church has planted herself, and has flourished under the blessing of God.

PRESBYTERIAN CHURCH IN THE UNITED STATES.—The British Colonies in America were principally peopled by members of various sects, who resorted to this new country, that they might profess their peculiar creeds and modes of worship unmolested by civil penalties or disabilities, such as their dissent from the established church exposed them to in their native land. With this sacred object, the Puritans chose New England, the Quakers Pennsylvania, and the Roman Catholics Maryland. Among the original settlers were some Presbyterians, but they were too much scattered to form a single distinct congregation, and most of those in the New England colonies became connected with the congregational churches there. It was not until prelacy gained an absolute ascendency in the fatherland, in the reign of Charles II., that the members of this denomination were com-

pelled to seek a refuge from the intolerance of the dominant party. When two thousand ministers were at once ejected from their churches and livings, by the act of uniformity of 1662, a multitude of the Presbyterians at once turned their eyes to the asylum of these distant and peaceful colonies. A large number settled in what are now the Middle States, where full toleration was allowed by the sects who preoccupied the ground. One church was also organized in the city of New York, and one in Charleston. Neither the precise period of the establishment of these churches, nor their number, can be ascertained. It is probable, that the First Presbyterian Church in Philadelphia is the oldest in the United States, and that the Church of Snowhill, in Maryland, is nearly contemporary; it is certain that the former had a pastor in 1701. The first Presbytery was that of Philadelphia, which was constituted in 1704, or 1705, comprehending not more than seven clergymen, with their churches, in Pennsylvania and the adjacent colonies. By the year 1716, the number of ministers attached to this Presbytery was increased, by ordination and immigration, to treble the original number, and twenty-six congregations were represented in that body. They maintained a friendly correspondence with the Congregational and Independent churches of New England, from whom they differed only in their views of ecclesiastical government, and endeavored to excite the sympathy of their British brethren in behalf of those parts of the country which were destitute of religious instruction.

In September, 1716, it was determined to subdivide the existing body into independent Presbyteries, which were to constitute a Synod, to meet annually. A presbytery of six ministers was accordingly directed to meet in Philadelphia; another of six, in Newcastle, Delaware; and a third of three ministers, in Snowhill, Maryland. Two others of the original number, who were stationed at Long Island, in New York, were also recommended to use their exertions to erect a fourth in that district. The first meeting of this primitive Synod took place on the third Tuesday of September, 1717.

The Synod continued to be the chief judicatory of the church until 1741. Its members were very diverse in their spiritual idiosyncrasy, and their Christian unity was sacrificed to their feelings; one portion, remarkable for fervid zeal, being charged by their brethren with enthusiasm, whilst the allegation was retorted of coldness and formality.

The orthodox, or "old side," as the latter were termed, wished to require the proofs of thorough scholarship from candidates for the ministry, whilst the others believed that the state of the country demanded an immediate supply of pious, faithful men, of good capacity, whatever were their deficiencies in theological or classical learning. Whilst this contrariety of opinion was ripening the Synod for total dissension, the celebrated Mr. Whitefield arrived in America. The "new side" wished to introduce this orator into their pulpits, and to encourage his method of producing revivals of religion. The other party, viewing him as heterodox in his principles, irregular in his ministry, and likely to cause injury by his misguided ardor, refused to countenance his preaching. A division of the Synod into two coördinate bodies was the result; and the Synod of New York, comprising the supporters of Mr. Whitefield on both sides of the Delaware, was opened in 1741. This rupture quickened the religious enterprise of both parties, and to that event is owing the establishment of the College of New Jersey, which was chartered through the exertions of the New Synod, in 1746, was opened at once in Newark, and removed to the present buildings in Princeton in 1757. That was, however, the last year of the separation, and the edifice may in charity be compared to the altar of Ed on the borders of Jordan,—to be regarded, not as a monument of dissension, but a pledge of union in a common faith—"That your children may not say to our children in time to come, Ye have no part in the Lord."

In May, 1758, the rival powers met at Philadelphia, and reunited under the title of the Synod of New York and Philadelphia. At that date there were seventy-eight ministers, and seven presbyteries; the latter being those of Philadelphia, New York, New Brunswick, Suffolk, first and second Newcastle, and Donnegal, to which were soon added those of Lewistown and Hanover; and in the next year the two presbyteries of Newcastle were amalgamated.

In 1788, the Synod comprised sixteen presbyteries, and on account of the number of congregations, and the great extent of country over which they were scattered, it resolved in that year to divide itself into four Synods: that of New York and New Jersey, embracing the Presbyteries of Duchess county, Suffolk, New York, and New Brunswick; the Synod of Philadelphia, including the Presbyteries of Philadelphia,

Lewistown, Newcastle, Baltimore, and Carlisle; the Synod of Virginia, composed of Redstone, Hanover, Lexington, and Transylvania; and the Synod of the Carolinas, comprehending the Presbyteries of Abingdon, Orange, and South Carolina. These Synods were to send delegates to a General Assembly, to be convened annually in Philadelphia.

The first Assembly met in Philadelphia, on the 21st of May, 1789, at which time there were under its jurisdiction one hundred and eighty-eight ministers, and four hundred and nineteen churches. The Rev. Dr. Witherspoon, of New Jersey, preached the opening sermon, and the Rev. Dr. Rogers, of New York, was elected to the office of Moderator, or President. Among the earliest measures of the assembly was a resolution to prosecute the plans which had originated in the primary Synod, of sending preachers to the destitute parts of the States, especially to the frontiers, and to provide for the proper education of poor young men designed for the ministry.

In 1810 occurred the secession of the Cumberland Presbytery, which now constitutes an independent body, as is detailed under the proper head.

It was mutually resolved by the General Synod of the Associate Reformed Church, and the General Assembly, in the year 1821, to effect a union of the two churches, as they were undistinguished except by name and polity. The funds of the Synod were transferred to the treasury of the Assembly, and the theological seminaries of the two churches were consolidated. The Synod comprehended five presbyteries and thirty-two ministers, nineteen of whom were in favor of, and thirteen opposed to the union; but several of the latter afterwards acceded, though some of the churches still exist under their old name and government.

In the year 1837 occurred the second great disruption of the Presbyterian Church, into the Old School and the New School Churches. This arose from various causes that do not call for mention now, as they have passed away and the Church has happily been reunited and harmony prevails throughout its borders. In 1870, the two branches came together in the City of Pittsburg in the most auspicious manner. The Synods and Presbyteries have been redistributed, and great energy is displayed in all parts of the reunited Church.

In the article *Presbyterian Church* an outline is given of the prin-

ciples on which this form of ecclesiastical government is founded. The particulars of the system are detailed in the "Form of Government and Directory for the worship of God," which are appended to the Confession of Faith, Larger and Shorter Catechisms, framed by the Westminster Assembly, in 1643–9, ratified by the General Assembly of the Church of Scotland in 1645, and formally adopted by the Synod of Philadelphia, in 1729. In May, 1785, after the revolution, these standards were revised, a portion of the rules better adapted to the condition of the American church, and some inconsiderable alterations made in the confession and catechisms. With these modifications, the book was adopted as the constitution of the church, subject to farther alteration by the Assembly, upon the suggestion of not less than two-thirds of the presbyteries. The doctrines set forth in the constitution are those generally denominated Calvinistic, which are, however, embraced with various shades of distinction and explanation by the ministers and other members of the Presbyterian Church. The controversies that have arisen on some points have resulted, it is believed, mainly from a misunderstanding of the phrases employed by polemics on both sides, and do not imply any essential departure from the great principles of the system, which happens to be called by the name of an illustrious theologist. This confession is held to be of no authority in itself, and is considered only as a complete digest of evangelical doctrine as delivered in the Holy Scriptures, which it pronounces to be "the only rule of faith and obedience," asserting that "the infallible rule of interpretation of Scripture is the Scripture itself," and that "no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority." The fundamental principle of the government is, that all the congregations of members of the church constitute, collectively, one church; that a majority should always govern, and that, to attain this as nearly as possible, there should be the successive representation of the people in the sessions, presbyteries, synods, and assembly. The officers of the church consist first of the clergy, who are on the entire parity of rank, and are named indiscriminately Bishops, Pastors, Ministers, Presbyters, and Elders, which titles are supposed to be synonymous in the New Testament. The second class of officers are Ruling Elders, composed of laymen, elected by the members of a church from their own number, as their representatives

to serve conjointly with the minister in such parts of his spiritual duties, other than preaching, as they may be qualified to perform; and to be connected with him in the spiritual government of the churches as in admitting, trying, and disciplining members. When elected, they are publicly ordained by the minister, and with him compose the session. Deacons are the third grade, and are entrusted with the care of the members who stand in need of temporal assistance, or are entirely dependent, on account of age and infirmity, on the church for maintenance; these are chosen in the same manner as ruling elders, and in most churches are the same individuals. It would seem, however, that this practice is a departure from the strict definition of the duties of Elders and Deacons, which are in the standards treated as distinct offices, the former being designated as rulers in spiritual affairs whilst to the latter is specially commended the care of the poor, with a suggestion that they should manage all the temporal concerns of the church. Those Presbyterian congregations therefore which have no deacons, can scarcely be said to adhere to the primitive model of their church. The secular business of churches is now, generally, in the hands of trustees, who are not required to be communicating members of the church. The number of elders is to be determined by the wants of each church; their office is perpetual, but the exercise of its functions may cease when the officer becomes disabled from acting, and he is liable to deposition for misconduct or heresy. Officially they are equal in rank to ministers, all being alike presbyters; the only distinction being, that some are considered more fitted for the duties of preaching and administering the ordinances.

A Presbytery is a body composed of several presbyters, viz: of all the ministers, and one ruling elder from each church in a certain limit, over whom it keeps a general oversight. Its jurisdiction is that of an appellate judicatory to the sessions, and has original authority over them, as they have over the churches. It has also the exclusive power of examining and licensing candidates for the ministry, ordaining ministers, authorizing their transition from one church to another, and resolving questions of doctrine or discipline submitted to them. They are responsible to the Synod, a convention of ministers and elders, delegated from the presbyteries of a certain district; it receives appeals from their decisions, reviews their records, erects new presbyteries

when necessary, and suggests to the General Assembly such measures as are supposed to require legislation.

In the General Assembly, all the churches are represented by delegates, both ministers and elders, called commissioners, appointed annually by the presbyteries. It is the final court of appeal and reference, reviews the proceedings of the Synods, and has a general superintendence of the concerns of the church of which it is the organ. This body meets annually.

This church has always considered missionary labors an object of importance. Before the General Assembly was formed, the Synods of New York and Philadelphia enjoined on all their churches to make collections for sending the gospel to the destitute. When the Assembly was formed in 1789, the missionary cause claimed their first and especial attention. The General Assembly is thus among the oldest missionary bodies in our land. The Presbyterian church has had her missionaries among the Pagans, and among the destitute of our own citizens, before many of the valuable institutions of our day had existence. The education of young men for the gospel ministry also claimed the early attention of the Assembly. In 1810, the Assembly resolved to establish a Theological Seminary. At that time there were four hundred congregations without a minister. The location was subsequently fixed at Princeton, in New Jersey, and the institution was opened there in August, 1812. Another seminary was founded by the Assembly in 1825, at Allegheny, in Pennsylvania. There are several others which are supported and governed independently by various Synods. It should be mentioned that all the institutions connected with the Assembly, are supported by voluntary contributions, and that, consequently, their efficiency and permanence are dependent, wholly upon the annual continuance of individual support.

ASSOCIATE PRESBYTERIAN CHURCH.—The Scotch are notably tenacious, unchanging and uncompromising in their views, especially on religious subjects. Generally, persons in removing from one country to another, or even from one section to another, are influenced by circumstances in the choice of their ecclesiastical associations; if there be in the vicinity of their new home no congregation of Christians of their own particular Denomination, they connect them-

selves with the one that most nearly approximates it in doctrine, worship, etc., and often gradually become fully identified with it in their views and attachment. Not so the Scotch emigrant—he carries his Presbyterianism with him; nay, more, he even clings to the special phase of Presbyterianism to which he has been attached; and if he finds none near his new home, he goes to work to win some of his neighbors, or waits for others of his views to settle in his vicinity. He wavers not, but, assured of his own orthodoxy, clings to the Church of his first love. Thus, among the emigrants from Scotland, there were some who had been attached to the General Associate Synod or "Anti-burgher" party in the Secession Church, who, not finding any denomination of Christians fully concurring with their views of Christian faith and duty, and wishing to retain the principles of the Anti-burgher Associate Synod of Scotland, petitioned them to send over some ministers to their assistance. The earliest request of this kind was from a number of persons at Londonderry, Chester County, Pennsylvania, in 1736, who offered to pay all the expenses of the mission. Such, however, was then the demand for ministers at home, that they could not meet the request. In 1751 arrived the Rev. Alexander Gellatly, who, after, a laborious and successful ministry of eight years, finished his course at Octorara, Pennsylvania, and the Rev. Andrew Arnot, who, at the end of two years, returned to Scotland. These gentlemen constituted "*The Associated Presbytery of Pennsylvania*," in November, 1754; and notwithstanding the difficulties they met with, they enjoyed a good measure of success, urgent applications being made for their labors from different parts of Pennsylvania, Delaware, New York, Virginia, and North Carolina. Up to the period of the Revolutionary war, missionaries continued to arrive from Scotland till they numbered thirteen, and the demands upon them for labor increased in a far larger proportion.

In the closing years of the last century, the Presbytery became almost extinct by the union of a majority of their members with some recent emigrants from Scotland, forming the body now called "*The Associate Reformed Presbyterian Church.*" The Presbytery was reduced to two ministers, the Rev. William Marshall, of Philadelphia, and the Rev. James Clarkson, of York County, in the same State. The Synod of Scotland, however, soon sent them several other minis-

ters, and many of those who had formerly left the Presbytery returned, so that they soon began to revive. In the meantime, in 1793, they established an Institution for educating students in Theology. This was superintended in Beaver County, Pennsylvania, till 1818, by the Rev. John Anderson, D.D., which in eight years sent forth six young men to preach the Gospel.

At this period, to meet the demands of the country for ministers without foreign aid was impossible; and the Presbytery therefore requested their brethren in Kentucky and Tennessee to apply direct to Scotland for missionaries; they did so, and the Rev. Messrs. Robert Armstrong and Robert Fulton were sent out in 1798 with authority to constitute themselves into a Presbytery. In 1801, the Presbyteries of Philadelphia, Chartiers, Kentucky, and Cambridge, comprising seventeen ministers, formed "*The Associate Synod of North America.*" They maintained such a connection with the Synod of Scotland that appeals might be taken to that body, till 1818, since which time the Synod in this country has been entirely independent.

The Associate Presbyterian Church is strictly Calvinistic in her doctrine; rigidly adhering to her standards of Theology, the Westminster Confession of Faith, and the Larger and Shorter Catechisms. In government it is strictly Presbyterian, and in conformity with the usages of that body in Scotland and the United States. In their forms of worship, too, they usually conform to the different sections of the denomination, excepting, perhaps, in the use of the Old Psalms of David in Metre, to which they firmly hold. They are remarkable for their devotional improvement of the Sabbath, and for their high standard of morality.

ASSOCIATE REFORMED PRESBYTERIAN CHURCH.—In the article on the UNITED PRESBYTERIAN CHURCH OF SCOTLAND, the origin and character of the Burgher Synod have already been given.

In 1751 they received a very earnest application from a number of persons residing in Philadelphia for a minister of that order. In 1754 they appointed the Rev. Thomas Clark to Pennsylvania, but he did not cross the Atlantic till 1764, when he and the larger part of his congregation settled the town of Salem, Washington county, New

York. Mr. Clark was soon after followed by other ministers, who were also attended with success. It seems that no disposition was manifested on the part of the Burghers to keep up the distinction between them and their brethren which had existed in Scotland, but attempts to effect a perfect union failed. What could not be effected in one way, was accomplished by another.

The Revolution of 1776 may be regarded as the cause of the union which produced the Associate Reformed Church. The importance of union among the divided Scotch-Presbyterian churches in this country had indeed been felt long before it was actually accomplished. The weakness of the congregations of the several sects, showed the need of united effort; and the consciousness of this, gradually excited and increased the desire for it, until the independence of the colonies, in the judgment of many, removed the ancient causes of disunion. During the progress of the war, several conventions were held between the members of the Associate and the Reformed Presbyteries, with the view to attain this desirable end. It will suffice to say, that the three Presbyteries sat in Philadelphia, in October, 1782, and formed themselves into a Synod, under the name of the Associate Reformed Synod of North America, adopting a series of articles embracing their doctrinal opinions, which were chiefly as follows:

That Christ died for the elect; That the Gospel is addressed indiscriminately to all sinners; That the righteousness of Christ is the sole condition of salvation; That civil government originated with God the Creator, and not with Christ the Mediator; That the administration of Providence is given into the hands of Christ, and that civil magistrates are appointed to execute God's purposes, and to promote the welfare of his spiritual kingdom; That the law of nature and the moral law revealed in the Scriptures are the same, although the latter expresses the will of God more evidently and clearly; and that, therefore, magistrates among Christians ought to be regulated by the teachings of Scripture in the execution of their offices; That a religious test, any further than an oath of fidelity, can never be essentially necessary for the being of a magistrate, except where the people make it a condition of government; That both parties when united, shall adhere to the Westminster Confession of Faith, the Catechism, the Directory for Worship, and the propositions concerning church gov-

ernment; That they shall claim the full exercise of church discipline without dependence upon foreign judicatories.

On this basis all the members of the Reformed Presbytery, and all the Associate ministers, with the exception of the Rev. Messrs. Marshall and Clarkson, as mentioned in the preceding articles, united. A few of the people also kept aloof, a portion of whom formed the Associate Presbyterian Church, and others the body usually called the Covenanters, or Reformed Presbyterian Church.

The spirit which has always distinguished the Associate Reformed Presbyterian Church in this country has been that of christian freedom blended with a close adherence to whatever they have regarded as entirely scriptural. Having no conventional representative body, such as a General Synod or Assembly claiming the power of legislating for the whole church, with great substantial unity they allow, in some smaller matters, differences of opinion. They may, for instance, use different collections of psalms and hymns, or somewhat vary their modes of worship without censure on the part of their brethren, provided always, that "the unity of the Spirit in the bond of peace" be practically regarded.

A considerable degree of attention has always been devoted by this body to the education of their ministry, and perhaps no one of the smaller sections of the Christian Church has been favored with more eminent men. In 1800 steps were taken for the establishment of a Theological Institution; and the late Dr. J. M. Mason was sent as an agent to England and Scotland to advance its interests. He returned, bringing with him some six thousand dollars in money and books, and five Scottish ministers. In 1804 the Seminary, one of the very highest character, commenced its operations in the city of New York, having Dr. Mason at its head as Professor of Theology.

REFORMED PRESBYTERIAN CHURCH.—This body may be described as the somewhat rigid and severe *Puritans* of the great Presbyterian body. They are the successors of the Scottish Presbyterians, who in the seventeenth century once and again entered into the Solemn League and Covenant, believing as they did, that *nations, as such,* are bound to the worship and service of God. And though the circumstances which originally called forth the document, no longer

exist, yet they believe it to be important to place before the professedly Christian nations of the earth a constant practical protest against founding governments on purely civil principles.

The first members of this body of whom we have any knowledge in this country were three ministers and several ruling elders, who, in 1774, organized themselves, soon after their arrival from Scotland, into the Reformed Presbytery. In 1798 the Reformed Presbytery of the United States of North America was constituted in the City of Philadelphia, and has ever since gone on to increase, though several unhappy contentions and divisions have marked their career.

In their Church Government they are strict Presbyterians, and rigid in their adherence to discipline; in doctrine they are severely Calvinistic, and evince their sincerity by refusing communion with all persons who differ from them. In worship they use exclusively the Scottish version of the Psalms. Like their Scottish ancestors, they believe it to be important to place before the professedly Christian nations of the earth a constant practical protest against founding governments on purely civil principles. A difference of judgment on this subject arose in the Church in consequence of certain of the ministers and members having reached the conclusion that it was permissible for the members of the body to acknowledge the Government of the United States not only as a government "de facto" but as a lawful government, and consequently that the members of the Church might swear allegiance, hold office and take part in the administration of civil affairs. While on the other hand it was as firmly held by the opponents that in all civil governments there should be a recognition of Almighty God and of the great principles which had been reached and asserted in the Covenanted Reformation. The controversy issued in a division, the two bodies being designated as the General Synod of the Reformed Presbyterian Church, and the Synod of the Reformed Presbyterian Church, both branches continuing to administer their affairs until the present time in separate organizations.

UNITED PRESBYTERIAN CHURCH.—This body represents the various Secession Churches of Scotland, except that known as Covenanters. As in Scotland the Burgher, Anti-Burgher and Relief bodies have united with the Secession, and formed the United Secession

Church, so in this country the emigrants who had belonged to these several bodies in their native land have come together in the United Presbyterian Church. This is a large and prosperous Church, earnest in its work, and liberal in its charities and to its missionary and educational institutions. Its polity is strictly Presbyterian, its Doctrines Calvinistic, and its worship similar to the Presbyterian Church, except that it enjoins the use of the Psalms of David exclusively.

CUMBERLAND PRESBYTERIAN CHURCH.—The causes which led to the formation of this Denomination are briefly as follows:

About the year 1797 the States of Kentucky and Tennessee presented a painful moral aspect. Thirty years before that period Daniel Boon led a band of adventurers into that portion of the United States, then an immense forest peopled only with savages. Not long after, multitudes of emigrants directed their steps from Virginia and the Carolinas, and so increased its population that in 1792 Kentucky was admitted as one of the United States, and was followed by Tennessee, four years later.

A new country, having hitherto had small opportunities for building churches and school-houses, and having a still less number of Christian ministers, it can excite no surprise that little religion and much ignorance and vice were to be found there; and that those who knew the people best, felt it important to make more than ordinary efforts for their reformation. A number of Presbyterian ministers, deeply impressed with a sense of their responsibility, began to preach with more than their usual zeal, and so great was the excitement created among the people, that many of them travelled twenty, thirty, and even a hundred miles to hear the Gospel and to converse with its ministers on the things of God and eternity. No churches were large enough to contain the audiences which collected, and resort was necessarily had to the woods, where the people encamped with their wagons and provisions, and spent their days and nights in the worship of God.

Not a few of the ministers and members of the Presbyterian church cordially rejoiced in what they regarded as a remarkable outpouring of the Holy Spirit; but others treated the whole as mere animal excitement. As the work extended, more ministers were needed than could

be furnished. To remedy this evil, at the recommendation of Rev. Mr. Rice, the oldest Presbyterian minister then residing in Kentucky, it was resolved to license men to preach who were apt to teach and sound in the faith, though they had not gone through a regular course of study. Accordingly, Messrs. Anderson, Ewing, and King, all zealous, intelligent, and influential members of the Church, were encouraged to prepare written discourses and present themselves before the Transylvania Presbytery, by which they were licensed as probationers for the ministry. In 1803 a new Presbytery was formed, called Cumberland Presbytery, including the region of country in which the revival first appeared. By this Presbytery the above-named persons were ordained, and several others received as candidates for the ministry. But as most of the young men thus received adopted the Confession of Faith of the Presbyterian Church in a modified form, the Synod of Kentucky appointed a commission to examine into the proceedings of Cumberland Presbytery. The members of the Presbytery having refused to submit the young men to be examined on theology and literature, the commission cited the older members to appear before the Synod, and prohibited the young men, both ordained and licensed, learned and less learned, from preaching the Gospel. The opposite party then formed themselves into a Council, and in this capacity continued to act until the General Assembly decided against them, when, in 1810, they formed themselves into an Independent Presbytery, which has from that period been called "The Cumberland Presbyterians."

The progress made within a few years from their becoming a separate body was very great. By 1813 they had so increased in number that they formed a new Synod, and adopted a Confession of Faith, a Catechism, and a platform of church government.

The Theological views of the Cumberland Presbyterians vary from those of other sections of the Presbyterian Church, inasmuch as they endeavor as far as possible to steer between Calvinism on the one hand, and Arminianism on the other. As they dissent from the Westminster Confession, it will be necessary in order to understand fully some of their doctrines, to contrast them with that Confession. 1. They understand the Westminster Confession as teaching absolute election, and, consequently, eternal reprobation,—that a part only of mankind are embraced in the atonement, and the other part passed by unprovided

for. 2. That Christ died only for those whom God intended to glorify. 3. As not teaching the salvation of those dying in infancy. 4. That the Holy Spirit operates in a sufficient degree to salvation, only on the elect, on those whom God designed from all eternity to save. On these points Cumberland Presbyterians believe, 1. That neither election nor reprobation is absolute, irrespective of faith and unbelief, but that Christians are elected and chosen in consideration of their voluntary obedience, and that the wicked are reprobated in consideration of their rejection of Christ. 2. That Christ tasted death for every man. 3. That all infants, dying in infancy, are saved through Christ, and the sanctification of the Spirit. 4. That the Holy Spirit operates on all men in such a manner that they might be saved—that the reason why the influence of the Spirit is effectual in one case and not in another, depends not on the mode or extent of operation, but on the disposition and conduct of the individual moved upon. They are not satified with the applications that are made of the doctrines of election, either by rigid Calvinists or Arminians; but believe that the Bible views of this doctrine lie between these two extremes.

The *government* of this body is the same which generally prevails among the Presbyterians, with the exception of the part which relates to the ordination of ministers. Each candidate for ordination must assent to the doctrines of the Confession of Faith, excepting that relating to predestination, which is left as an open question; he must also pass an examination on English Grammar, Geography, Astronomy, Natural and Moral Philosophy, Church History, and Theology.

This Church has a board of Foreign and Domestic missions, a large number of well-organized sabbath-schools, and a book concern. In literature she is represented by a respectable body of well edited periodicals, and a few authors who make up in vigor and perspicuity of style for the limitedness of their number. She has several institutions of learning, of which Cumberland University at Lebanon, Tennessee, and Cumberland College, Princeton, Kentucky, are the most eminent.

ASSOCIATE REFORMED SYNOD OF THE SOUTH.—The Churches of this body are scattered through the Southern States. The form of government is strictly Presbyterian and the doctrinal standards are adhered to with great steadfastness.

OLD SCHOOL SYNOD OF MISSOURI.—In September, 1865, a paper was issued by a number of ministers in the Synod of Missouri known as the "Declaration and Testimony," in which the proceedings of the General Assembly were criticised. In reference to this document the Assembly of 1866 passed a number of resolutions known as the "*ipso facto*" resolutions in relation to those who adhered to the "Declaration and Testimony," whereupon the members who refused compliance with these resolutions assumed an "Independent" position, claiming to be "the original" Synod of Missouri.

PRISCILLIANISTS.

THE followers of Priscillian, in the fourth century. It appears from authentic records that the difference between their doctrines and that of the Manichæans was not very considerable; for they denied the reality of Christ's birth and incarnation, maintained that the visible universe was not the production of the supreme Deity, but of some demon or malignant principle, adopted the doctrine of æons or emanations from the divine nature, considered human bodies as prisons formed by the author of evil to enslave celestial minds, condemned marriage and disbelieved the resurrection of the body. Their rule of life and manners was rigid and severe; the accounts, therefore, which many have given of their lasciviousness and intemperance deserve not the least credit, as they are totally destitute of evidence and authority. That the Priscillianists were guilty of dissimulation upon some occasions, and deceived their adversaries by cunning stratagems, is true; but that they held it as a maxim that lying and perjury were lawful is a most notorious falsehood, without even the least shadow of probability.

QUAKERS.—See SOCIETY OF FRIENDS.

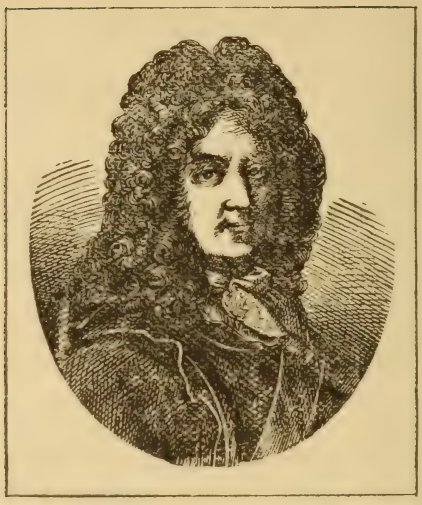
QUIETISTS.

A SECT famous towards the close of the seventeenth century. They were so called from a kind of absolute rest and inaction, which they

supposed the soul to be in when arrived at that state of perfection which they called the *unitive life;* in which state they imagined the soul wholly employed in contemplating its God, to whose influence it was entirely submissive, so that he could turn and drive it where and how he would.

Molinos, a Spanish priest, is the reputed author of Quietism; though the Illuminati, in Spain, had certainly taught something like it before. Molinos had numerous disciples in Italy, Spain, France, and the Netherlands. One of the principal patrons and propagators of Quietism in France was Marie Bouveres de la Motte Guyon, a woman of fashion, and remarkable for her piety. Her religious sentiments made a great noise in the year 1687, and were declared unsound by several learned men, especially Bossuet, who opposed them in the year 1697. Hence arose a controversy between the prelate last mentioned and Fenelon, archbishop of Cambray, who seemed disposed to favor the system of Guyon, and who, in 1697, published a book containing several of her tenets. Fenelon's book, by means of Bossuet, was condemned in the year 1699, by Innocent XII.; and the sentence of condemnation was read by Fenelon himself at Cambray, who exhorted the people to respect and obey the papal decree. Notwithstanding this seeming acquiescence, the archbishop persisted to the end of his days in the sentiments, which, in obedience to the order of the pope, he retracted and condemned in a public manner.

This name was also sometimes given to the Hesychasts of Mount Athos. The directions of the Abbot Simon for producing the visions of Quietism are still in existence:—"Alone in thy cell, shut thy door, and seat thyself in a corner; raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thy eyes and thy thoughts towards the middle of thy belly, the region of the navel; and search the place of the heart, the seat of the soul. At first, all will be dark and comfortless; but if you persevere day and night, you will feel an ineffable joy; and no sooner has the soul discovered the place of the heart than it is involved in a mystic and ethereal light.'" This sect was brought into notice in the fourteenth century, and became the occasion of a council assembling at Constantinople in 1341. They were denounced as heretics by a Greek abbot, Barlaam; but the council took their part, in consequence, perhaps, of another



Louis XIV. of France.

controversy which arose between Barlaam and the Archbishop of Thessalonica, as to the nature of that divine light which appeared at the transfiguration of Christ. Barlaam went over to the Roman Church; but the dispute was continued for some years, and two more synods were held, which both decided against the opinion of the apostate

QUINTILIANS.

A SECT that appeared in Phrygia, about 189 ; thus called from their prophetess, Quintilia. In this sect the women were admitted to perform the sacerdotal and episcopal functions. They attributed extraordinary gifts to Eve for having first eaten of the tree of knowledge; told great things of Mary, the sister of Moses, as having been a prophetess, etc. They added that Philip the deacon had four daughters, who were all prophetesses, and were of their sect. In these assemblies it was usual to see the virgins entering in white robes, personating prophetesses. The errors of the Quintilians were at first looked upon as folly and madness; but, as they appeared to gain ground, the council of Laodicea, in 320, condemned it.

RANTERS, or SWEET SINGERS.

A SECT thus named prevailed in England during the Commonwealth. Baxter, writing of them, says: "I have myself letters written from Abingdon, where among both soldiers and people this contagion did then prevail, full of horrid oaths and curses and blasphemy not fit to be repeated by the tongue and pen of man; and all this uttered as the effect of knowledge, and a part of their religion, in a fanatic strain, and fathered on the Spirit of God." In the early part of Bunyan's life it is stated that, "a very large liberty being given as to the conscience, there started up a sect of loose, profane wretches, afterwards called Ranters and Sweet Singers, pretending themselves safe from, or being incapable of, sinning, though indeed they were the debauchest and profligate wretches living in their bawdy meetings and revels." In later years a party of the Methodists in England were called Ranters. They broke off from the main body because, as they affirmed, of a want of zeal; and the ministers of this party went through the streets singing hymns and inviting people to come to their places of worship. The name was applied in a spirit of opprobrium by their enemies.

RATIONALISTS.—See under INFIDELS.

REFORMED CHURCHES.

THE title of "the Reformed Church," in contradistinction to the Lutheran Churches, was applied to all those Churches upon the Continent which adopted the Presbyterian form of Church Government and the Calvinistic interpretation of the doctrines of Election, etc. Such was the Church in Switzerland established by Zwingli, and more fully developed and systematized by Calvin. From Switzerland this form of doctrine and of organization extended to France and Germany, the Netherlands and other countries, sometimes established side by side with the Lutheran Church, sometimes supplanting and sometimes supplanted by it as the Established Church of particular States or countries. Among the more noted of these "Reformed" Churches are the Swiss Church (the parent of the others), the Dutch Reformed, the Ger-



WILLIAM THE SILENT, FIRST PROTESTANT RULER OF HOLLAND.

man Reformed, and the Reformed Church of France. Two of these, the Dutch Reformed (now the "Reformed Church in America") and the German Reformed (now the "Reformed Church in the United States"), have not only found their way into, but have become vigorous and flourishing Churches in this country.

SWISS CHURCH.—This Church demands notice on account of its having been the Mother of the Calvinistic family, known severally as "Reformed Churches," and indirectly the fountain-head of the Church of Scotland and her Presbyterian offspring.

With the commencement and progress of the Swiss reformation the name of Ulric Zwingli is inseparably connected. He preached his first sermon in 1506, and was chosen pastor of Glaris. Here he remained ten years, and during that period he mingled in the strife of arms against the French. The young pastor, at the same time, devoted himself to the study of Greek and Hebrew, gradually made the Scriptures his sole and supreme rule of authority, and publicly expounded the Gospels and the Epistles. In 1516 he had been chosen preacher to the Abbey of Einsidlen, a famed spot of popish pilgrimage and superstí-

tion, and the year following he removed to a similar position in the cathedral of Zurich. The effect of his honest preaching of the Gospel soon became apparent in the city and country, and his general character and opinions produced a deep and universal sensation. While this state of transition was so marked, the crisis was hastened in 1518 by the arrival of Samson, the seller of indulgences. The traffic in these "Roman wares" roused the indignation of Zwingli, and led to a keen exposure and a successful resistance. Luther's writings were, at the same time, largely circulated at the recommendation of the reformer. The plague broke out, and, during its continuance, though weak himself from exhaustion, he assiduously tended the sick and dying. His zealous labors grew in number and results, the simplicity of the Gospel was more distinctly apprehended by him; but the friends of the popedom were enraged, and Zwingli was tried in January, 1523, on a charge of heresy. Rome gained nothing by the trial. Zwingli presented sixty-seven propositions, and defended them from Scripture. The reformer gathered courage with growing difficulties, and, in 1524, the council of Zurich remodeled the public worship according to the views and wishes of Zwingli. Pictures, statues, and relics were removed from the churches, and mass was abolished. In Appenzel the reformation began about 1521, and in Schafhausen about the same time. The sacramentarian controversy between Luther and Zwingli, and their respective followers, was detrimental to the cause of truth in both Germany and Switzerland; and in the latter, as well as in the former, the rise of the Anabaptist body was both a source of injury and a reproach. In the year 1527 Berne became professedly a reformed canton, and for mutual security allied itself, in 1529, with the canton of Zurich. In 1530, at the diet of Augsburg, when the Lutheran Confession was presented, the Swiss divines presented another drawn by Bucer, known, from the four towns it represented, namely, Constance, Strasburg, Lindau, and Meiningen, as the Tetrapolitan Confession. The two Confessions only differed as to the sense in which Christ was understood to be really present in the Lord's Supper. At this time also Zwingli individually presented a Confession, to which we find Eck replying.

The question arose, whether each canton was free to choose its own form of religion, or whether the confederation should interfere; Zurich contended for its individual liberty and indpendence, but was opposed



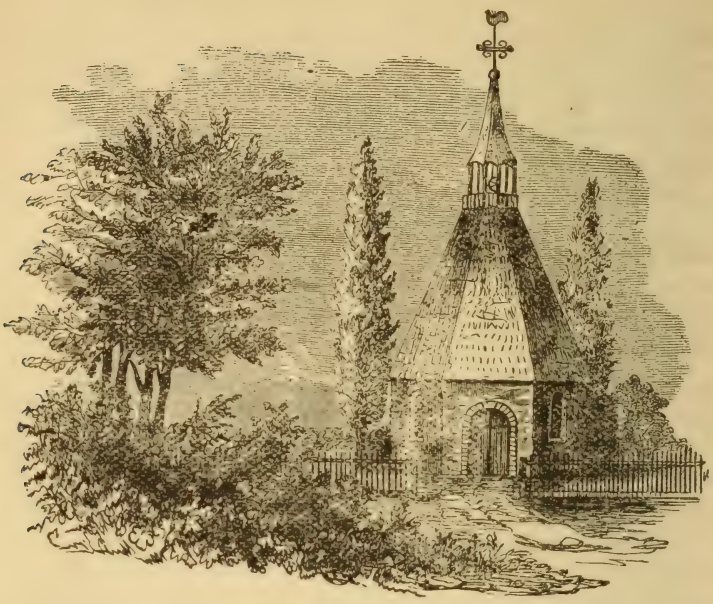
Old Dutch Reformed Church at Albany, New York, built in 1656.

by the Waldstettes, or the primitive democratic cantons of Schwytz, Unterwald, Urzug, and Lucerne. The triumph of the reformation at Berne and other places, threw those forest cantons into wilder commotion, and, in consonance with their views of their federal polity, they took up arms for Rome. Zurich, encouraged by Zwingli, called out its troops, and put itself into a posture of defence. Efforts were made to maintain peace, but it was of no long duration, and after various diplomatic negotiations, hostilities finally commenced. Zurich had also lost somewhat of its earlier evangelical purity, while the neighboring states were conspiring for its ruin. In the awful emergency, when the public mind was alarmed by a series of omens and prodigies, the reformer maintained tranquility. The war began. Zurich was cowardly, dilatory, and far from being prepared; but the horn of the enemy echoed among their hills, and the devoted Zwingli mounted his caparisoned horse, took farewell of his wife and children, and went forth as a patriot and warrior to share in the common danger. The Zurichers marched to meet the Waldstettes, but were defeated at Cappel with great slaughter, October, 11, 1531. Zwingli was found, after the battle, lying on his back, and his eyes upturned to heaven, with his helmet on his head,

and his battle-axe in his hand. He had been struck near the commencement of the engagement, and then as he fell and reeled, he was several times pierced with a lance. He was living when discovered in the evening; but the infuriated fanatics soon despatched him. Next day his dead body was barbarously quartered and burned.

The Protestants had provoked a contest for which they were not prepared, and the blow given at Cappel checked for a time the general progress of the reformation in Switzerland. The further progress of the reformed opinions now took the direction of Geneva. Here they were first proclaimed by William Farel about the year 1532; but he was banished speedily, through episcopal influence. To him succeeded Anthony Froment, soon to share the same fate. Their brief labors were eminently successful, so that in the following year they were recalled, and the bishops fled. Peter Viret soon joined the Reformers in their labors, and in 1535 the council of the city proclaimed their adherence to the reformed faith. In 1536 John Calvin, arriving at Geneva on his way from Italy to Strasburg, was compelled, by the importunity of his friends, specially of the now aged Farel, to remain and assume the duties of the pastorate. On July 20, 1539, the citizens abjured Popery and professed Protestantism. Prior to this a reaction of the popish and conservative elements in the state led to such dissensions and oppositions that Calvin and Farel were banished; but from Strasburg, to which he had retired, the earnest petition of the citizens and rulers of Geneva at last drew the former in 1541. On his return he set about modeling the polity of the Genevese Church on the principles of Presbyterianism, the theory of which he had wrought out, and commenced the dissemination of that theological system which bears his name. Both his theology and church polity became dominant throughout Switzerland. By his vast correspondence and his mighty intellect and force of character, he exercised a controlling power through all Europe.

Calvin was born in 1509, and died in 1564. At his instigation the Senate founded the College of Geneva in 1558. Its fame declined after the erection of the Dutch universities of Leyden, Utrecht, and other places. Orthodoxy in the Genevese republic comparatively soon after Calvin's death began to wane. In 1675 a *formula consensis*, drawn up by J. H. Heidegger, was appended to the Helvetic Con-



Dutch Reformed Church at New Utrecht, Long Island, built in 1690.

fession, to check the progress of error, but without much effect. Being powerless to effect its end, it was abrogated by the Genevese consistory in 1706. The low rationalism to which their religion sunk may be inferred from the following facts: In 1817 it was resolved to require the subscription of candidates for the ministry to the engagement following: "We promise to refrain, so long as we reside and preach in the churches of the canton of Geneva, from maintaining, whether by the whole or any part of a sermon directed to that object, our opinion, —1. As to the manner in which the Divine nature is united to the person of Jesus Christ. 2. As to original sin. 3. As to the manner in which grace operates, or as to efficacious grace. 4. As to predestination. *We promise*, moreover, *not to controvert* in our public discourses the *opinion of any one of the pastors* on these subjects. Finally, we engage, should we have occasion to express our thoughts on any one of these topics, to do it without insisting upon our particular views, by avoiding all language foreign to the Holy Scriptures, and by making

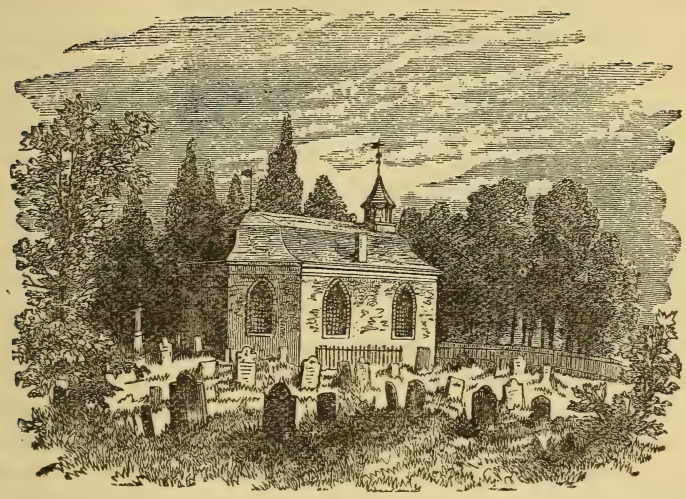
use of the phraseology which they employ." Thus, in short, evangelical preaching was prohibited, and scope given to the lowest Arian, Socinian, or rationalistic views. This low state of vital religion pervaded the whole country as well as the canton of Geneva. Now, at length, from Geneva the truth is again radiating, and there has been established a FREE EVANGELICAL CHURCH, which is identical with the present Church in its purer days.

REFORMED CHURCH OF FRANCE.—When the Reformation commenced in Germany and Switzerland, many who had been imbued with Protestant principles came from these countries to reside in France, as Francis I., the reigning sovereign, was a patron of learning. Their principles were not, however, altogether unopposed. The University of Paris declared against the reformed doctrines as early as 1521. In that year the first Protestant congregation was formed in France, at Meaux. Bucer and Melancthon had just visited the neighborhood. Briconnet, Bishop of Meaux, was one of the converts of Lefevre and Farel, the first preachers of the reformed faith in France; and he labored to promulgate among the people of his diocese the opinions which he had himself adopted. The clergy complained to the Sorbonne; and, in 1533, the parliament of Paris ordered an investigation into the circumstances. The consequence was, that the sword of persecution was unsheathed. The bishop recanted, and was fined. But many of his converts in humble life were constant, and even submitted to martyrdom; and Marguerite de Valois, Queen of Navarre, who, by his instrumentality, had become acquainted with the doctrines of the Reformation, continued to befriend the rising cause. This noble woman exercised the great influence which she possessed over her somewhat weak-minded brother, Francis, in favor of the new faith. For a time the Reformation spread rapidly, and France bid fair to become a great Protestant country. But priestcraft prevailed. Tournon, Archbishop of Lyons, succeeded in finally determining Francis against the Protestants; and the whole after part of that king's reign was one continued bloody crusade against those who were variously styled Huguenots, Lutherans, or "those of the religion." Dreadful scenes were enacted throughout the whole of France, among which the massacres of Merindole and Cabrières stand out preëminent for their

atrocity. These were, however, utterly powerless to prevent the spread of principles which, founded on truth, were sure ultimately to prevail.

During the reign of Francis, Calvin published his admirable "Institutes of the Christian Religion," with a classic dedication to the king. This work, which, though written during a stormy period, is still an honored text-book with those who have fallen upon more peaceful times, exercised a very beneficial influence upon the Protestant cause. Francis I. died in 1547, and was succeeded by Henry II., who persisted in persecuting the Protestants. The civil courts were enjoined to proceed against all heretics. In spite of all efforts to exterminate them, the reformed doctrines continued to prosper, receiving a new impulse from the translation, about this time, of the Scriptures into French, and the turning the Psalms of David into verse, and setting them to music. The Protestants now came to have very considerable influence in the kingdom. Their leaders were the two princes of the blood, the King of Navarre, and the Prince of Condé, along with the illustrious Coligny. Though Paris and the larger towns remained chiefly Catholic, the country districts were largely infected with the new opinions, large numbers of the country gentlemen being avowed Protestants. It was in this reign that the professors of the reformed faith, who had been for thirty years without any regular organization, first assumed a corporate existence.

In 1555 the first avowed French reformed church was established in Paris. All the chief towns followed this example. The first synod of the French Protestant Church assembled privately in Paris on May 25th, 1559, and the foundations of an important superstructure were then and there laid. A complete system of ecclesiastical polity was also speedily adopted. The form of government thus established was thoroughly Presbyterian in its character. It seems to have corresponded very closely to that of the Church of Scotland. The consistory may be viewed as representing the kirk-session; the colloquy, the presbytery; while the provincial synods of each are analogous; and the national synod corresponds to the general assembly. The consistory was elected at first by the whole congregation over which it was to rule; but vacancies occurring afterwards were filled up by the colloquy. The ministers were elected by the colloquy. A minister, on being thus elected, was required to preach before the congregation on



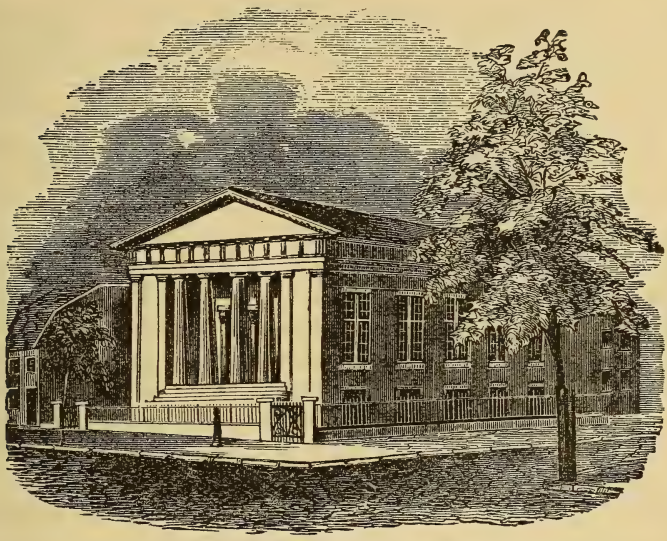
Dutch Rdformed Church at Sunnyside, on the Hudson, New York, built in 1699.

three consecutive Sabbaths; whereafter, if no objection was made, the congregation was considered as acquiescing in the appointment. If there was any objection, the matter was referred to the provincial synod, whose decision was final. The *Confession of Faith*, adopted at the first synod, consisted of forty articles. Its doctrines were strictly Calvinistic. Though the Church was much harassed by persecution during the reign of Henry II., still it greatly increased; so much so, that we are told that Beza, who died in 1605, "could count 2,150 churches in connection with the Protestant Church of France."

Francis II., at the age of sixteen, succeeded his father, Henry II., in the same year in which the first Protestant synod was held. During his short reign of seventeen months, the condition of the Protestants was not a favorable one. The kingdom was ruled by his mother, Catherine de Medicis, a woman of much talent for intrigue, and by the Guises. They were as one in harassing the Protestants to the utmost of their power. At this point commenced the "wars of religion," which lasted for forty years, *i. e.*, to the publication of the edict of Nantes, and during which, it is calculated that not less than

one million lives were sacrificed. Minutely to trace the history of this period would exceed the limits, as it would be foreign to the object of this article. A few salient points can alone be noticed. In 1560 Francis II. died, and was succeeded by his brother, Charles IX., a boy of ten years of age. During the first part of his reign matters seemed to take a more favorable turn for the Protestants. The queen-mother seemed desirous to conciliate them, as they were now a powerful party in the state. At one time it almost seemed as if they were likely to gain the ascendancy at court. It was now that an assembly of Catholic and Protestant divines was held at Poissy, in order to endeavor to effect a compromise between the opposing opinions. The attempt was futile. The horizon became again overcast, and hostilities were resumed. Treaties of peace were concluded more than once, and then speedily violated. After the conclusion of one of those treaties, in 1570, the court used every means of lulling the Protestants into a feeling of security and of conciliating their leaders. Truly this was a deceitful calm before a fearful storm; for it was on the evening of August 22, 1572, that the massacre of St. Bartholomew's Eve took place. The blood-thirsty Catherine, who urged on the youthful king to the commission of this horrid crime, had attracted to the capital large numbers of the provincial gentry, and among them many of the Protestant leaders, by means of the fêtes consequent upon the marriage of Henri of Navarre with Marguerite of Valois, sister of the king. At midnight the work of premeditated carnage began. About six thousand Protestants were slain in Paris alone. Among them was the generous and brave, but, alas! too confiding Coligny, who was slain in cold blood on his bed; while the two other Protestant leaders, the King of Navarre and the Prince of Condé, being of the blood royal, were permitted to save their lives by recantation. Throughout all France, the numbers slain amounted, according to one account, to thirty thousand, and according to another, to seventy thousand. A more detestable crime was, perhaps, never committed under the sanction of the sacred name of religion.

Even this attempt did not succeed in utterly exterminating the Protestants of France. A faithful remnant was still left; and it has been remarked that a large proportion of the pastors escaped—God, no doubt, preserving them, in order that they might bear aloft the flickering torch



SECOND DUTCH REFORMED CHURCH, PHILADELPHIA.

of truth in the days of trial yet to come. During the twenty-six years which intervened between the massacre of St. Bartholomew's Eve and the publication of the edict of Nantes, only six national synods were held; and during these years there was a constant alternation of peace and war. One thing that served to cheer the drooping hearts of the Protestants during this period was the publication of a new and improved edition of the Genevan Protestant version of the Scriptures. But brighter days approach. In 1589 Henry IV., a Protestant, ascended the throne. He very speedily found it to be for his interest to belong to the religion of the majority. But, though become a Catholic, he was not inclined to be a persecutor. He caused the persecutions of the Protestants to cease; and, on April 30th, 1589, signed the celebrated edict of Nantes. This continued to be for nearly a century the charter of Protestant rights, though it was strictly enforced only during the reign of its author. Though not admitting the Protestants to anything like equality with the Catholics, it yet recognized them as a party in the state. They were allowed by it a very considerable amount of religious liberty. The free exercise of their religion was

granted to them; and they were declared eligible for admission into the universities, and for appointments in the public service. They were permitted to establish public worship in particular places, within certain limits. They also received an annual grant of one thousand crowns. Until the assassination of Henry, in 1610, the Protestants enjoyed a period of repose. He was succeeded by Louis XIII., a bigoted Roman Catholic, who, during the thirty-three years of his reign, persecuted the Protestant Church, which notwithstanding continued to flourish. He, in turn, was succeeded by his son, Louis XIV. He followed in his father's footsteps, utterly setting at nought the edict of Nantes, which, on February 8th, 1685, he formally repealed. By this act of revocation all the protective edicts were repealed, all sorts of religious assemblies were prohibited, and all the Protestant clergy were banished from the kingdom. Encouraged by this illiberal proceeding, the Romish party proceeded to persecute the Protestants with renewed zeal and increased cruelty. The consequence of the revocation of the edict of Nantes, and of the cruelties which followed, was, that vast numbers of the Protestant population finally left a country which was not worthy of them. The government of the country, alarmed at the prospect of an extensive depopulation, endeavored by all means in their power to arrest the fugitives. Notwithstanding all efforts to detain them, large numbers were successful in effecting their escape, many, in order to do so, having to assume disguises, and not a few having to undergo the greatest hardships. They preferred even death itself to the prospect which awaited them in the country ruled by "the most Christian king." It is calculated that between thirty thousand and forty thousand Protestants fled from France at this time, leaving, perhaps, not more than one million co-religionists behind them. The fugitives took refuge in Great Britain, Switzerland, Holland, Prussia, Denmark, Sweden, and even in America and at the Cape of Good Hope. While by this means France lost many of her best citizens, the countries which gave the Huguenots a refuge have derived much benefit from their skill and industry. But not content with the wholesale emigration which they had caused, the king and his ministers proceeded to attempt the subjugation of the remaining heretics. The Protestants of the provinces of Lower Languedoc, Vivarias, and Cevennes, were exposed to

fearful persecutions. Butcheries were numerous, the prisons overflowed, and the galleys were crowded. These cruelties, which were protested against by the more liberal Romanists, particularly the Jansenists, excited the sufferers to a pitch of uncontrollable fanaticism. The result was, that the bloody war of the Camisards desolated the south of France from 1702 to 1704.

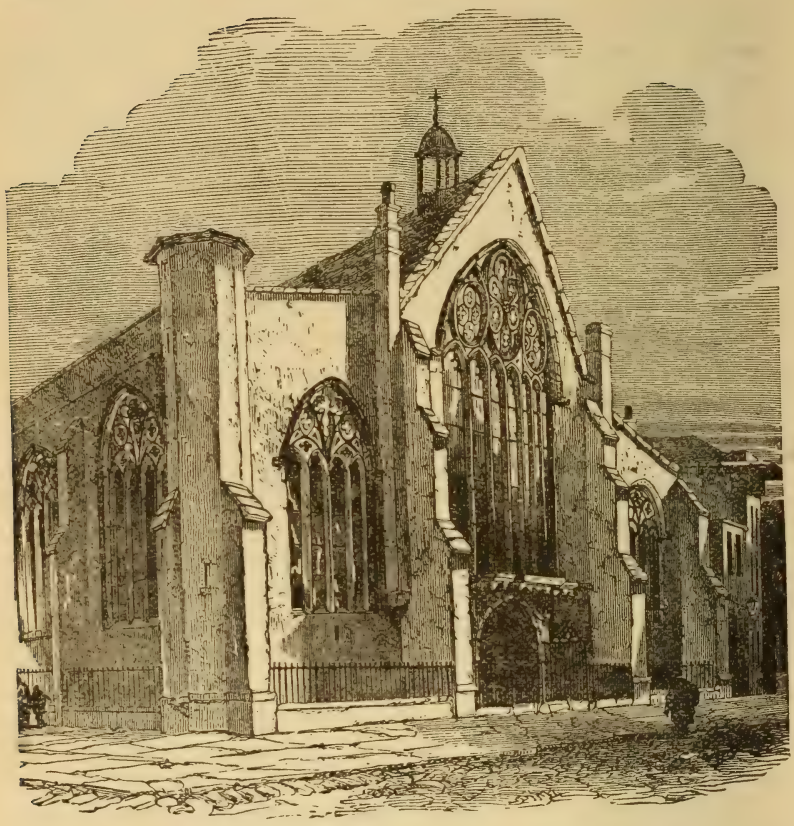
In the closing years of the reign of Louis XIV., and during the regency of Philippe d'Orleans, the Protestants were more leniently dealt with. Though now enjoying external peace, the Church began to exhibit signs of internal declension. The chief causes producing this effect were the want of trained and educated men to fill the office of pastor, and the spirit of delusive fanaticism which had sprung up among the members of the Church. These defects were remedied mainly by the exertions of Antoine Court, who has been styled the "Restorer of the Protestantism of France." He instituted prayer-meetings wherever he could, and also held synods or conferences of the ministers, along with a few intelligent laymen. By thus exciting a spirit of prayer and a love of order, he much benefited the Church. But while the Protestant Church was gradually recovering from its depressed condition, it was startled by the proclamation by Louis XV., on the 14th of May, 1724, of the last great law against the Protestants. This law reinforced the most severe measures of Louis XIV. It sought not so much to intimidate Protestants into a recantation, or to punish them if they refused, but rather sought to force them, willing or not, to receive the ordinances of the Roman Catholic Church. For instance, it made baptism by the parish curate compulsory in every case, and declared that no marriage was valid unless performed by a Catholic priest. This attempt to force people into the Church of Rome only drove them farther from it. Antoine Court was supported by multitudes. The provincial synods, which he had reinvigorated, multiplied; and to meet the want of pastors he opened a school of theology at Lausanne, which continued to supply the Protestant Church with pastors until the time of Napoleon. From 1730 to 1744 the Protestants enjoyed quiet. In the latter year a national synod was held in Lower Languedoc. When the news of the holding of this synod reached Paris, it caused the king and his ministers to embark in a new crusade of horrors against the defence-



JOHN HUSS BEFORE THE COUNCIL.

less Protestants. This caused a new emigration. Calmer days followed the storm, and after 1760 principles of toleration began to prevail. The school of Voltaire, while doing incalculable injury to the cause of religion and morality generally, did good service in spreading the principles of toleration and of religious liberty. The nation gradually became leavened with these principles. Louis XVI., though rather inclined to the opposite principles, was ultimately obliged to yield to the spirit of the age, and in November, 1788, he published an edict of tolerance. The privileges granted by this edict to those who were not Catholics, were the following: "The right of living in France, and of exercising a profession or trade in the kingdom, without being disturbed on account of religion; the permission to marry legally before the officers of justice; the authority to record the births of their children before the local judge." It also included a provision for the interment of those who could not be buried according to the Roman Catholic ritual. The first French revolution, occurring in the following year, still further extended the privileges enjoyed by the Protestants. They were declared admissible to all civil offices; and the son of a long-proscribed Protestant pastor was actually nominated to the presidency of the constituent assembly. Animated by renewed hopes, the Protestant Church proceeded to re-establish to some extent its primitive external machinery. Such schemes were speedily frustrated by the extreme lengths to which the republican governing body soon went. All religion was abolished, and the goddess of reason was adored. The churches were shut up, and the ministers were prohibited from discharging their sacred functions. But this state of matters did not long continue. In 1795 it was decreed that "no one shall be prevented from exercising the worship he has chosen, provided he conforms to the laws; no one can be forced to contribute to the expenses of any creed; the republic salaries none." Napoleon placed the Romish clergy and the Protestant pastors on the same footing, with the exception of the matter of pecuniary support. The former were paid by the state, and the latter at first were not. Still the Roman Catholic Church was not formally acknowledged as the religion of the state, but only as "the religion of the great majority of the French people."

Napoleon, however, was not satisfied with this state of matters as



THE DUTCH CHURCH, AUSTIN FRIARS, LONDON, ENGLAND.

regards the Protestant Church, as it left it too much beyond his own control. He accordingly conceded to it a modified state endowment, and at the same time imposed upon it conditions which deprived it of all independent action. The government of the Church was to be by pastors, consistories, and synods. The synods could not meet without the consent of the government. In point of fact, they were never allowed to meet at all. At the restoration of the Bourbons, though liberty of worship was proclaimed, the Catholics began to exhibit signs of their desire to persecute the Protestants. In the reign of

Louis XVIII. serious disturbances were excited in the south of France. From 1817 to 1830 the Church, though not receiving state support, was permitted to go on silently, witnessing for the truth, and endeavoring to propagate the principles of pure Christianity."

Under Louis Philippe, various unsuccessful efforts were made to improve the unhappy condition of affairs, and in 1852, when Louis Napoleon came into power, the law of 1802 was on some points modified and reëstablished. At length, formal liberty has been granted for the Synod of the Church to assemble and deliberate, and the most important meeting of Pastors and Delegates which has been held in France for upward of two hundred years concluded its deliberations in Paris, 1868. During the unsettled condition of the Church there could be no formal utterance of the voice of the Church, and accordingly pastors were practically at liberty to hold very diverse views, and yet maintain connection with the Reformed Church. In this way a spirit of latitudinarianism extended, and it became so decided that many of the most intellectual and influential of the Pastors had really abandoned Christianity. In the late Synod the questions debated involved such fundamental questions as the Being of God, the reality of miracles and the supernatural, the Atonement, the Resurrection of Christ, immortality and the reality of a future life; and although the "advanced" or latitudinarian members spoke with great plainness and earnestness, the Synod decided on the maintenance of an avowed Creed, in which the great facts and doctrines of Christianity are declared.

The Reformed and Lutheran Churches of France are recognized as State institutions, and about $300,000 are annually set apart for the support of the Pastors. Their Theological Schools, widows and edifices are also provided for, the Reformed Seminary being at Montauban and the Lutheran at Strasbourg; and in these Seminaries the nomination of Professors rests with the Church, though the actual appointment is held by the government. In the late Synod at Paris, the body declared unanimously its desire to be free from State support and State control.

In addition to the "State" Reformed Church, there is an active Evangelical Church which has seceded from it, known as the "Union of Evangelical Churches of France."

This body dates its separate existence from the year 1848. The Protestants throughout the kingdom resolved, in that eventful year, to hold an assembly, to take into consideration the new state of matters, and to concert measures for the future. The first assembly was held in May; but its constitution not being satisfactory, it did not issue in any result, except that of appointing the time for a second convocation. This was opened on September 11th, of the same year. Its constitution was more correct than that of the former; but it was still only a voluntary assembly, wanting the sanction of the law. Eighty-nine consistories nominated members to represent them in it, though the number of members actually present was somewhat less. Their proceedings were not harmonious. The first question which they came to consider was, whether or not they should frame a confession of faith. Upon this point they differed. The majority held that it would be inexpedient to do so, whilst a minority strenuously contended that a confession of faith was absolutely necessary to their proper existence as a united and harmonious corporate body. Refusing to give up their opinion, the minority seceded, and formed themselves into a separate ecclesiastical communion, designating themselves as the "Union of Evangelical Churches in France." Their first synod was held on the 20th of August, 1849. They then drew up a confession of faith, and adopted a form of church government. Their synod meets only every alternate year. Since their origin they have been gradually increasing in numbers, and extending the sphere of their operations. To enable them to carry and extend their operations, they are in the habit of receiving pecuniary aid from those in other countries who sympathize with their opinions. They are wholly unconnected with the State, and, so far as their limited means allow, are zealously engaged in the propagation of evangelical principles.

REFORMED CHURCH IN AMERICA is the title recently chosen by the American descendant of the Reformed Protestant Church of Holland.

The doctrines of the Reformation, spreading from Germany, found ready and sympathizing adherents in the people of Holland. Indeed, from the previous existence in the country of various religious societies of a liberal tendency, the people had been to some extent prepared for

the important changes which now took place. These changes, however, were not ushered in without violent persecutions on the part of the civil and ecclesiastical authorities. Charles V. proclaimed an edict against heresy in the Netherlands, and resolved to suppress it there as well as in his German dominions. It has been calculated that in the persecutions which resulted, not less than fifty thousand persons suffered violent death in consequence of their religious opinions. These repressive efforts were unsuccessful, and the Reformed Faith continued to gain ground, notwithstanding the cruel measures adopted to repress it, and Philip II. introduced the Inquisition from Spain to assist in the horrible work of slaughter. The cause still went forward, and, in 1561 or 1562, the Reformers issued the "Dutch Confession of Faith," or, "Confessio Belgico," which, like the confessions of the other "Reformed" (as distinguished from the Lutheran) Churches, was Calvinistic. In 1566 a bold but dignified "Protest" was issued, bearing the signatures of a hundred thousand earnest men. Philip and the Inquisition having failed, the Duke of Alva, with a Spanish army, was brought to aid in the effort to suppress the movement. This had diametrically the opposite effect to that intended, leading to the freeing of the Dutch from the Papal power; the national spirit was evoked, nobles and common people alike flew to arms, William the Silent, who had openly become a Protestant, was placed in command, and after several years' fighting, with varying success, the Dutch were their own masters, having thrown off the foreign yoke. William was made Stadtholder, the Romish religion formally interdicted, and the Reformed Protestant Church established. From that day to this, Holland has been staunchly Protestant.

The Dutch Reformed Church, as its name implies, belongs to that great division of the Protestant Church known as the Reformed, in opposition to the Lutheran. It at first experienced a considerable amount of Zwinglian influence, but afterwards became almost entirely Calvinistic. Its confession of faith, agreed upon at Antwerp, in 1566, is very similar to that of the French Protestant Church. In its Presbyterian constitution and mode of government, too, it is almost identical with that church. The different grades of ecclesiastical jurisdiction are, the consistory, the classis, the provincial synod, and the general synod—corresponding to the kirk-session, presbytery, provincial synod,

and general assembly of the Scottish Church. According to the original constitution, the general or national synod was intended to meet once every three years; but this arrangement has not been at all adhered to. Not long after the establishment of the church as a Calvinistic Protestant community, it was agitated by the Arminian controversy, originated by Arminius, one of the professors of theology. His views were finally condemned by a synod held at Dort in 1618. Still, during the greater part of the seventeenth century the peace of the church was disturbed by controversial discussions upon doctrinal subjects. These arose partly from the philosophy of Descartes, and partly from the theology of Cocceius. In the eighteenth century, the state of religion was very low. In 1795 the church ceased to be directly and distinctively connected with the state; and since that time all ecclesiastical parties may have their share of government pay. In the early part of the nineteenth century the spiritual life of the church still further declined; and the ecclesiastical government became more fettered by the trammels of the state. These were the chief causes of a pretty extensive secession which took place in 1834. This secession, having as its favoring causes the spiritual and ecclesiastical declensions of the national church, was commenced by Mr. H. de Cock, minister at Ulrum, and it speedily acquired extensive proportions. The opinions of the church on many questions are as yet rather unsettled. They seem to be as yet but feeling their way to the position of a church thoroughly voluntary in theory and practice. They have warmly espoused the cause of missions; and seem, with a large and increasing membership, to have an extensive door of usefulness opening before them.

The American scion of the Dutch Church was known until recently as the "Reformed Protestant Dutch Church in North America," but it has, after much consideration, adopted the name "Reformed Church in America." Like its parent, it is Presbyterian in Polity and Calvinistic in Doctrine. It claims to be—and the claim appears to be unquestioned—the oldest Presbyterian Church in America, dating from the very commencement of the colony of New Amsterdam, the original designation of New York. For a century after it was settled in this country, it hung in dependence upon the Classes of Amsterdam and the Synod of North Holland, and was unable to perform any ecclesiastical function without the sanction of the Mother Church. The colony of

New Amsterdam (now New York) was settled in 1612; the Collegiate Church is supposed to have been formed as early as 1619. The Dutch was the established religion of the colony until it surrendered to the British in 1664, and soon after an act of parliament was passed which obliged the Dutch and English Presbyterians and all other denominations to contribute to the support of the Established Church of England. From this period, the emigration from Holland very much declined, but the Dutch continued for some years to have a preponderence in numbers and in wealth, and to extend their settlements in the neighborhood of New York. In 1737, an effort was made to throw off the authority of the parent classes. A controversy on this point agitated the Church from 1737 to 1771, in which year a distinct organization was harmoniously effected, and since that period the Church has had a peaceful history. Churches were established in several towns and cities on the North River. The first minister who preached in English was the Rev. Dr. Laidlie, a native of Scotland. He was called by the Consistory of the Collegiate Church, and entered on his ministry in 1764. The college and the theological seminary at New Brunswick, N. J., are an honor to the Church. For many years the Church services were almost exclusively conducted in the Dutch tongue, but this policy has been wisely modified. It is a Church honorably distinguished for the learning and piety of its ministry, and for the conservatism, without apathy and indifference, which has ever marked its history.

REFORMED CHURCH IN THE UNITED STATES.—Formerly known as the German Reformed Church in the United States. As the Dutch Reformed Church in this country is an exact counterpart of the Church of Holland, so the German Reformed is of the "Reformed" or Calvinistic Church of Germany.

The Reformed Church in Germany owes its origin to Ulrich Zwingli, the reformer of German Switzerland. Though contemporary with Luther, he worked out his system altogether independently of the German reformer, declaring that he did not care though men called him a heretic like Luther, but refusing to be called a Lutheran. The fundamental principle upon which Zwingli proceeded, and which has ever been maintained by the Reformed Churches was, that the Bible is

the sole standard by which the doctrines and ceremonies of the church are to be regulated. Accordingly, while Luther and the Lutheran Church retained such of the Romish ceremonies as they looked upon as matters of indifference, Zwingli and the Reformed Church sternly rejected them as being devoid of Scriptural authority. But the question which kept Luther and Zwingli farthest apart was that relating to the nature of the Lord's Supper. Luther's doctrine of consubstantiation virtually involved the dogma of a real material presence. Zwingli contended that the sacramental elements were merely symbols. It was this point alone which prevented Zwingli from adhering to the Augsburg Confession. A controversy was carried on upon this subject between Luther and Zwingli from 1527 to 1529; and a public discussion took place between Luther and Melancthon on the one side, and Zwingli and Œcolampadius on the other. It ended, however, without any satisfactory result.

Though the Reformed Church was founded by Zwingli, its character and constitution have been much modified by the influence of Calvin. After the death of Zwingli, Calvin's influence in the Helvetic Church became paramount. The points upon which Calvin and Zwingli differed were the nature of the Lord's Supper and the form of church government. In contradistinction to the opinion of Zwingli upon the first of these subjects given above, Calvin held that in the sacrament there is a real presence, not material, but spiritual. With regard to church government, Zwingli assigned considerable ecclesiastical influence to the civil magistrate, while Calvin held that the Church ought to possess a government totally distinct from that of the civil power, and would admit of no interference of the latter with the affairs of the former. Accordingly, on the death of Zwingli, the Church laid aside his view of the Eucharist in deference to that of Calvin, and remodelled the constitution of the Church according to the strict views of Presbyterian equality held by the latter. The doctrine and discipline of the Reformed Church, as modelled by Calvin, were soon afterwards established over a great part of Europe. In 1560 Frederic III. removed the Lutheran teachers in Germany, and filled their places with Calvinists, and at the same time obliged his subjects to accept the rites and discipline of the Church of Geneva. This order was annulled by his son Louis in 1576, but again enforced in 1583, and Calvinism regained

a sway which in Prussia it has lost only in the present generation. The spirit which emanated from Geneva speedily effected a lodgment in Germany, and showed itself in the formation of numerous churches which took the name of Reformed in contradistinction to the Lutheran. These were pervaded, as to doctrine at least, more by the spirit of Calvin than of Zwingli. Though these two men were the chief founders of the Reformed Church, it owed much of its consolidation and establishment to such men as Œcolampadius, Bullinger, Farel, Beza, Ursinus, and Olevianus. It took its rise in German Switzerland, and found a home afterwards in the Palatinate, on the Lower Rhine, in Friesland, Hesse, Brandenburg, and Prussia. The Reformed Church in Germany, as well as elsewhere, was characterized by a simplicity of worship and an earnest practical godliness, which the Lutheran Church did not exhibit. The former, too, draws a marked distinction between sacramental signs and sacramental grace; while the latter is but too ready to view them as always coëxisting. The Reformed Church lays no stress upon tradition, but discards all for which Scripture warrant cannot be shown. The doctrine of the universal priesthood of believers is one to which this Church gives special prominence. The Reformed divines of Germany of more recent times are not strict Calvinists, especially with regard to the doctrine of predestination, but rather tend to agree with the more moderate or Melanchthonian Lutherans.

The German Reformed Church dates its first existence in this country about the year 1727. Members of this Denomination in Europe began to emigrate to Pennsylvania before the close of the seventeenth century. In 1727 the Rev. George Michael Weiss was sent over by the Classes of the Palatinate, accompanied by about four hundred emigrants. They settled in Skippack, in Montgomery County, Pennsylvania, organized a consistory and placed Mr. Weiss over them as pastor. New arrivals and new settlements in the colonies of New York, New Jersey, Maryland, Virginia and the Carolinas increased the numbers of this body; but the want of a sufficient number of ministers prevented the organization of Churches, until the arrival of Rev. Michael Schlatter, on a mission from the Mother Church, in 1746, led to their regular establishment in congregations and Synods. The membership of this Church is composed largely of Germans or of persons of German extraction. Up to the year 1857,

the official title was the "German Reformed Church in the United States of North America." The word *German* was then stricken out, on the ground that it should be thrown open to all persons. The doctrines of this Church are very similar to those of the Presbyterian, and are found in the Heidelberg Catechism. Its government is strictly Presbyterian, and is identical with that of the preceding Church. It differs from the Presbyterian Church in the observance of Holy Days, like the Lutheran Church, and in the admission of a Liturgy in worship and in the administration of the Sacraments. The Church is growing steadily, and is noted for its attention to Missionary and Educational institutions, and other Church enterprises.

RIVER BRETHREN.

This sect derive their origin from the Mennonites. Their beginning may be traced to a revival of religion in Lancaster county, Pennsylvania, over a century ago. Many Germans were then converted and met together for worship from house to house; some of them became associated with the United Brethren in Christ, and others were organized into a body called *The River Brethren*, partly from the locality in which they were first found, near the Susquehanna and Conestoga, and chiefly from their baptisms being celebrated only in rivers. At a later period, German ministers from other bodies united with them, and they extended their increase to Ohio, Canada, and elsewhere. In Doctrines they differ comparatively little from the Mennonite Baptists, but they have published no compendium of doctrines or Confession of Faith.

In their ecclesiastical organization they recognize three orders of clergy—Bishops, Elders, and Deacons. Their ministers are chosen by votes, and when those votes are equally divided, they have recourse to the lot.

Their preaching is generally, but not always, in the German language; they hold annual Conferences, at which bishops, elders, deacons and laymen unitedly transact the business they have to do. Their meetings are usually held in private houses, and if the season admits, on extraordinary occasions they assemble in barns fitted up for the convenience of the worshippers.

This denomination reject baptism of infants, and perform the rite of baptism upon adults, by trine immersion. Their church ordinances are feet-washing, baptism, the Lord's Supper, and the "communion." They insist on wearing their beards unshorn. They have no confession of faith, except the Scriptures. They invite all professing Christians to unite with them at the Lord's Supper. They have no literature, and their preachers are generally uneducated but pious men, who are engaged in agricultural pursuits, and receive no salary for their labors as preachers.

ROMAN CATHOLIC CHURCH.

THE definition given of this Church by its theologians is that it is the Catholic or "Universal" Church, consisting of the community of the faithful united to their lawful pastors, in communion with the See of Rome, and under the obedience of its Bishop the Pope, who is claimed to be the successor of St. Peter, and the Vicar of Christ on earth.

The Church of Rome professes to have been founded by St. Peter. She maintains that he was the primate amongst the apostles, and that his primacy is inherited by the popes or bishops of Rome. It follows that to them pertains the right of governing the universal Church, and, further, that separation from her communion involves the guilt of schism.

To establish these claims it is of course necessary to prove that St. Peter was himself invested with the primacy; that he visited Rome, and was the founder of its Church; and that the popes of Rome are his lawful successors. The controversy which these points involve is one of the most extensive and profound in the whole compass of theological polemics. The primacy of St. Peter is argued by Roman Catholic divines from the fact, that in the lists of the apostles in the New Testament St. Peter's name always stands first; that by St. Matthew, as Grotius and some other Protestant commentators admit, he is especially styled *the* first of the apostles, that he alone received from our Lord a new name, changing his former designation for one which conveyed a peculiar commission, and indicating that the person who bore it had an especial authority to represent himself; and, above all,



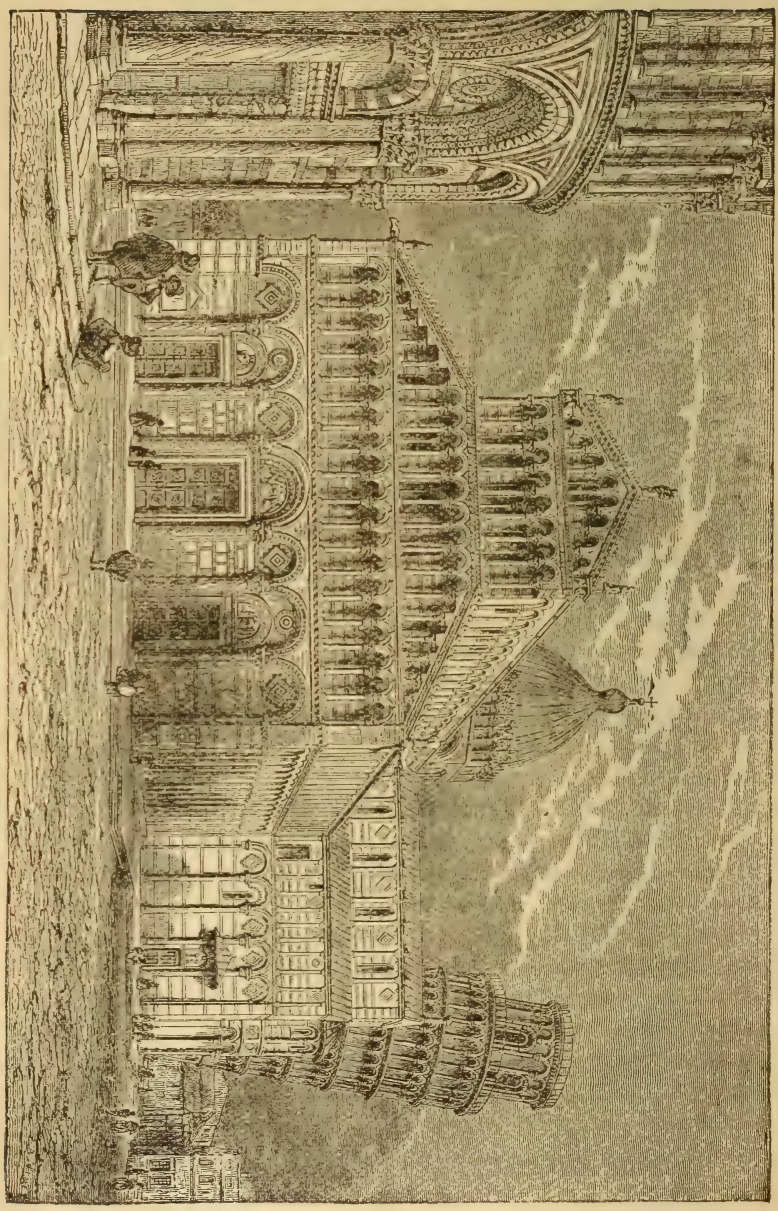
STATUE OF ST. PETER, AT ROME.

that our Lord intrusted Peter with the primacy in these express words, "Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven." This primacy, it is contended, is recognized in the Acts of the Apostles, and in general, by the inspired writers in the New Testament on several occasions.

In proof that the bishops of Rome are St. Peter's successors, it is argued thus: St. Irenæus, in the second century, speaks of the Church of Rome as having been constituted and founded by Peter and Paul.

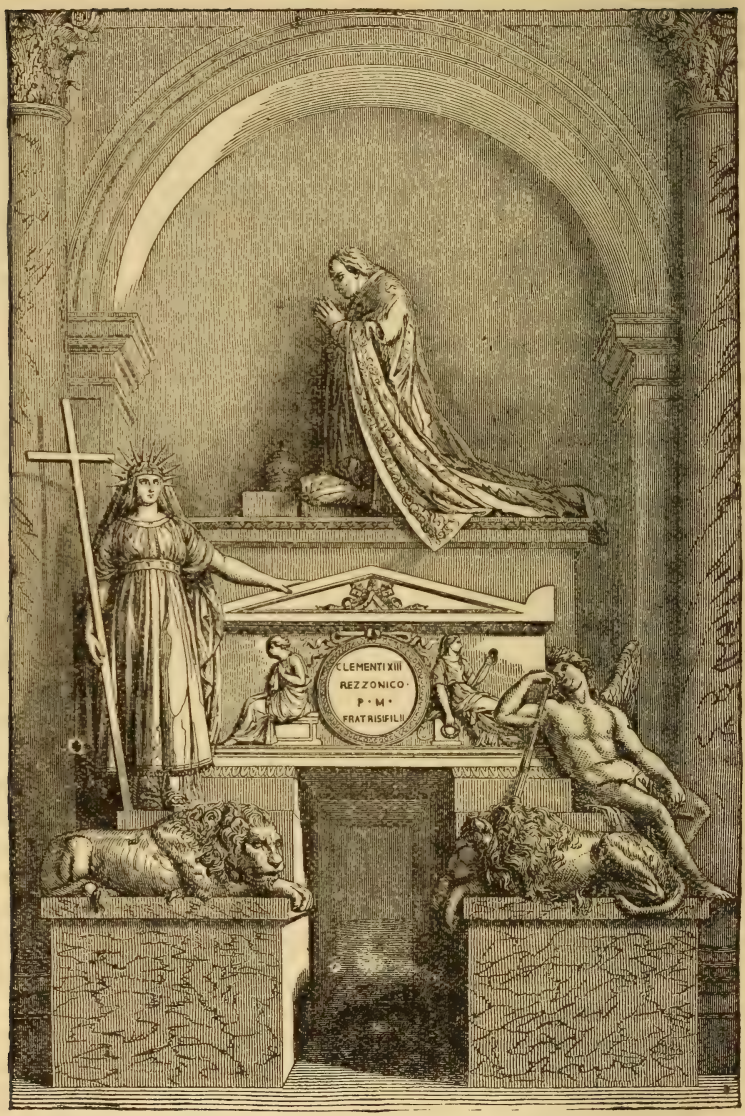
The two apostles, he says, made Linus of whom St. Paul speaks in his Epistle to Timothy, the first bishop; and from him he traces the descent of the episcopate down to Eleutherus, the twelfth bishop in succession, who was then living. Tertullian at the end of the second century, refers to the appointment of the first bishop, as having received his episcopate from St. Peter. St. Cyprian, Eusebius, and Lactantius, in later times, speak of Rome as the see of St. Peter. Other writers repeat and confirm these statements; and the evidence they afford is supposed to set at rest the doubts which have been raised as to the fact whether St. Peter ever visited Rome or not. Of Protestant writers, Cave and Lardner admit, without hesitation, a fact which they believe to be ascertained beyond dispute by early and well-attested tradition. No other Church, it is contended, can trace up the line of its episcopate in an unbroken succession to the time of Christ. There is one apostle whose successors have been recorded; one Church respecting which the line of the episcopate has been preserved unbroken, this Church is the Church of Rome, and that apostle was St. Peter.

The Creed of this Church was elaborately defined by the Council of Trent (which was in session from 1545 to 1563); the decrees of this Council were prepared with the greater care on account of the spirit of Reform which was agitating Western Christendom at that time, in the hope of checking its triumphant march from nation to nation. In many points these decrees would not be deemed obnoxious, at least so far as their verbiage is concerned, by the most Evangelical Protestants, but in others even the phraseology is at variance with what Protestants recognize as the teaching of God's Word. The chief of the latter may be briefly summed up as follows (the paragraphs quoted are abridged from the decrees themselves): "That Christ has established a Church upon earth, and this Church is that which holds communion with the See of Rome, being One, Holy, Catholic and Apostolical." "That we are obliged to hear this Church, and therefore that she is infallible by the guidance of Almighty God in her decisions regarding faith." "That Peter, by Divine commission, was appointed the head of this Church, under Christ its founder; and that the Pope, or Bishop, of Rome, as successor to St. Peter, has always been, and is at present, by Divine right, head of this Church," [the Creed of Pius IV., universally received by the Roman Church, speaks



PISA CATHEDRAL, AND CELEBRATED LEANING TOWER.

thus: "XXIII. I do acknowledge the holy Catholic and Apostolic Roman Church to be the mother and mistress of all Churches; and I do promise and swear true obedience to the Bishop of Rome, the successor of St. Peter, the Prince of the Apostles, and Vicar of Jesus Christ"]. That the Virgin Mother of Jesus is entitled in her own right, as chosen of God, to receive the humble homage and adoration of those who profess to love her Son. "That the Canon of the Old and New Testament, as proposed to us by this Church, is the Word of God," but that all Traditions preserved and handed down by this Church as originally delivered by Christ to His disciples are entitled to equal respect and credence; but that both the written Word and the Traditions must be received only as defined and expounded by the Fathers, and since authoritatively by this Church, in and by duly constituted Councils. The Creed of Pius IV. makes every Romanist say: "XIV. I do admit the holy Scriptures in the same sense that Holy Mother Church doth, whose business it is to judge of the true sense and interpretation of them; and I will interpret them according to the unanimous sense of the Fathers." "That honor and veneration are due to the Angels of God; that the saints, reigning together with Christ, are to be worshipped and prayed to; and that they do offer prayers unto God for us, and that their relics are to be had in veneration." "That the images of Christ, of the Blessed Virgin (the Mother of God) and of other Saints ought to be had and retained, and due honor and veneration ought to be paid to them." That salvation is of Christ, through and on account of faith and good works; that God not only assists the faithful to perform good works, but recognizes the merit of such good works and rewards their doer; and further it is declared, "By such good works we not only comply with the precepts of the Divine law, but that we thereby likewise merit eternal life." "That there is a Purgatory, or Middle State, and that the souls of imperfect Christians therein detained are helped by the prayers of the faithful." "That there are seven Sacraments of the law, truly and properly so-called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, though not all of them to everyone, viz.: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Marriage; and that they do confer Grace; and that, of these, Baptism, Confirmation, and Orders may not be repeated without



MONUMENT TO CLEMENT XIII. AT ROME.

sacrilege. I do also receive and admit the received and approved rites of the Catholic Church in her solemn administration of the above-said sacraments." "That in the most holy Sacrament of the Eucharist there is truly, really and substantially the body and blood, together with the Soul and the Divinity, of our Lord Jesus Christ." "That in this Sacrament there is, by the Omnipotence of God, a conversion or change of the whole substance of the bread into the body of Christ, and of the whole substance of the wine into His blood, which change we call Transubstantiation." "That under either kind Christ is received whole and entire." "That in the Mass, or Sacrifice of the Altar, is offered to God a true, proper and propitiatory Sacrifice for the living and the dead." "That in the Sacrament of Penance the sins we fall into after Baptism are, by the Divine Mercy, forgiven us." "That the power of indulgences was left by Christ in the Church, and that the use of them is very beneficial to Christian people." There are also articles which declare the efficacy of Works of Supererogation; the duty and necessity of Private (Auricular) Confession to be made to the Priest, and the efficacy of his Absolution; and decreeing the absolute and perpetual Celibacy of the Clergy of all orders, and recommending the same to laymen and laywomen who desire to attain special sanctification and other high privileges. There are decrees covering many other points of more or less moment, but what we have epitomized will suffice to give the reader a fair idea of the leading grounds of the Great Reformation, as each of these dogmas was the subject of Protest on the part of the Reformers, and each of them still forms a stronger than granite wall between Romanism and Protestantism. The final clause of the Creed of Pius IV. is very explicit: "XXIV. I do undoubtedly receive and profess all other things which have been delivered, defined and declared by the Sacred Canons, and Œcumenical Councils, and especially by the Holy Synod of Trent; and all other things contrary thereto, and all heresies, condemned, rejected and anathematized by the Church, I do likewise condemn, reject and anathematize."

But to the above recapitulation of the chief doctrines promulgated by the Council of Trent we must add a notice of two important dogmas put forth more recently as articles to be implicitly believed by the faithful: the first of these is the dogma of the Immaculate



INNOCENT XI.

Conception of the Virgin Mary, which was solemnly published in St. Peter's on the 8th of December, 1854, in words of which the following is a translation: "We declare, pronounce, and define, that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefor should be firmly and constantly believed by all the faithful." A bull dated that same day, and containing an elaborate defence of the doctrine, pronounces that "whoever shall presume to think otherwise, has suffered shipwreck of the faith, has revolted from the unity of the church; and if he gives utterance to his thought, incurs the penalties justly established against heresy." The first time this doctrine attracted any notice in the Church was when St. Bernard, about the year 1140, wrote to the canons of Lyons to reprove them for introducing into their church the Feast of the Conception. The introduction of such a festival was supposed to be a consequence of their believing the conception to be miraculous. And such, no doubt, was their belief, and the belief of the many other churches in which the festival was from time to time introduced, although the authorities at Rome, when they came to sanction the festival, took pains to guard against the inference



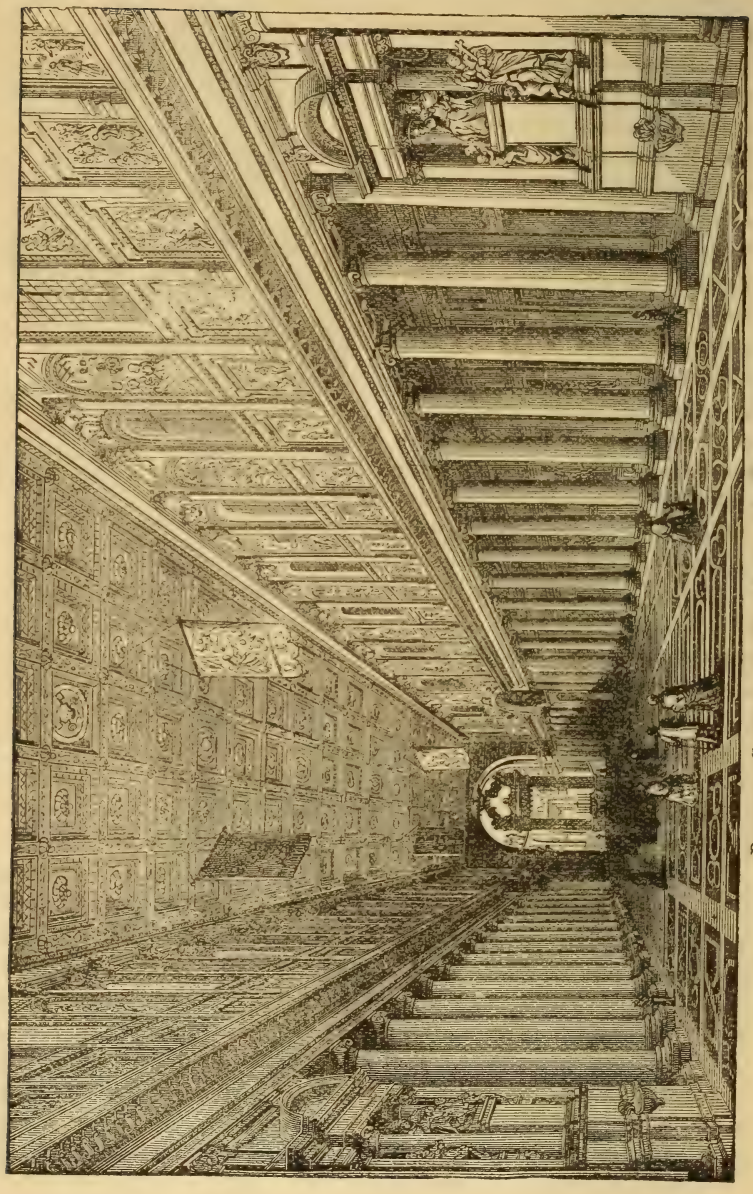
INNOCENT XII.

that they sanctioned the doctrine of the Immaculate Conception, pointing out how the festival of the Assumption also was celebrated without the Assumption being an article of faith. The first divine of any note who put forth the doctrine in question was Duns Scotus, in 1306. His views were cordially taken up by the Franciscans, while the Dominicans no less warmly followed Thomas Aquinas in maintaining the contrary opinion. From that time to this the question has been disputed. Popes and councils have attempted to allay the strife and to avoid a formal decision. They have generally allowed that the Immaculate Conception may be held as a pious opinion. The council of Trent decreed that the doctrine of all men being conceived in original sin was not intended to include the Virgin; but the zeal of the worshippers of Mary would not be satisfied with such a compromise, and has completely triumphed at last. In 1843 the general of the Dominicans applied, in the name of his order, for permission to adopt the service for the Feast of Conception, in which the epithet Immaculate occurs. This seemed to remove the last barrier to the attainment of the long-desired object; and accordingly Pius IX. has ventured solemnly to stamp, as an article of faith, that doctrine of which his infallible predecessor, Gregory XV., had declared "that it had not been revealed by God."



FAITH.
From the wood-carved decorations of the Church of St. Carlo Borromeo, Antwerp, Belgium.

The second of these recently promulgated dogmas is the personal infallibility of the Pope. For many ages a claim has been put forth by the theologians of the Roman Catholic Church for the infallibility



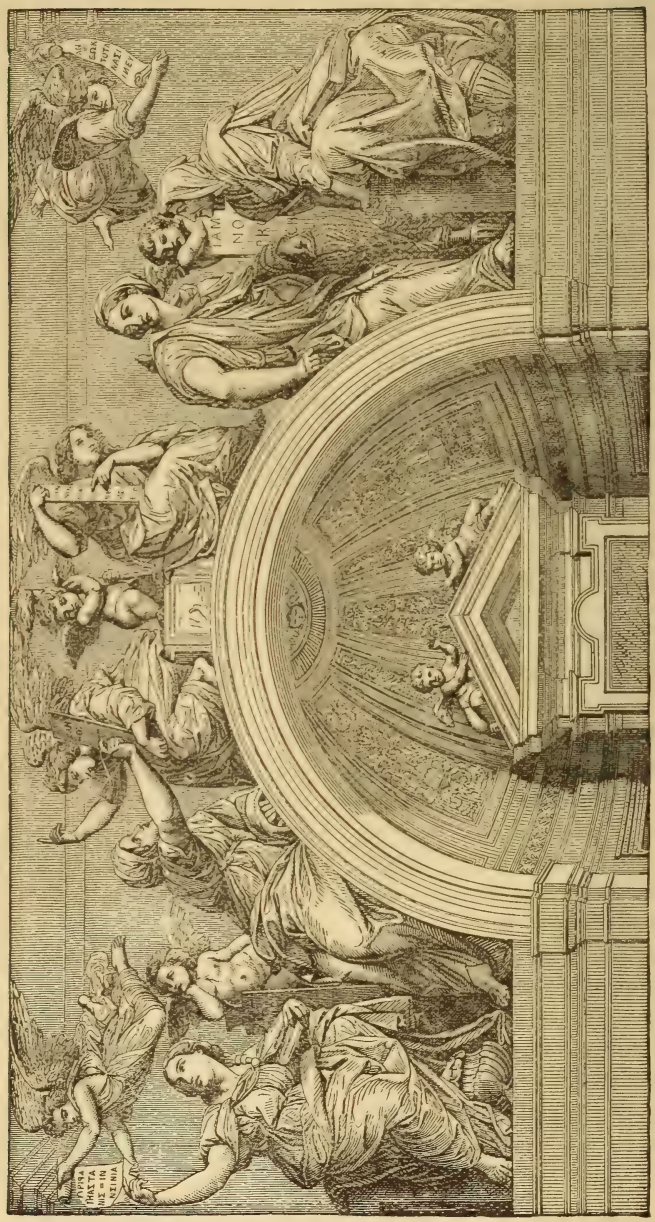
Basilica Church of St. Maria Maggiore, Rome.



POPE ALEXANDER.

of that Church, but the difficult questions of deciding where the seat of that infallibility was placed, and how the infallible deliverance was to be obtained, were disputed questions for centuries. The literature on this subject is so extensive that in this work it would be out of place even to attempt a synopsis of the controversies that have taken place in the Church of Rome among her opposing theologians, while it would be equally impossible to adduce the arguments by which Protestant writers since the sixteenth century have met and set aside the claims of the supporters of the papacy. It has proved to be one of the most prolific of all subjects connected with the assumptions of the Romish Church. After long centuries of strife the doctrine of infallibility has at length been settled in a manner so undoubted that all difficulties respecting the seat of this infallibility and the circumstances under which the truth may be learned are swept away, and every Romanist who submits himself to the teaching of his Church must believe that the pope is the sole fountain and seat of this attribute.

In December, 1869, a council was called by Pius IX. to determine the question by a definition, and it soon became apparent that the rules given to the council by which they were to be governed were such as to prohibit all free discussion, and the advocates of the party who ultimately carried out their views were so placed that they were from the outset made masters of the situation. After the vote of the council, which was taken on the 18th of July, 1870, Pius IX., "by virtue of his apostolic authority, with the approval of the sacred council," defined, confirmed, and approved the canons just read. The only portion of the decree that need be quoted here is the clause which contains the actual definition: "Wherefore, faithfully adhering to the tradition handed down from the commencement of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and



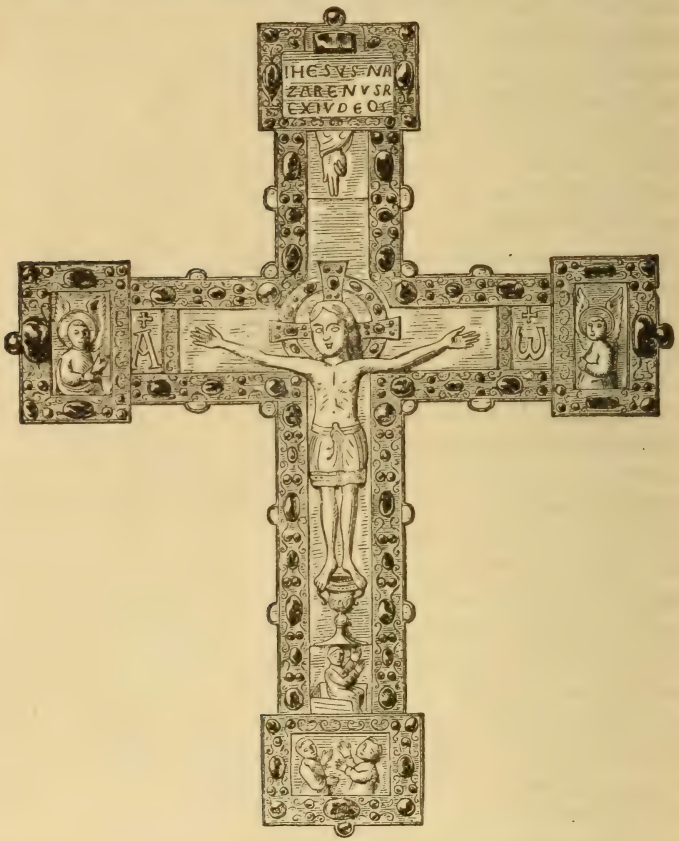
SUPERB FRESCO OF THE CHURCH OF SANTA MARIA DELLA PACE, ROME.

the salvation of Christian principles, with the approbation of the sacred council, we teach and define it to be a doctrine divinely revealed, that when the Roman pontiff speaks 'ex cathedra'—that is, when in the exercise of his office of pastor and teacher of all Christians, and in virtue of his supreme apostolic authority, he defines that a doctrine of faith or morals is to be held by the universal Church—he possesses through the Divine assistance promised to him in the blessed Peter that infallibility with which the Divine Redeemer willed his Church to be endowed, in defining a doctrine in faith and morals; and therefore that such definitions of the Roman pontiff are irreformable of themselves, and not by force of the consent of the Church thereto. And if any one shall presume, which God forbid, to contradict this our definition, let him be anathema." Thus, in the Vatican Basilica, at Rome, on the 18th of July, 1870, was the Pope of Rome declared to be personally invested with an attribute of God.



ST. BRUNO REFUSING THE MITRE AND CROSIER.
This statue stands near the western altar of St. Peter's, Rome.

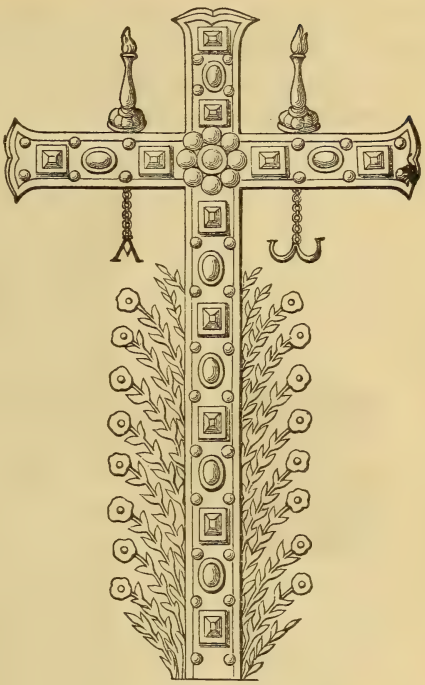
It was expected that the bishops who very manfully resisted this decision in the council would have held to their convictions and refused to promulgate a doctrine which they pronounced to be untrue; but the expectation was not realized. They submitted, and



CRUCIFIX.

they even obliged their dioceses to accept the decree against which they had openly declaimed. Thus, according to the judgment of the ablest theologians in the Romish Church, a new doctrine is added to the creed, which radically alters the character of the theology of the Church.

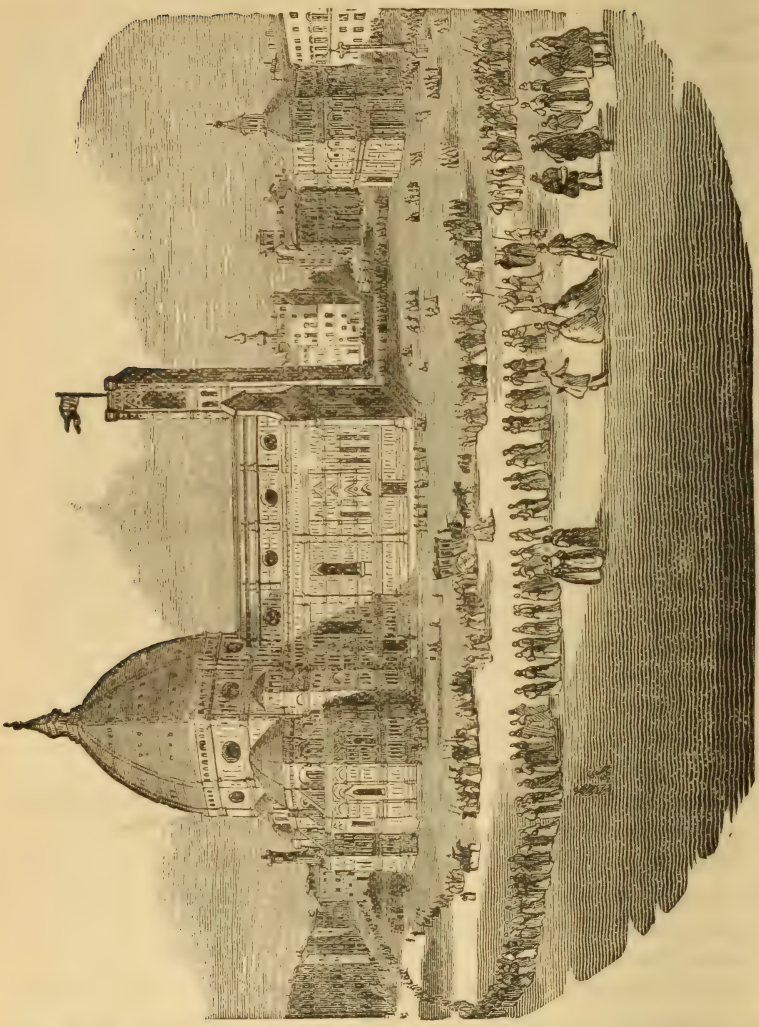
The Pope, as we see above, must, as an article of the faith, be recognized as the infallible head of the infallible Church, but in the view of Romanists generally he is also a temporal sovereign above all kings, the Vicegerent of God and ruler of all nations. These high claims, which began to be made in the eighth century, were very fully avowed and acted upon by Gregory VII. and Innocent III. in the eleventh and thirteenth centuries, and have been affirmed with varying emphasis by many Popes since that period, and have recently been restated by Pope Pius IX. with all possible fullness.



THE CROSS ON AN ALTAR.
From the Catacombs of San Ponziano.

For very many years the Roman Pontiffs succeeded in making good their claims to temporal supremacy in almost all European lands, making and unmaking kings and emperors, and compelling the haughtiest to do them reverence. But within a few years the Pope has lost almost entirely his temporal sway, and has even lost the Italian States, long known as the States of the Church, through the Unification of Italy under Victor Emmanuel, with his capital at Rome.

Since the accession of Pius IX. great changes have been wrought in the position and prospect of the Church. The promulgation of the doctrine of the Immaculate Conception of the Virgin Mary and the publication of the Pope's "Syllabus," in which the highest claims of Papal supremacy over kings and nations are fruitlessly reaffirmed, were very offensive to several governments and many members of that Church,



THE CATHEDRAL OF FLORENCE, ITALY, WITH THE BAPTISTERY ON THE RIGHT.

and led to alienation on the part of some of the most powerful of the adherents of the Church. This dissatisfaction was greatly increased by the proclamation by the Vatican Council, in 1871, of the Infallibility of the Pope, against the remonstrances and protests of the most eminent

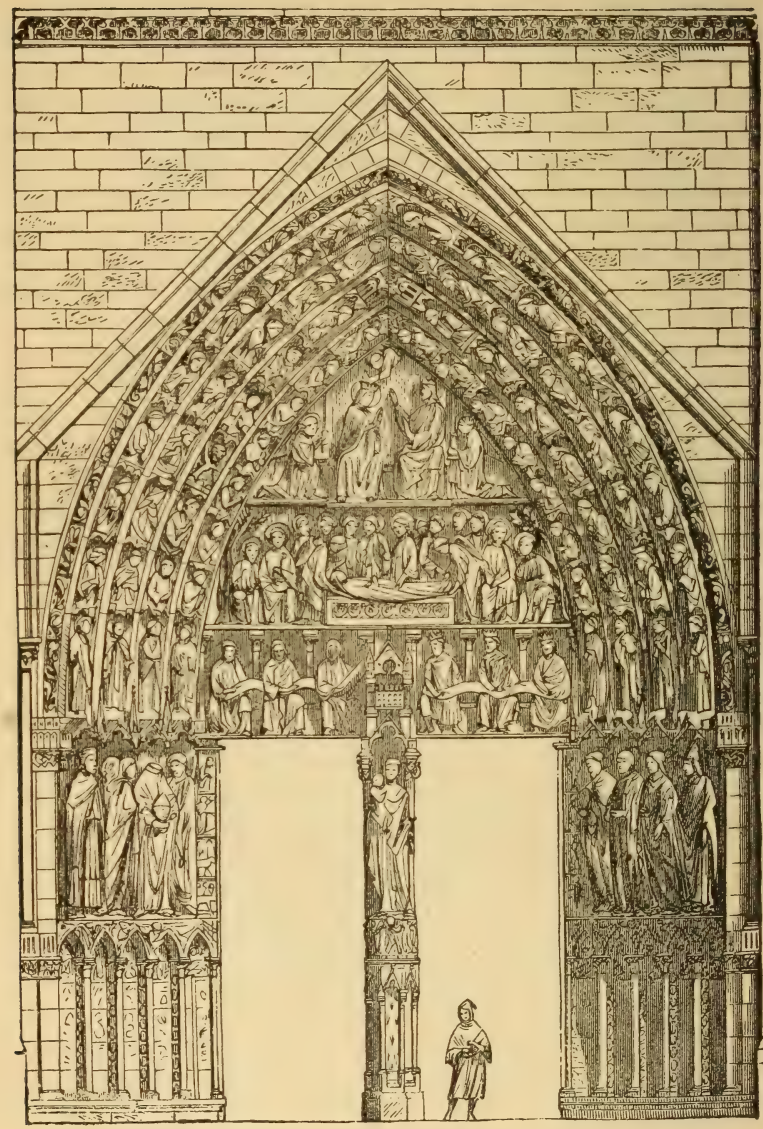
theologians of the Council. This widespread dissatisfaction has found expression in the organization of the "Old Catholic Church" in Germany and Switzerland, under the lead of Dr. Dollinger, and in the consecration of Bishop Reinkenz by the Jansenist Bishop of Holland. This new movement is progressing with great rapidity, and it may result in a very large and permanent secession from the Church of Rome, and the establishment of a Church on much more liberal principles.

The Worship of the Roman Catholic Church is liturgical, and throughout the greatest part of its extent the Latin language is used in all public and authorized religious worship, although that language has for many years ceased to be a vulgar tongue. Her object in this practice is, we are told, "To preserve uniformity, to avoid the changes to which living languages are exposed, and thereby prevent the novelties which might thus be introduced; to facilitate the commerce of different churches on religious matters; and to promote a spirit of study and learning among the ministers;" nor does she admit that by this practice her members sustain any injury or loss. She does not, however, require as a condition of communion, the adoption of the Latin language and rite.



JACQUES BENIGNE BOSSUET.

The *liturgy*, or order of the mass, almost universally adopted, is that contained in the Romish missal. Masses are divided into solemn or high mass, and plain or low mass; mass said or sung; public mass, or private mass. A solemn mass is mass offered up with all due solemnities, by a bishop or priest, attended by a deacon, sub-deacon and other ministers, each officiating in his part. Such a mass is always sung; and hence a choir of singers accompany it, with an organ, if possible, and at other times instrumental music. Mass, when divested of all these solemnities, and in which only the priest officiates, is a plain or low mass. The priest, however, may either sing the mass, attended by



PORTAL OF THE CATHEDRAL OF NOTRE DAME, PARIS.

the choir, or say it. Hence the difference between mass sung and said. Mass may be attended by a crowd of people, or it may be said with few or none present, except the clerk to attend the officiating priest. When the mass is numerously attended, all or many of those present may partake of the sacrifice by communion, or none may communicate but the priest. These differences make the mass public or private, and it has been remarked that private masses have become more common in latter ages.

After the prayers of the liturgy or missal, those held in the greatest veneration by the Roman Catholics are the prayers contained in the church office or canonical hours. This office is a form of prayer and instruction combined, consisting of the psalms, lessons, hymns, prayers, anthems, versicles, etc., in an established order, separated into different portions, and to be said at different hours of the day.

The church office is contained in what is called the breviary. The Roman breviary is the most general in use. It is divided much in the same manner as the missal as to its parts. The psalms are so distributed that in the weekly office (if the festival of saints did not interfere) the whole psalter would be gone over, though several psalms, viz., the one hundred and eighteenth, or else one hundred and nineteenth, are said every day. On the festivals of saints, suitable psalms are adopted. The lessons are taken partly out of the Old and New Testament, and partly out of the acts of the saints and writings of the holy Fathers. The Lord's Prayer, the Hail Mary, or angelical salutation, the apostles' creed, and the confiteor, are frequently said. This last is a prayer by which they acknowledge themselves sinners; beg pardon of God, and the intercession in their behalf of the angels, of the saints, and of their brethren upon earth. No prayers are more frequently in the mouths of Roman Catholics than these four; to which we may add the doxology, repeated in the office at the end of every psalm, and in other places. In every canonical hour a hymn is also said, composed by Prudentius or some other ancient father.

The Roman breviary contains also a small office in honor of the blessed Virgin, and likewise what is called the office of the dead. We there find besides, the penitential and the gradual psalms, as they are called, together with the litanies of the saints, and the Virgin Mary of Loretto, so called because used in the Church of our Lady at Loretto, which are the only two that have the sanction of the Church.



CRUCIFIX.

From the original on the altar of the Cathedral at Brunswick, Germany.

In the public worship of this Church everything is fixed and uniform. And as the missal and breviary contain the rites, and prayers adopted in ordinary religious assemblies for the purpose of sacrifice or prayer, so the pontifical and virtual contains the forms and prayers with which the sacraments are administered; the blessing of God invoked upon his creatures; the power of evil spirits over the souls and bodies of the faithful destroyed or restrained; the method also of deprecating the wrath of God in times of public calamity, and of returning him thanks for signal public blessings; finally, directions how to afford the comforts of religion to the sick and dying, with the prayers to be made use of in the Christian interment of the dead. Such of the above functions as belong to the Episcopal character or office are to be found in the pontifical; those which belong to simple priests, or even the inferior clergy, are inserted in the virtual.

The Roman Catholic Church recognizes seven sacraments, viz., Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

Of the many benedictions used in this Church, some besides those accompanying the administration of their sacraments of confirmation and holy orders, are reserved to bishops exclusively, as the consecration of holy oil, chrism, etc. Some are performed by priests in their own right, and others by delegated authority from the bishop.



SPECIMEN FROM A BENEDICTIONAL.

In addition to such benedictions, this Church blesses houses, ships, springs, fields, the nuptial bed, altars, chalices, sacerdotal vestments, salt, water, oil, palms, etc. It would be improper even to recite the wonderful virtues which their members attribute to their holy water and the many uses to which they apply it. They seldom go into or out of a church without sprinkling themselves with it. On solemn days, the priest passes down the middle aisle to perform that office, using a brush; at other times they serve themselves with it from a font placed near the church-door for that purpose. Another of their ceremonies, connected with this and most others, and used on most occasions and in all places, is the sign of the cross.

The Government of the Romon Church is hierarchical. A Romish writer expresses their system tersely, thus: "Roman Catholics obey their Bishops, the Bishops the Metropolitans, the Metropolitans the Primates and Patriarchs, and all of theim their head, the Pope; and of all these is composed *one church*, having *one faith*, under *one head*."

The discipline of the Church of Rome is regulated by what is callled "the Canon Law," which has taken the place of the "Canons of the Apostles," "the Apostolical Constitutions," and all the ancient compilations on that subject. "The Canon Law" consists, 1. Of the "decrees of Gratian," a compilation made up of the decrees of different Popes and Councils, and of several passages of the Holy Fathers and other reputable writers. 2. Of the "Decretals," in five books. 3. Of the compilation known by the name of the "Sixth Book of Decretals." 4. Of the "Clementines." 5. Of the other Decretals, known under thename of the "Extravagantes." These, containing besides the decrees of Popes and the canons of several councils, constitute the body of the canon law. It is, however, only in matters of Faith that she admits of no diversity, her discipline is not everywhere perfectly uniform, nor does she consider some variety, in matters of worship or discipline, as subversive of peace, or as breaking the bonds of communion.

The Romish Church observes a vast number of Saints' and other holy days, together with several stated seasons of fasting. The fast of Lent consists of forty days, in imitation of our Saviour's forty days' fast in the wilderness; and it is kept once a year, "To do penance for sin," and as a preparation for celebrating the great feast of Easter. The



CATHEDRAL AT FREIBERG IN BREISGAU, GERMANY.

Wednesdays, Fridays and Saturdays, in one week of each of the four seasons of the year, are annually fast days, called *quartuor tempora*, or

ember days. Besides abstaining at least from flesh meats, it is essential to a fast day that only one full meal, and that not before noon, be taken in four and twenty hours of the day. Every Friday in the year is kept universally as a day of abstinence from flesh, and in the Latin church Saturday, with a few exceptions, unless Christmas day falls upon them.

Another point of discipline in this church is *clerical celibacy.* Her members profess that a vow of perpetual celibacy was required in the ancient church as a condition of ordination, even from the apostolic age. But Protestants insist that the contrary is evident, from numerous examples of bishops and archbishops, who lived in a state of matrimony without any prejudice to their ordination or their function.

The use of sacred vestments, as well as of various ceremonies, has been universally adopted by the Roman Catholic Church, professedly for the greater decency of her public worship.



ST. BLASIUS.
From a Statue in the Cathedral at Brunswick, Germany.

The countries which, until a very recent period, were considered entirely Papal, and in which a very large majority still continue under the spiritual obedience of the Pope, are Italy, Spain, Portugal, and the States of Mexico and South America; while in France, Austria, Poland, Belgium, Ireland, Lower Canada, the number of Romanists vastly preponderates over the members of all other Churches. In Switzerland, Germany, England, and the United States, there are also large

numbers. In Asia there is scarcely a nation in which Christianity exists where there are not some bodies which recognize the Pope's supremacy. They have missionaries in China, in Cochin China, in the Philippine Islands, and in fact in every portion of the world.

The Papal Church have ever been active in the work of seeking the conversion of heathen and others to their views, and have been often signally successful. The Monastic System of the Church has been ever a powerful instrumentality in the propagation work. There are several orders of monks, the chief being the Basilians, Benedictines, Augustinians, Dominicans, Franciscans, Canons, Regular, etc. All the different orders take the solemn vows of poverty, chastity and obedience, and all firmly hold the Roman Catholic faith, and only differ in their rules of discipline, in their dress, in the particular privileges granted by the Pope, in their names, which they generally take from that of their founder. In general, they are exempt from the jurisdiction of the Bishop, and are immediately under that of the Pope. Of nuns there are different orders, each following their own rules and wearing a prescribed habit. The solemn vows of poverty, chastity and obedience are taken by them also. But no one agency since the Reformation has exerted so wide an influence in the Papal Church, or done so vast an amount of labor for its extension and upbuilding, as the Society of Jesus, commonly called the Jesuits.

This is a semi-monastic order or society founded in 1540 by Ignatius Loyola. Loyola was of noble family; in early life he became a page in the gay court of Ferdinand and Isabella, where he was trained up in all the vices and privileges peculiar to his position. When still a young man he entered the army, and during his defence of Pampeluna in 1521, against the French, he was severely wounded, and a long and tedious confinement was the result. The invalid, however, amused himself with the Spanish legends of the saints, and other works of a kindred character. His fancy was seized, and in a fit of mystical devotion he renounced the world, made a formal visit to the shrine of the Virgin at Montserrat, and on the 24th day of March, 1522, laid his arms on her altar, and vowed himself her knight. Arrayed in the garb of a pilgrim he then went to Manresa, and devoted himself to deeds of benevolence, which won him great renown. His next resolution was to proceed to the Holy Land, and after ten months' residence



St. Patrick's Cathedral, New York.

at Manresa, he travelled to Barcelona, a poor, begging, sincere, and resolute ascetic, sailed thence for Rome, received the blessing of Pope Adrian VI., and at length reached Jerusalem in September, 1523. After staying but a brief period, he returned by Venice and Genoa to Barcelona, where he began in earnest to study Latin at the age of three-and-thirty. At the end of two years, that is in 1526, he removed to Alcala, in order to make himself master of philosophy. His retreat from Barcelona was hastened by the danger he had incurred in exposing and attempting to remedy some flagrant disorders in a convent of nuns. His peculiarities of thought and address made him suspected at Alcala, and the inquisition charged him with witchcraft, warned, threatened, imprisoned, and finally dismissed him. The indomitable student was not to be crushed, but repaired at once to Salamanca, where he met with a similar treatment. Little did those inquisitors dream of the power that slumbered in the strange and self-denied recluse. Leaving Spain, which could not appreciate his motives, or divine his character, he came to Paris in February, 1528, where he studied in the lowest classes of the university with unfeigned humility, begged for his daily sustenance, and occasionally startled his friends by religious exhortations. Several young men admired his unwearied zeal and drew around him, and of the two who were domiciled with him, one was the famous Francis Xavier, afterwards known as the apostle of India. Their hearts were on fire for the conversion of the world, and they took solemn vows of chastity, poverty, and entire consecration to the church, in the subterranean chapel of the Abbey of Montmartre. At length these companions, ten in number, agreed to leave Paris and meet in Venice in January, 1537. As they resolved to go to Jerusalem, they went to Rome to receive the papal blessing and came back to Venice in order to embark. But a war with the Turks frustrated their intentions, and their enthusiasm was in the meantime expended in various forms of effort. Rome naturally became their headquarters, and Loyola conceived the idea of founding an order to be devoted to the very work in which he and his fellows were so ardently engaged. When Loyola had framed his plans of a new society, he gave out that it had been suggested to him by a communication from Heaven; notwithstanding which pretension, it received but little favor at first. Loyola, however, was not to be deterred from the



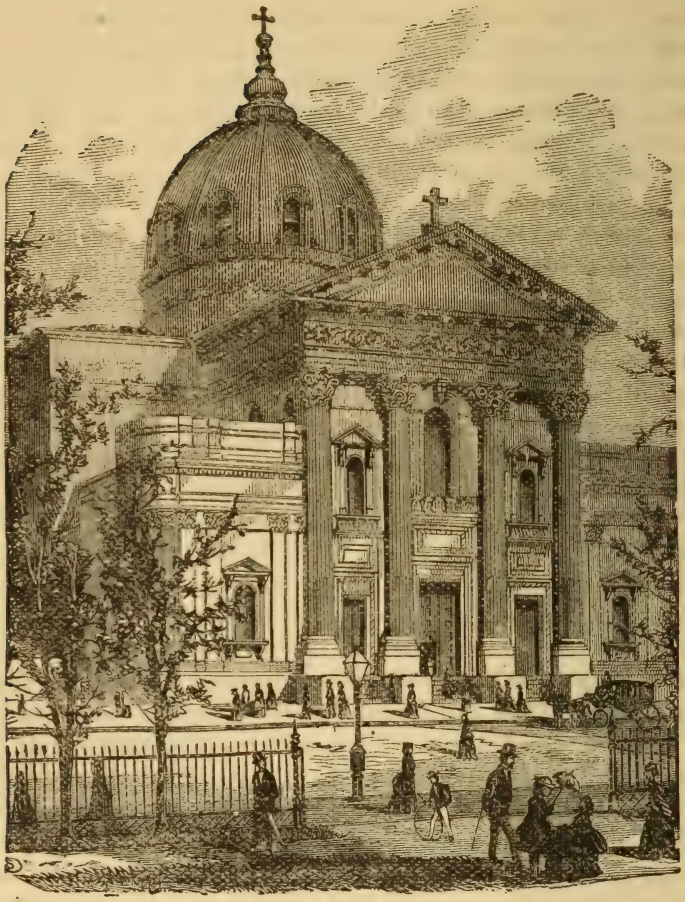
CECIL CALVERT, LORD BALTIMORE.

prosecution of his project; accordingly he applied to Pope Paul for his sanction. Paul referred his application to the cardinals, who gave an unfavorable report, whereupon the the Pope refused to confirm the institution. Loyola, though repulsed, was not dismayed. Again he applied to his holiness, proposing to add to the three usual vows of the monastic orders—poverty, chastity, and obedience to their superiors—one of obedience to the pope, by which the members of the new society would be bound to go whithersoever he should command for the service

of the church, and that free of all expense to the holy see. The pope's scruples were overcome, a bull was issued confirming the institution of the Jesuits, granting them important privileges, and appointing Ignatius Loyola the first general of the order. It was a fundamental maxim with the Jesuits from their first institution not to publish the rules of their order; they never communicated them to strangers, nor even to the greater part of their own members.

This new order differed from the regular monastic orders in several important particulars; though like them its members took the vows of poverty, chastity and loyalty to the church, their vow of obedience was even more stringent than that of the monastic fraternities. The grand object of the Jesuits was not their individual advancement in holy living, but the advancement of their Church, and more especially of their society. Hence, while the monk was a retired devotee of Heaven, the Jesuit was a sworn soldier of Mother Church; he was not required to spend his time in the long ceremonial services, or to practice the austerities enjoined on his monk-brothers. The Jesuits went forth rather to every quarter of the world to watch and promote the best interests of their Church and fraternity. Every member was solemnly pledged to absolute and unquestioning obedience to the requirements of his superiors. The government of the society was a pure despotism, except that the becoming a member was a matter entirely at the option of each individual. The membership is divided into four classes—the *novices*, the *scholastics*, the *coadjutors* and the *confessed*. The novices are required to pass two years upon probation. The scholastics devote two years to rhetoric and literature, and three years to philosophy, physics and mathematics. After having been engaged in instruction for five or six years, they are permitted to take up theology, to which they devote four or six years. The course is followed by another year of training, after which they are elevated to the priesthood and assume the vows of *coadjutor spiritualis* or *professed*. The coadjutor assumes the vows of a monk, and pledges himself to give special attention to the instruction of youth. A fourth class is that of the *confessed*, who are under vows of absolute, unquestioning obedience to the head of the order and to the Pope. This class is composed of the ablest men of the order, and of those most devoted to its interests and to the Papacy.

The Jesuits are, and have been since their organization, the most



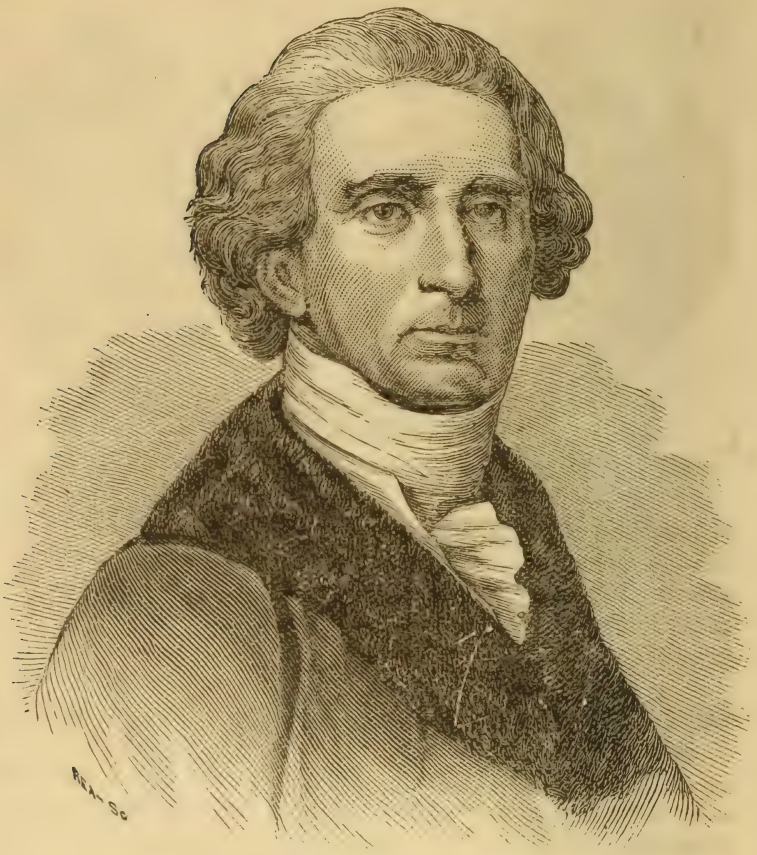
CATHEDRAL OF ST. PETER AND ST. PAUL, PHILADELPHIA.

powerful of all the orders of the Church of Rome. In 1540, when founded, they numbered but ten members, and in 1608 their rolls showed the large membership of ten thousand five hundred and eighty-one. Before the expiration of the sixteenth century they had obtained the chief direction of the education of youth in every Roman Catholic country in Europe, and had become the confessors of almost all its

monarchs. Their wealth increased with their power, and they soon rivaled, in the extent and value of their possessions, the most opulent monastic fraternities. They have influenced the policy of states by becoming the confessors and spiritual guides of kings; they have controlled the population of kingdoms by becoming the most acceptable confessors and directors of consciences among the people. They have often dictated the policy of the Papal government itself.

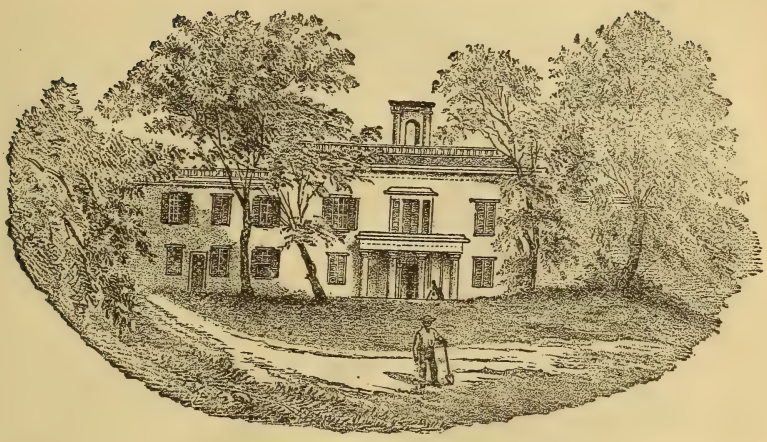
Notwithstanding their great successes, or perhaps partially as a consequence of such successes, they have had terrible reverses. They have time and again been suppressed in, or expelled from different countries and their property confiscated and some of their members imprisoned, and once, under Clement XIV., the order was entirely suppressed, and even their name ostracised. But in every country where suppressed, or whence expelled, they have speedily recovered their lost prestige and power, and even from the blow of suppression by the head of their own Church they recovered, being restored by Pius VII., and they have since continued in high favor at the Papal Court, where their power is great.

Whatever censure they may deserve (and they have received it without stint, not only from Protestant, but more unsparingly from Roman Catholic sources), it would be vain to deny that many considerable advantages have been derived by mankind from the labors of the Jesuits. Their ardor in the study of ancient literature, and their labors in the instruction of youth, greatly contributed to the progress of polite learning. They have produced a greater number of successful authors than all the other religious fraternities taken together, and they can boast of many eminent masters in the separate branches of science, many distinguished mathematicians, antiquarians, critics, and even some orators of high reputation. But their greatest usefulness has been in the missionary field. No corner of the world has been neglected by them; perils by land and perils by water, perils from wild beasts and perils from possibly wilder human animals, perils of climate and perils of hunger and want, everything has been braved by devoted men of the society in their self-sacrificing efforts to extend the bounds of the Church, membership in which they regard as indispensable to salvation. This much we have deemed it not amiss to say, though our province is neither to commend nor condemn, but simply to recite facts of general interest.



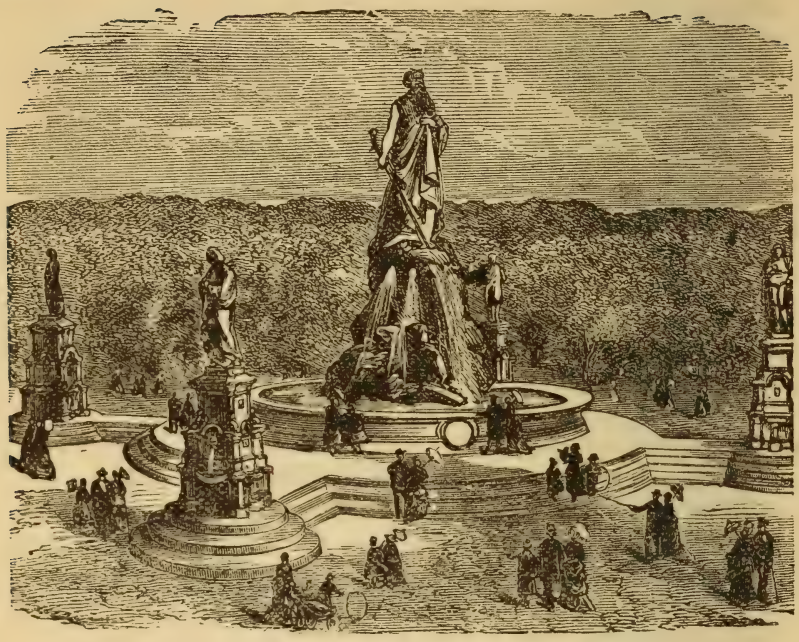
CHARLES CARROLL OF CARROLLTON.

Before closing our article upon the Roman Catholic Church, it may add to its interest to give a brief notice of the mode of electing a Pope, together with a word on the College of Cardinals. The Pope was originally elected by the Bishops, clergy, nobles and people. Under Nicholas II., through the influence of Hildebrand, the election was confined to the Cardinal Bishops—seven in number—and to Cardinal Priests, whose number was twenty-eight. The nomination belonged to the former and the confirmation to the latter. The Cardinals became



RESIDENCE OF CHARLES CARROLL.

an organized, recognized, permanent body first in the time of Pope Gelasius (492–96). Their number has varied greatly at different periods. In the twelfth century there were rarely more than thirty. In 1516 they numbered but thirteen. The largest number ever reached was seventy-six, under Pius IV. (1559). The Council of Basle passed a decree that their number should not exceed twenty-four. Sixtus V. (1585) fixed the number at seventy, with reference to the seventy elders of Israel, or the seventy disciples of Christ, the number of which the College of Cardinals is now composed when it is full, and which, since that period, it has become a rule with the Popes never to exceed. When the college is full, there are six Cardinal Bishops, fifty Cardinal Priests (Rectors of churches in Rome), and fourteen overseers of hospitals, who are Cardinal Deacons. A large majority of the Cardinals are always Italians. They have the rank of Princes at home and in all the courts of Europe to which they are accredited as Nuncios. Their peculiar privileges are stated to be three hundred in number. When a new Pope was to be elected, the custom has been to confine them in conclave in the palace of the Quirinal, and permit them to have no intercourse with the external world. Now that the King of Italy has possession of the palace of the Quirinal, and the Pope's relation to Rome and to Germany, Austria and Spain has become changed, Pius



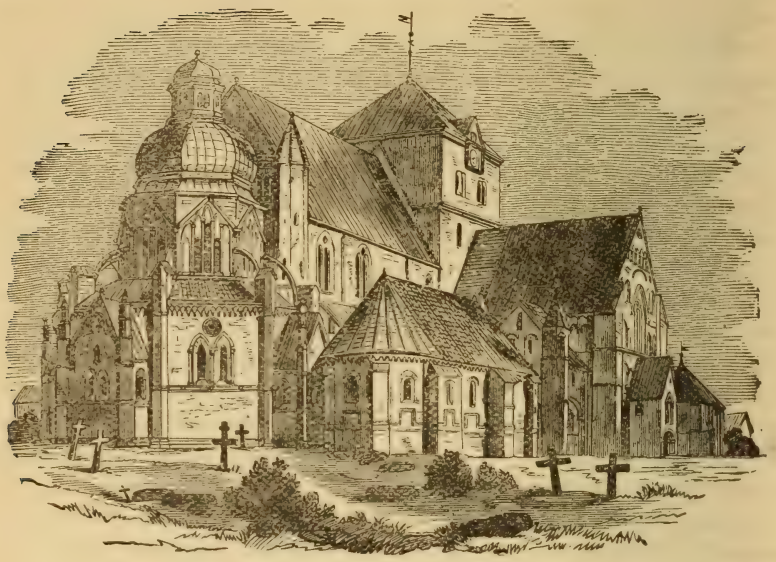
THE CENTENNIAL FOUNTAIN, FAIRMOUNT PARK, PHILADELPHIA.

IX. has issued a brief by which many of the formalities hitherto required are allowed to be omitted in order that the election may be speedily effected. The German Emperor and the kings of France and Spain have hitherto exercised the right of interposing one veto, through a Cardinal who represents his sovereign, to an election of a Pope whom they do not approve. This prerogative cannot henceforth be exercised.

The double government of the Pope as both Bishop and King has led to the establishment of an anomalous order called the Prelatura. They are neither priests nor laymen, but, as it were, a combination of the two. They have the training and wear the dress, and are subject to some of the restrictions of the priesthood—such as inability to marry while in the service of the Pope—and they have the duties and the freedom of laymen. This class is recruited chiefly from the ranks of the aristocracy. They are, in fact, clerks and secretaries of the cardinals and nuncios, and high officials of the Roman Curia. They can be

advanced to the rank of Monseignieur, which is next to Cardinalate; but they cannot be created Cardinals unless they are ordained as deacons. It is possible for them to marry, but in that case they cease to belong to the *Prelatura*, and pass into the class of laics.

JANSENISTS.—This was the name of a numerous party of members of the Roman Church who adopted the views of Cornelius Jansenius, Bishop of Ypres, in the Netherlands. The Jansenist controversy was preceded and suggested by that of the Jesuits and Dominicans on the subject of Grace and Free Will. It was opened by the publication of the "Augustinus" of Jansenius. It cost Jansenius twenty years of incessant labor, and was published in 1640, after his death. His professed object was to show, not what ought to be believed on the subject involved in the Molinist controversy, but simply what St. Augustine believed. The Jesuits attacked the "Augustinus" violently, and persuaded Urban VIII. to pronounce it erroneous and secure its prohibition by the Inquisitors. But the doctors of Louvaine and other theologians in the Netherlands defended the work. A bitter controversy arose and soon extended to France. The Jesuits were numerous and powerful in France, but the opposite party included many men of the highest piety and greatest learning and genius. Arnauld, Nicola, Pascal and Quesnel—subsequently called the Port Royalists—were conspicuous among them. They taught and exemplified the inner divine life of love and faith as constituting the reality of religion. They devoted themselves to education, and to the composition of books of instruction in all departments of learning. They produced practical and devotional works of the most admirable character. They sought to persuade the world that God had sanctioned their cause and doctrine by miracles in their behalf. A severe and systematic persecution of them, instigated and kept up by the Jesuits, ending in the complete destruction of their headquarters at Port Royal (1679), broke up the order, and the members dispersed. Some yielded to the pressure, while a number of them took refuge in Holland, and established an independent church, in separation from the Roman obedience, which still exists, with the seat of its Episcopate at Utrecht. It is an interesting circumstance that Dr. Reinkens, the Bishop of the "Old Catholic" organization recently inaugurated in Germany, was consecrated by the Jansenist Bishop of Utrecht.



THE CATHEDRAL OF TRONDHJAM, NORWAY.

The Jansenists were learned, pure, spiritual, though inclined to mysticism. Their theology was that of Augustine. But there was something of superstition and fanaticism in their views. They made penitence to consist largely in voluntary self-inflicted punishment. They were ascetic in their views of the necessity of fasting, of hard labor, and of constant prayer. Their credulity in reference to miracles wrought in their behalf was real, and fairly chargeable upon their enthusiasm. But, on the other hand, their merit and services were unquestionably great.

OLD CATHOLIC CHURCH.—The "Old Catholic" movement took its rise in Germany, where it still has its headquarters, though it has spread into other Roman Catholic countries of Europe, and even beyond Europe. Its points of difference from the Church are clearly laid down in a manifesto issued by the "Old Catholic Congress" which met at Munich, September 22, 1871. We make a brief extract: "We, therefore, claim our full rights as members of the Catholic Church, and refuse to be thrust out of Church communion or of the ecclesiastical or

civil rights appertaining thereto." They deny the validity of the excommunication, on the part of the Roman Catholic authorities, of those engaged in the movement. They say, "From the standpoint of the Confession of Faith contained in the Tridentine Creed, we reject the Doctrines introduced under the Pontificate of Pius IX., in contradiction to the teaching of the Church, and the principles observed from the Apostolic Council downward, especially the dogma of 'the infallible teaching office,' and supreme ordinary and immediate jurisdiction of the Pope." "We adhere to the ancient constitution of the Church" etc.

In fact, the movement was not designed to establish a new sect, but to effect reforms in the Roman Catholic Church. The movement has been given an ecclesiastical head, Dr. Reinkens, late Professor of Ecclesiastical History at Breslau, having been chosen "Missionary Bishop for the Old Catholics of Germany." He was consecrated at Rotterdam, by the Jansenist Bishop of Deventer, on August 11, 1873, according to the Roman rite, but with no recognition of the Pope's supremacy.

What is to be the result of the movement must be left for time to unravel, but this at least is certain—that its supporters are very numerous, and the number is rapidly growing, and they include a large proportion of the learned and influential Roman Catholic Clergy of Germany, and a goodly number in France and elsewhere. It is also evident that the movement has the air of calm consideration and conscientious rectitude that are important indices of permanence and advancement.

SABELLIANS.—See under SCHOOLS OF THOUGHT.

SANDEMANIANS.

A SECT founded in 1728, in Scotland, by John Glass or Glas, sometimes called Glassites, but better known as above, because Robert Sandeman, a son-in-law of the founder, having espoused the new sect, made amendments and additions to its tenets, and to some extent recognized it. It never attained large proportions, though a few congregations were formed in England. They teach that Scriptural faith is a simple assent to the divine testimony in regard to Christ. They commune with no other denomination and admit none to their communion

except their own members. They hold to a weekly celebration of the Lord's Supper; a weekly love-feast, which consists of their dining together at each other's houses in the interval between the morning and afternoon service; the kiss of charity, used at the admission of a new member, and at other times when they deem it necessary and proper; weekly collection before the Lord's Supper for the support of the poor and paying their expenses; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love, the precept concerning which, as well as other precepts, they understand literally; community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the Church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future and uncertain use. They allow of public and private diversions, so far as they are unconnected with circumstances really sinful; but, apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, etc.

They contend for a plurality of elders, pastors or bishops in each church, and the necessity of the presence of two elders in every act of discipline and at the administration of the Lord's Supper. In the choice of these elders want of learning and engagement in trade are no sufficient objection, if qualified according to the instructions given to Timothy and Titus (but second marriages disqualify for the office); and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship.

In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it.

SCHARTAUANS.

A RECENT sect in Sweden, of a sharp and fanatical character, and named after the clergyman whom they profess to follow. Schartau had some time ago preached for years in Lund, had been the means of much good, and when he died had left some skeletons of sermons

and a large number of devoted followers. They had all been led into the study of God's Word, the serious consideration of his commandments, and of his greatest mercy to mankind in the gift of his Son. So far it was well. But after the death of their teacher, an idolatry of the man and of his skeleton sermons commenced, and with it a new era of Christian development, especially in the southern parts of Sweden. It is neither high church, nor low church, nor broad church, but a sort of stony, hard, stereotype form, a certain way of thinking, a certain way of preaching, a certain way of talking, and looking, and moving. All lay activity in the Christian field is an abomination in the eyes of the Schartauans. They will join in no missionary work, in no Bible society, because that it is to be yoked to unbelievers. They will not speak to you on religious subjects, be you ever so interested, unless you are an exclusive Schartauan. They do not consider any one a really godly man unless he every now and then speaks to "the teacher," not "the Great Teacher," but the Schartauan clergyman who may be nearest at hand and considered most orthodox. Schartauism crept into Gothenburg about thirty-five years ago. One of its distinguishing features is a great horror of the Moravians, founded on some unpleasant experience of Shartau's own, in regard to some one individual of that denomination. It shows the character of the Schartauans, that from this one circumstance they all feel the same indiscriminate horror of all Moravians. The humble, quiet, Moravians, have been persecuted and hunted down by them. But another power is rising against the despotism of the Schartauans, which is gushing forth like a fresh, powerful fountain, which no human force can control. It will, in time, water the dry land around it, and make even the Schartauan plantations bloom. We hope that in a few years missionary efforts will also be made.

SCHEWENKFELDIANS.

A DENOMINATION in the sixteenth century, so called from one Gasper Schewenkfeldt, a Silesian knight. He differed from Luther in three chief points. The first of these points related to the doctrine concerning the eucharist. Schewenkfeldt inverted the words of Christ, *This is*

my body, and insisted on their being thus understood: *My body is this*—*i. e.*, such as this bread which is broken and consumed, a true and real food which nourisheth, satisfieth and delighteth the soul. *My blood is this*—that is, such its effects as the wine which strengtheneth and refresheth the heart. Secondly, he denied that the external word which is committed to writing in the Holy Scriptures was endowed with the power of healing, illuminating and renewing the mind; and he ascribed this power to the *internal* word, which, according to his notion, was Christ himself. Thirdly, he would not allow Christ's human nature, in its exalted state, to be called a creature or a created substance, as such a denomination appeared to him infinitely below its majestic dignity, united as it is in that glorious state with the divine essence.

The followers of Schewenkfeldt suffered no little persecution. In 1725 a number of them fled into Saxony, and thence many of them emigrated to this country in 1734, settling in Pennsylvania.

In doctrine, this body are one in faith with the great unity of Christians, in reference to all the fundamental truths of the New Testament. In their Government, they are congregational, and annually elect ministers, trustees, and other officers of their church. They have a peculiar custom connected with the birth of their children. When a birth has taken place, a minister is immediately called to pray for the child, and present it to the Lord; and the service is repeated in public when the mother becomes able to attend public worship. They choose their pastors by lot, who then, if previously uneducated, receive all necessary instruction in whatever pertains to the ministry.

They form a very respectable portion of the German population of Pennsylvania, but have never extended themselves beyond the bounds of their original settlement. They are engaged in agriculture, manufactures, and commerce, and very few of them rank with the class called *poor*. By their rigid discipline they maintain a high standard of morality among their people, and many of the younger branches of their families are well educated. Every family is said to possess, as a part of their necessary furniture, a well-selected and useful library of books; almost entirely of German publications, in which language they maintain their social intercourse and public worship.

SCHOOLS OF THOUGHT.

ANTINOMIANS.—Those who maintain that the law is of no use or obligation under the Gospel dispensation, or who hold doctrines that clearly supersede the necessity of good works. The Antinomians took their origin from John Agricola, about the year 1538, who taught that the law is in no way necessary under the Gospel; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be preached from the decalogue, but only from the Gospel. This sect sprung up in England during the protectorate of Cromwell, and extended their system of libertinism much farther than Agricola did. Some of them, it is said, maintained that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; and that it is one of the distinguishing characters of the elect, that they cannot do anything displeasing to God. It is necessary, however, to observe here, and candor obliges us to confess, that there have been others, who have been styled Antinomians, who cannot, strictly speaking, be ranked with these men; nevertheless, the unguarded expressions they have advanced, the bold positions they have laid down, and the double construction which might so easily be put upon many of their sentences, have led some to charge them with Antinomian principles. For instance, when they have asserted justification to be eternal, without distinguishing between the secret determination of God in eternity and the execution of it in time; when they have spoken lightly of good works, or asserted that believers have nothing to do with the law of God, without fully explaining what they mean; when they assert that God is not angry with his people for their sins, nor in any sense punishes them for them, without distinguishing between fatherly correction and vindictive punishment; these things, whatever be the private sentiments of those who advance them, have a tendency to injure the minds of many. It has been alleged, that the principal thing they have had in view was to counteract those legal doctrines which have so much abounded among the self-righteous; but granting this to be true, there is no occasion to run from one extreme to another. Had many of those writers proceeded with more caution, been less dogmatical, more explicit in the explanation of their senti-

ments, and possessed more candor towards those who differed from them, they would have been more serviceable to the cause of truth and religion.

ANTI-TRINITARIANS.—Those who deny the doctrine of the holy and undivided Trinity, amongst others Sabellians, Arians, Socinians, and Humanitarians. The ancient Anti-trinitarians have been divided into four classes: 1. Ebionites; 2. Patripassians; 3. Arians; 4. Pneumatomachi.

The Anti-trinitarians of the early Church may be included under two leading parties, one that merely recognized Jesus as a man endued with divine power; and the Patripassians, who identified the Father and the Son. Cerinthus was doubtless contemporary with St. John, although he may have been alive after the death of that apostle. He was a Jew, who had studied philosophy at Alexandria, but he spent the greater part of his life in Asia Minor. His system was probably a mixture of Judaism, Gnosticism and Christianity. Irenæus makes him a complete Gnostic, saying of him, "He taught that the world was not made by the supreme God, but by a certain power (the demi-urgos) separate from him, and below him, and ignorant of him. Jesus he supposed not to be born of a virgin, but to be the son of Joseph and Mary —born altogether as other men are; but he excelled all men in virtue, knowledge and wisdom. At his baptism the Christ came down upon him, from Him who is over all, in the shape of a dove; and then he declared to the world the unknown Father, and wrought miracles. At the end the Christ left Jesus, and Jesus suffered, and rose again; but the Christ, being spiritual, was impassible." Epiphanius and Theodoret declare that he held the world to have been made by angels, and that "he opposed the apostles in Judæa and out of it, early and late." Cerinthus evidently held that Jesus was an ordinary man, devoid of miraculous powers, but distinguished from others by so much wisdom that he was worthy to be chosen from all mankind as the Messiah. He knew nothing of his high destiny until it was revealed to him in his baptism by John, when he was consecrated to the Messiahship, and furnished with the necessary powers by the descent of the supreme logos or spirit, which hung over him in the shape of a dove, and eventually entered his heart. He now attained to a knowledge of the

supreme God and of heavenly things. He was able to perform miracles, and he was used by the divine Spirit as his instrument, and in this way he was the Messiah. He also taught that redemption could not be effected by his suffering. In unison with the mighty Spirit of God he could not suffer; but when he did suffer, it was evident that the Spirit had left him, and therefore his sufferings were only of the man Jesus, and were no part of the work of redemption. He denied the resurrection also, and it is believed that St. John wrote his gospel purposely to refute the peculiar tenets of this leader. Epiphanius also declares that St. Paul was contending in every place against the followers of Cerinthus. In this manner the denial of the deity of Christ was associated with other errors of the Ebionites and Gnostics even in the apostolic age, and among the wild theorists of the period there were many who evidently had no claim to the Christian name.

At the head of another class of early Anti-trinitarians may be placed Praxeas, who held that the Father, Son and Holy Ghost were one and the same. Tertullian says that he taught that "the Father himself descended into the Virgin, was born of her, suffered, and was, in short, Jesus Christ." As Praxeas and his followers did not reject the accusation of maintaining that God the Father suffered in the crucifixion, they obtained the name of "Patripassians," and from denying the plurality of persons in the Godhead they were called "Monarchians." Nœtus of Smyrna was excluded from his church about A.D. 230 as a Monarchist. Callistus, a bishop of Rome, is also classed among these heretics, and Beryllus, a bishop of Bostra in the third century, held these views, and verged toward the system known as Sabellianism, which recognizes only a modal Trinity, in which the Father is held to be God revealing himself as giving the law, as the Son when he suffers, and as the Holy Spirit when he influences or dwells in the hearts of believers. Thus in the early age of the Church there were some who merely recognized the humanity of the Saviour, while others may be found holding every variety of an ascending faith, until like Arius the Christ was admitted to be the first and most glorious of all created beings, but yet a creature—a creature so elevated that he deserved the title, "Son of God;" not God, but like God; not of the divine essence, which only appertained to the Father, but yet so glorious that he was worthy of adoration and praise.

During the Middle Ages the tendency of thought was toward other subjects, but from time to time the theories of former years were revived by such men as Amalric and the Paulicians, who have been accused of reviving the heresies of Paul of Samosata that had been defended by Artemon, Nœtus and others.

When the Reformation of the sixteenth century gave liberty to mind in Europe a rationalistic element soon appeared in Italy, Germany, the Low Countries and elsewhere. Denk, Hetzer, Seebach, Campanus, Dippel, Joris of Delft, Servetus, Gribaldo and others attracted great attention to their views. In Poland the Humanitarian or Socinian views chiefly prevailed, and a regular system of theology was set forth by Faustus Socinus, who perfected the ideas of his uncle, Lœlius Socinus, an Italian of noble rank. In England, after the Puritanic zeal began to wane, a rationalizing spirit spread among the Dissenters, and many of the clergy of the Established Church adopted free-thinking views. Whiston, Lindsey, Clarke, Priestley and others, during the reign of Queen Anne and the beginning of the Hanover period, produced a decided effect on the theology of their day. Many churches and valuable endowments that had been founded in the interests of evangelical religion among the Dissenters fell into the hands of men who gradually carried them over to the support of Anti-trinitarian views. The successors of these men have been "quieted in their possession" of these properties by an act of Parliament passed about thirty years ago; but the vigor and energy of the old promoters of the Anti-trinitarian views seem to have largely died out. In Scotland these views have never obtained a solid foothold, and in Ireland the cause of Unitarianism seems to be steadily on the decline. Even in New England, where for many years the names of Channing and others occupied a prominent place, and gave currency to Unitarianism, the system seems to be on the decline. Unitarianism in all its forms and in all ages has been mainly a system of negations, in which there is a denial of positive and affirmative truths; but when point after point has been set aside, and the substantial truths of the Gospel have been rejected, the mind discovers the fact that it cannot feed on vacancy, and hence, wherever the system has prevailed and positive creeds have been got rid of, the tendency to reaction sets in, and men begin to demand a more substantial faith.

ARIANS.—The Arian system took its name from Arius, who is generally believed to have been born in Cyrene, in Lybia, and educated at Antioch. He adopted the views of Lucian, his instructor, who had agreed with Meletius, who was deposed A.D. 306. Arius became a deacon under the bishop of Alexandria, in Egypt, but in a short time afterward his turbulence led to his removal from office. He was subsequently restored, raised to the priesthood and assigned to a church in Alexandria. On the death of the bishop, Arius expected to be raised to the vacant position, and because Alexander was preferred he has been accused with jealously and hostility, which resulted in confusion in the city. This charge may not be well founded, as it is more likely that it was the teaching of Arius respecting the dignity of the Son of God that led to the controversies, which raged with great violence. Arius was very definite in stating his views, proclaiming his belief in the subordination of the Son to the Father—that this inferiority was not only official, but essential in nature and essence, and that there was a time when the Son was not. It would appear that at first Alexander was somewhat indefinite in his statements, and and he was charged with Sabellianism by Arius. He avowed his belief that the Son was exalted and different from all other creatures, yet he was still a creature, but filled with the fullness of the Godhead, endowed with ability to create the world, and thus he became a middle link between God and the world which he had made. A council in which these points were discussed, A.D. 320, condemned Arius, who remained in Alexandria, where he made most vigorous efforts to extend his views. Accordingly, Alexander convened a synod of one hundred bishops from Egypt and Lybia, which also condemned Arius and banished him from Egypt. In the East, to which he went, he found more favor for his views. He was so fortunate as to gain admission to communion by a synod held in Bithynia, and at a council in Palestine he was reinstated in the ministry and advised to remain subject to Alexander. The emperor, learning that a serious difficulty existed at Alexandria, sent his court bishop, Hosius, with a letter to Alexander and Arius with a view to reconciliation, but in vain. Instead of peace an uproar took place, and the image of the emperor was insulted. He saw that the question was not, as he had apprehended, a mere strife of words, but that fundamental truth was concerned, and accordingly, the

celebrated first œcumenical synod was convened at Nice, A.D. 325, in which three hundred and eighteen bishops, mostly from Asia, were present. The creed adopted was adverse to the views of Arius, and he together with two bishops who refused to subscribe it, were excommunicated and banished into Illyricum. His writings were condemned to be burned, and his adherents were pronounced opposers of Christianity.

Through the influence of his sister the emperor afterward relaxed the sentence on Arius, and received such an explanation from him as induced Constantine to become satisfied. But Athanasius, who was now bishop of Alexandria, utterly refused to have him thus received; insisting that, as a council had deposed him, a council should alone undertake to restore him again. This involved Athanasius himself in trouble, and the emperor, continuing steadfast, procured the signature of Arius to the Nicene Creed, and then enjoined Alexander, the bishop of Constantinople, to receive him to the communion, but on the day before the ceremony Arius took suddenly ill and died, A.D. 336.

From this time until the council of Milan, A.D. 355, the church was rent into furiously-contending parties, in which opposing controversialists were condemned. For instance, Athanasius was condemned. Hosius of Cordova and Liberius of Rome, were deprived of their sees, and for a time it seemed that the persecutions of the emperor Constantine would have ruined the cause of the Orthodox, and several men, for the sake of peace, were led to sign a creed in which the famous term which was the watchword of Orthodoxy was wanting. For many years the condition of the Church was most deplorable, as the power of the emperors was willingly vouchsafed against the Orthodox, and accordingly, the Arian views very generally prevailed.

Among the German tribes Arianism held sway for a long time. By the Ostrogoths it was carried into Italy, by the Visigoths into Spain, and the Vandals carried it into Africa. Among the Lombards and the Burgundians also the Arian views prevailed, and for centuries all the leading nations of Europe were largely under their influence, but gradually the power of the Roman Church extended, and the Nicene Creed was established wherever that Church gained any sway.

Since the Reformation there has been a revival of the views of Arius

in England, but on the continent of Europe Socinianism has generally been adopted by those parties who have rejected the Nicene Creed. In Switzerland, in Holland, in France, but chiefly in Poland, the views of Socinus have prevailed. In New England those who, during the last fifty years, have rejected the Orthodox faith have been generally attracted to the Socinian side.

The following statement will give a condensed view of the phrases and watchwords of the leading parties of Arians:

Ætius and Eudoxius held that Christ was *heterusios*, i. e., of another substance.

Eunomious, a disciple of Ætius, maintained that Christ was *anomoios* i. e., of a dissimilar substance.

Eusebius and the semi-Arians, *homoiousios*, i. e., of a similar substance.

These were divided into those who held with—

Asterius, Eudoxius, *katoousian homoios*, i. e., like as to being.

Acacius, *homoios*, similar.

All agreed in rejecting the Catholic Orthodox term, *homoousios*, i. e., of the *same* substance.

ARMINIANS.—Primarily those who follow the doctrines taught by Arminius, professor of divinity in the University of Leyden.

The distinguishing tenets of the Arminians may be comprised in the five following articles relative to predestination, universal redemption, the corruption of man, conversion, and perseverance, viz.:

1. That God, from all eternity, determined to bestow salvation on those who he foresaw would persevere unto the end; and to inflict everlasting punishment on those who should continue in their unbelief, and resist unto the end his divine succors; so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness.

2. That Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular. That, however, none but those who believe in him can be partakers of the divine benefit.

3. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will;

since man, in consequence of his natural corruption, is incapable either of thinking or doing any good; and that therefore it is necessary to his conversion and salvation, that he be regenerated and renewed by the operations of the Holy Ghost, which is the gift of God through Jesus Christ.

4. That this divine grace, or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection, every thing that can be called good in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of his grace; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations but may be resisted, and rendered ineffectual by the perverse will of the impenitent sinner. Some modern Arminians interpret this and the last article with a greater latitude.

5. That they who are united to Christ, by faith, are thereby furnished with abundant strength, and with succors sufficient to enable them to triumph over the seduction of Satan, and the allurements of sin and temptation; but that the question, "Whether such may fall from their faith, and forfeit finally this state of grace," has not yet been resolved with sufficient perspicuity; and must, therefore, be yet more carefully examined, by an attentive study of what the holy Scriptures have declared, in relation to this important point.

After the appointment of Arminius to the theological chair at Leyden, he thought it his duty to avow and vindicate the principles which he had embraced; and the freedom with which he published and defended them, exposed him to the resentment of those that adhered to the theological system of Geneva, which then prevailed in Holland; but his principal opponent was Gomar, his colleague. The controversy which was thus begun became more general after the death of Arminius, in the year 1609, and threatened to involve the United Provinces in civil discord. The Arminian tenets gained ground under the mild and favorable treatment of the magistrates of Holland, and were adopted by several persons of merit and distinction. The Calvinists or Gomarists, as they were now called, appealed to a national synod; accordingly the synod of Dort was convened, by order of the States-General, in 1618; and was composed of ecclesiastic deputies from the United Provinces as well as from the reformed

churches of England, Hessia, Bremen, Switzerland, and the Palatinate. The principal advocate in favor of the Arminians was Episcopius, who at that time was professor of divinity at Leyden. It was first proposed to discuss the principal subjects in dispute, that the Arminians should be allowed to state and vindicate the grounds on which their opinions were founded; but, some difference arising, as to the proper mode of conducting the debate, the Arminians were excluded from the assembly, their case was tried in their absence, and they were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion.

In consequence of the abovementioned decision, the Arminians were considered as enemies to their country, and its established religion, and were much persecuted. They were treated with great severity, and deprived of all their posts and employments; their ministers were silenced, and their congregations were suppressed. The great Barneveldt was beheaded on a scaffold; and the learned Grotius, being condemned to perpetual imprisonment, fled, and took refuge in France.

After the death of Prince Maurice, who had been a violent partisan in favor of the Gomarists, in the year 1625, the Arminian exiles were restored to their former reputation and tranquility; and under the toleration of the State they erected churches and founded a college at Amsterdam, appointing Episcopius the first theological professor. The Arminian system has very much prevailed in England since the time of Archbishop Laud, and its votaries in other countries are very numerous. It is generally supposed that a majority of the clergy in both the established churches of Great Britain favor the Arminian system, notwithstanding their articles are strictly Calvinistic. The name of Mr. John Wesley hardly need be mentioned here. Every one knows what an advocate he was for the tenets of Arminius, and the success he met with.

CALVINISM.—The doctrine of those who are named after Calvin —though his theology is, in its great leading features, that of Augustine. Much that belongs to Calvinism is common to all evangelical sects—such as belief in the Trinity, in the divinity of Christ, in the personality of the Holy Ghost, in a perfect atonement, in justification by faith, and in eternal glory and punishment. But five articles are

usually said to distinguish Calvinism, as opposed to Arminianism, and as explained and confirmed by the synod of Dort. Calvinists hold—

1. That God in his infinite mercy has appointed a definite number of the human race to glory, irrespective of faith foreseen and merit foreknown on their part. But God's is no partial affection, for "he loves the world;" and a definite number is not a small number, for the number of the elect satisfies Christ; and it is only through faith in him, and by the work of God's Spirit on their hearts, that the elect are saved. To the eye of man the elect are the company of believers; to the eye of Christ they are a living unity—"All that which thou hast given me (John 6: 39). Predestination, though unconditional, is not fatalism; nor does it infringe in any way on the freedom of the will.

2. That the death of Christ infallibly secures the salvation of his people—the elect, "the sheep." But at the same time, being of infinite value, it opens the door of mercy to all; for it is needed by all, and is adapted to all, and is the basis of that universal offer of salvation contained in the Gospel; so that if men are lost, it is not for want of an atonement. God's grace lifts believers to heaven; but unrepented, and therefore unforgiven, sin sinks men to hell.

3. That men are born in guilt, and under condemnation, involved in the first sin of the first man, inheriting a sinful nature from their fallen progenitor, and unable of themselves to return to God. Still, man is responsible; for moral inability, or want of will, is very different from natural inability, or actual want of power.

4. That the objects of God's eternal love and choice are effectually called by his grace and Spirit. But this call comes in and through the means of grace; and man's freest act is self-surrender to God in the Gospel. St. Bernard said—"Abolish free-will, and there is nothing to be saved; abolish free grace, and there is nothing by which to save;" or, as Augustine said—"If there be not free grace in God, how can he save the world? and if there be not free-will in man, how can the world be judged by God?"

5. That those who are effectually called and sanctified persevere, and do not finally fall away from a state of grace. For the sentence of pardon can neither be revoked nor cancelled, and the Spirit works out his purpose on the soul, though it may be with many failings and aberrations on the part of the believer. Perfect dependence on the

sustaining grace of God develops the highest spiritual activity—this is the philosophy of Calvinism.

CHRISTOMACHI.—A name given to those who held heretical opinions on the Nature of Christ, especially to the Arians. The following is a summary of the chief early Christomachi [these names of course include the sects or the followers of the persons named]: 1. Those who denied the Divinity of Christ: Artemon, Cerinthus, Ebion, Paulus of Samosata, Photinus, Theodorus, Theodotus. 2. Those who denied the Personality of Christ: Hermogenes, Noetus, Praxeas, Sabellius, Victorinus. 3. Those who denied the Equality of Christ: Acacius, Aetius, Arius, Eunomius. 4. Those who denied the true Humanity of Christ: Apelles, Basilides, Cerdon, Colorbasus, the Gnostics, Heracleon, the Manichæans, Marcion, Marcus, Ophilæus, Saturninus, Secundus, Valentinus. 5. Those who denied the existence of an intelligent soul: Apollinaris. 6. Those who denied an intellect to the Human Nature in Christ; the Agenœtæ. 7. Those who asserted that Christ was the Son of Joseph: Carpocrates. 8. Those who asserted that Christ was two distinct persons: Nestorius. 9. Those who asserted that Christ was the Son of God by Adoption: the Adoptionists, Elipandus, Felix. 10. Those who asserted that there was but one Nature in Christ: Eutyches, Acephalus. 11. Those who asserted that there was but one Will in Christ: the Monothelites.

DESTRUCTIONISTS, or ANNIHILATIONISTS.—Those who believe that the final punishment threatened in the Gospel to the wicked and impenitent consists not in an eternal preservation in misery and torment, but in total extinction of being; and that the sentence of annihilation shall be executed with more or less torment, preceding or attending the final period, in proportion to the greater or less guilt of the criminal.

In the Christian Church, there are indications that ideas began to prevail, in the time of Justin, that the sufferings of the wicked might not be eternal. In the fourth century the doctrine was set forth by Arnobius more definitely, that God might perhaps cause the wicked to suffer for a time, to show his anger against sin, and then, after such satisfaction, grant them relief and restoration; but in the last century

in England, and still more decidedly in New England, the doctrine was propounded that, after long-continued suffering, the souls of the wicked would be destroyed. Assuming that annihilation was meant by the word destruction, they called themselves "Destructionists," and the well-known Taylor of Norwich was one of their most eminent writers. Dr. Chauncey was considered to have adopted this view provisionally, so that, if driven from his system of universal salvation, he might fall back on annihilation as a relief for the wicked. Archbishop Whately evidently held similar views, for he says, "I think we are not warranted in concluding, as some have done, so positively concerning the question as to make it a point of Christian faith to interpret figuratively the 'death and destruction' spoken of in the Scriptures as the doom of the condemned, and to insist on the belief that they are to be left alive for evermore." Of late years a considerable revival of this theory has taken place. By far the ablest defence of annihilation is a work by Hudson, published in 1857, in which the natural immortality of the soul is denied as being a statement of the Bible, that immortality is only the result, to the saved, of the work of Christ, and that the fate of the lost, after a period of suffering, is utter annihilation.

The whole subject is settled in an admirable manner by President Edwards, in his reply to Dr. Chauncey, where, under six heads, he meets and refutes every argument that appears to be worthy of notice. To the sixth argument of Edwards there would seem to be no reasonable answer, and his position is absolutely conclusive. He says, "The happiness of the righteous does not consist in eternal being, but eternal well-being; and as the punishment of the wicked stands everywhere opposed to it, it must consist, not in the loss of being, but of well-being, and in suffering the contrary." It is obvious that if eternal suffering do not mean suffering without end, Matt. 25: 46, then eternal bliss cannot mean bliss without end; for the term that measures the duration is the same in both sides of the antithesis, and the result to the hopes of the saved would be opposed to all the assurances of the gospel that proclaim the blessedness of the righteous for ever and ever.

HUMANITARIANS.—1. A term applied to those who deny the divinity of Christ and assert that he was merely human. They must

not be confounded, however, with the Arian sects, for these latter at least admit the preëxistence of Christ. The earliest known author of Humanitarianism is generally believed to have been Theodotus of Byzantium, who flourished during the second century. 2. The name is also sometimes given to those who totally deny the need of supernatural aid, and rely solely upon the all-sufficiency of human nature to attain perfection.

KANTO-PLATONISM—Is the designation of a philosophical school which attempts to unite the idealism of Kant with the system of Plato. Cousin had been the great master of this school. Avoiding as he did the views of Locke on sensationalism, and the Germans on ontology, he held that, by the knowledge of phenomena which we actually possessed, it was possible to rise up to a knowledge of real existence, as reason received truth spontaneously by direct and immediate perception. He rejected in a decided manner the charges which were brought against his system as involving pantheism.

LATITUDINARIANS.—Those not conforming to any particular opinion or standard, but of such moderation as to suppose that people will be admitted into heaven, although of different persuasions. The term was more especially applied to those pacific doctors in the seventeenth century, who offered themselves as mediators between the more violent Episcopalians, and the rigid Presbyterians and Independents, respecting the forms of church government, public worship, and certain religious tenets, more especially those that were debated between the Arminians and Calvinists. The chief leaders of these Latitudinarians were Hales and Chillingworth; but More, Cudworth, Gale, Whitchcot, and Tillotson, were also among the number. These men, although firmly attached to the Church of England, did not go so far as to look upon it as of divine institution, and hence they maintained that those who followed other forms of government and worship were not, on that account, to be excluded from their communion. As to the doctrinal part of religion, they took the system of Episcopius for their model, and like him, reduced the fundamental doctrines of Christianity to a few points; and by this manner of proceeding they endeavored to show the contending parties that they had no reason to

oppose each other with such animosity and bitterness since the subjects of their debates were matters of an indifferent nature with respect to salvation. They met, however, with opposition for their pains, and were branded as Atheists and Deists by some, and as Socinians by others, but upon the restoration of Charles II. they were raised to the first dignities of the church, and were held in considerable esteem.

NEW PLATONICS, or AMMONIANS.—So called from Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of the second century. This learned man attempted a general reconciliation of all sects, whether philosophical or religious. He maintained that the great principles of all philosophical and religious truth were to be found equally in all sects, and that they differed from each other only in their method of expressing them, in some opinions of little or no importance; and that by a proper interpretation of their respective sentiments they might easily be united in one body.

Ammonius supposed that true philosophy derived its origin and its consistence from the Eastern nations, that it was taught to the Egyptians by Hermes, that it was brought from them to the Greeks, and preserved in its original purity by Plato, who was the best interpreter of Hermes and the other Oriental sages. He maintained that all the different religions which prevailed in the world were, in their original integrity, conformable to this ancient philosophy; but it unfortunately happened, that the symbols and fictions under which, according to the ancient manner, the ancients delivered their precepts and doctrines, were in process of time erroneously understood, both by priests and people, in a literal sense; that in consequence of this, the invisible beings and demons whom the Supreme Deity had placed in the different parts of the universe as the ministers of his providence, were by the suggestions of superstition converted into gods, and worshipped with a multiplicity of vain ceremonies. He therefore insisted that all the religions of all nations should be restored to their primitive standard, viz., the ancient philosophy of the East; and he asserted that his project was agreeable to the intentions of Jesus Christ, whom he acknowledged to be a most excellent man, the friend of God, and affirmed that his sole view in descending on earth was to set bounds to the reigning

superstition, to remove the errors which had crept into the religion of all nations, but not to abolish the ancient theology from which they were derived.

Taking these principles for granted, Ammonius associated the sentiments of the Egyptians with the doctrines of Plato; and to finish this conciliatory scheme, he so interpreted the doctrines of the other philosophical and religious sects, by art, invention, and allegory, that they seemed to bear some semblance to the Egyptian and Platonic systems.

With regard to moral discipline, Ammonius permitted the people to live according to the law of their country and the dictates of nature; but a more sublime rule was laid down for the wise. They were to raise above all terrestrial things, by the towering efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate by hunger, thirst, and other mortifications, the sluggish body, which restrains the liberty of the immortal spirit, that in this life they might enjoy communion with the Supreme Being, and ascend, after death, active and unencumbered, to the universal parent, to live in his presence forever.

NOMINALISTS.—A school of mediæval theologians which arose in the latter half of the eleventh century, maintaining the opinion that objects exist only as individuals, so that genera, species, or "universals" (the term then in use) are but several or many individual objects collectively brought under one common name, or thought of under one common idea. The Nominalists thus opposed the position of the Realists, that universals have an abstract existence distinguishable from the existence of the individuals related to them. The extreme application of the theory is seen in the opinion of some Nominalists that the Three Names of the Holy Trinity are the Names of Three individual Substances, and that the Unity of the Trinity is but a verbal expression and not a Unity of Three consubstantial Persons.

The founder of the Nominalist school was Roscellin, Canon of Compiègne (A.D. 1089), whose opinions respecting the Trinity were carried to the tritheistic extent just indicated, and who was compelled to retract them at the Council of Soissons in the year 1092. The next distinguished leader of the school was his pupil Abelard (A.D. 1079–1142), who modified the tritheistic opinion of Roscellin into a

Sabellian form, defining the Three Persons as God's power, wisdom, and goodness, but yet not altogether denying the personality of those attributes. After his time Nominalism was little regarded by theologians until the fourteenth century, when it was revived by William of Occam, the pupil of Duns Scotus. Henceforward the Nominalists may be recognized as the school of progress, inquiry, and criticism, out of which the Reformation arose; a school which so far tended towards skepticism that it overvalued the truth which it arrived at by reasoning, and undervalued that which it received by revelation; thus being disposed to believe only after demonstration. In later times the Nominalist theory was adopted by Hobbes, Hume, and Dugald Stewart.

ORIGENISTS.—The professed followers of Origen, a Christian father of the second century, a man of great talents, and a most indefatigable student; but having a strong attachment to the Platonic philosophy, and a natural turn to mystical and allegorical interpretations, he thereby greatly corrupted the simplicity of the gospel. The following are the sentiments attributed to the Origenists, some of which were unquestionably held by them, though others were, no doubt, superadded, either by mistake or design:

1. A preëxistent state of human souls, prior to the Mosaic creation, and perhaps from eternity; which souls were clothed with ethereal bodies suited to their original dignity.

2. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a preëxistent state; for no other supposition appeared to him sufficient to account for their residence in these gross material bodies.

3. That the soul of Christ was created before the beginning of the world, and united to the Divine Word in a state of pristine glory.

4. That at the resurrection mankind will be again clothed with ethereal bodies, for the elements of our terrestrial composition are such as most fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect is her life and operations. Besides, he who made all things assures us, he made them good at first, and, therefore, his recovery of us to our lost happiness (which is the design of the gospel) must restore us to far better bodies. See 1 Cor. 15: 42; 2 Cor. 5: 1.

5. That after long periods of time, the damned themselves shall be released from their torments, and restored to a new state of probation: for the Deity has such reserves in his gracious providence, as will vindicate his sovereign goodness and wisdom from all disparagement. Though sin has extinguished, or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature.

6. That the earth, after its conflagration, shall become habitable again, and be the mansion of men and other animals, and that in eternal vicissitudes. See Heb. 1: 10–12, where, speaking both of the heavens and earth, the inspired writer says, "as a vesture shalt thou change them, and they shall be changed," etc. *The fashion of the world passes away* like a turning scene, to exhibit a fresh and new representatiou of things, and if only the present dress and appearance of things go off, the substance is supposed to remain entire.

Origen is also charged with Arianism, and it must be acknowledged that his expressions were not always correct; yet the orthodox will by no means give him up, but impute those expressions, either to the corruption of heretics, or to his unhappy defect of judgment.

PLATONISTS.—The Platonic philosophy is denominated from Plato, who was born about B.C. 426. He founded the old academy on the opinions of Heraclitus, Pythagoras, and Socrates; and by adding the information he had acquired to their discoveries, he established a sect of philosophers who were esteemed more perfect than any who had before appeared in the world.

The outlines of Plato's philosophical system were as follows: That there is one God, eternal, immutable, and immaterial; perfect in wisdom and goodness, omniscient, and omnipresent; that this all-perfect Being formed the universe out of a mass of eternally preëxisting matter, to which he gave form and arrangement; that there is in matter a necessary, but blind and refractory force, which resists the will of the supreme Artificer, so that he cannot perfectly execute his designs; and this is the cause of the mixture of good and evil which is

found in the material world; that the soul of man was derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture; that the relation which the human soul, in its original constitution, bears to matter, is the source of moral evil; that when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each its proper celestial abode; that these souls were sent down to earth to be imprisoned in mortal bodies; hence arose the depravity and misery to which human nature is liable; that the soul is immortal, and by disengaging itself from all animal passions, and rising above sensible objects to the contemplation of the world of intelligence, it may be prepared to return to its original habitation; that matter never suffers annihilation, but that the world will remain forever; and that by the action of its animating principle it accomplishes certain periods, within which everything returns to its ancient place and state. This periodical revolution of nature is called the Platonic or great year.

The Platonic system makes the perfection of morality to consist in living in conformity to the will of God, the only standard of truth, and teaches that our highest good consists in the contemplation and knowledge of the Supreme Being. In this divine Being Plato admitted a sort of Trinity, of *three hypostases*. The first he considers as self-existent, calling him, by way of eminence, *to ōn*, the Being, or *to hen*, the One. The only attribute which he acknowledged in this person was goodness; and therefore he frequently styles him, *to agathon*, the *Good*. The second he considered as *nous*, the *Mind*, or *logos*, the *Wisdom* or *Reason* of the former, and the *demiourgos*, *maker of the world*. The third he always speaks of as *psuche*, the *Soul* of the world. He taught that the second is a necessary emanation from the first, and the third from the second, or perhaps from both; comparing these emanations to those of light and heat from the sun.

From the above use of *logos* for the second person of the Platonic trinity, it has been thought that St. John borrowed the term from Plato; but it is not likely that this apostle was conversant with his writings; and therefore Leclerc and Dr. Campbell think it more probable that he took it from the Old Testament.

The end of all knowledge, or philosophy, according to Plato, was to make us resemble the Deity as much as is compatible with human nature. This likeness consists in the possession and practice of all the moral virtues. After the death of Plato many of his disciples deviated from his doctrines. His school was then divided into the old, the middle, and the new academy. The old academy strictly adhered to his tenets. The middle academy partly receded from his system, without entirely deserting it. The new academy almost entirely relinquished the original doctrines of Plato, and verged towards the skeptical philosophy.

An infusion of Platonism, though in a perverted form, is seen in the philosophy most prevalent in the times of the apostles. It was Judaized by the contemplative Hellenists, and through them, their native Judaism was Platonized. The eclectic philosophy added other ingredients to the compound, from the Oriental systems. All, however, issued in pride, and the domination of bewildering and monstrous imaginations. Rom. 1 : 21 ; 1 Cor. 1 : 19–31.

REALISTS.—A school of mediæval theologians who adopted the doctrine attributed by Aristotle to Plato, that "universals" have an existence prior to, and independent of, the individual objects to which they relate. This theory was brought into prominence by Johannes Scotus Erigena (A.D. 805–877), and was generally held by philosophical theologians until the rise of Nominalism in the eleventh century. Roscellin, the founder of the latter school, was vigorously opposed by Anselm (A.D. 1033–1109), who looked on the application of Nominalist theories to the "doctrine of the Trinity as involving the heresy of Tritheism." Anselm also maintained that the realistic doctrine was the only one reconcilable with the incarnation, for the Deity could not have assumed humanity unless the latter had a real objective existence distinguished from that of individual men, a theory which he set forth in his treatise, entitled "Cus Deus Homo?"—*i.e.*, "Why did God become man?"

The most distinguished champions of realism after Anselm were William of Champeaux (A.D. 1070–1121), the opponent of Abelard, and St. Thomas Aquinas (A.D. 1225–1274), the latter, however, holding the realist opinion, in the modified form, that universals have a real

existence prior to the individuals to which they relate, through their antecedent existence in the divine mind. The schoolmen in general held realist opinions, ranging between this theory and the extreme form of them held by Anselm. Wickliffe, also, was on the same side, although the freedom of his theology was more in sympathy with the Nominalist school.

The general tone of realism is that of submission to authority and dogma, especially regarding that truth as most certain which is revealed by the All-Knowing and All-True; consequently regarding revelation as the true foundation of belief, and belief as the entrance gate to a wide domain of knowledge on which the mind would not otherwise enter.

SABELLIANS.—A sect in the third century that embraced the opinions of Sabellius, a philosopher of Egypt, who openly taught that there is but one person in the Godhead.

The Sabellians maintained that the Word and the Holy Spirit are only virtues, emanations, or functions of the Deity, and held that He who is in Heaven is the father of all things, that he descended into the Virgin, became a child, and was born of her as a son; and that, having accomplished the mystery of our salvation, he diffused himself on the apostles in tongues of fire, and was then denominated the Holy Ghost. This they explained by resembling God to the sun; the illuminating virtue or quality of which was the Word, and its warming virtue the Holy Spirit. The Word, they taught, was darted like a divine ray, to accomplish the work of redemption; and that, having reäscended into heaven, the influences of the Father were communicated after a like manner to the apostles.

SELEUCIANS.—Disciples of Seleucus, a philosopher of Galatia, who, about the year 380, adopted the sentiments of Hermogenes and those of Audæus. He taught, with the Valentinians, that Jesus Christ assumed a body only in appearance. He is said also to have maintained that the world was not made by God, but was coëternal with him; and that the soul was only an animated fire created by the angels; that Christ does not sit at the right hand of the Father in a human body, but that he lodged his body in the sun, according to Ps. 19: 4, and that the pleasures of beatitude consisted in corporeal delight.

SEMI-ARIANS.—By this name the great bulk of the Arian party became distinguished from the strict Arians after the Council of Nicæa. They were a large body of the clergy and laity, of great political influence in the Eastern Empire, who were opposed alike to the strict definition of orthodox Nicene theologians like St. Athanasius and to the equally strict definition which characterized the logical intellectualism of the old Arians, revived under the leadership of Aëtius and Eunomius. The orthodox were represented by the term *Homöousios*, which signified that our Lord is of one substance with the Father, and thus shut out entirely the idea of his being a created Person. The old Arians, on their revival, adopted the term *Anomoios*, which signified exactly the opposite, and defining the Son to be unlike in substance to the Father, expressed the idea that he was a created, and not an uncreated, Being. They were therefore known as *Anoœans*. The Semi-Arians, halting between these two opinions, endeavored to find a resting-place for their theology in the middle term *Homoiousios*, which signified that the Son is of a similar substance to the Father, but so far indefinite as to permit a great variety of interpretations respecting the extent to which such similarity makes him to differ from created beings. Practically, this attempted compromise enabled the Semi-Arians to call our Lord divine, but still to deny that he "is equal to the Father as touching his Godhead," and thus simply and truly God.

During the fifty-six years that elapsed between the Council of Nicæa and that of Constantinople (A.D. 325–381) as many as eighty councils are on record, a large number of which were held by the Semi-Arian bishops in support of their contests with the orthodox and with their own sects.

SENSUALISTS.—A name given to the followers of the school of Locke and Hume, who derive their premises in reasoning from the senses, as distinguished from the Intellectualists, who after Plato, Leibnitz, Kant and others derive theirs from man's inner nature. To Locke's principle, "Nihil in intellectu nisi quod prius fuerit in sensu" (there is nothing in the intellect which has not already been in sensation), Leibnitz added, "Nisi ipse intellectus" (except the intellect itself), thus holding that the existence of sensations involves the existence of a sentient nature or soul, for if there be no soul, no mind, there can be no sensations.

SOCINIANS.—The anti-Trinitarian opinions which spread from Italy and took root principally in Poland were systematized by Faustus Socinus. In doing so he made great use of the writings of his uncle, Lælius Socinus, who had contributed much to spread these opinions, and who is generally considered the founder of the sect. These men were lawyers at Sienna, where Lælius was born in 1525. He traveled extensively in France, England, the Netherlands, Germany and Poland, and then settled at Zurich. He was intimate with the leading Reformers, and at first he propounded his views by way of doubt and inquiry. Calvin advised him to check his tendency; and while some hold that he went to Poland after the death of Servetus, others maintain that he concealed his views, and lived in safety among those who abhorred his sentiments. In 1558 he was in Poland, where anti-Trinitarianism was now prevailing, as John Buscher, an Englishman, Gonesius, a Pole, and others openly avowed their views. In 1570 Sigismund Augustus granted liberty of conscience, and a settlement was formed in Racow, and after some time Faustus Socinus became the leader. The views of the party were embodied in the Catechism or Confession known as the "Elder" one, which was supplanted by the Racovian, prepared by Faustus. In Transylvania Socinianism gained a firm footing, but in Hungary, Austria and Holland the tenets of Socinus did not greatly prevail. The Catechism of 1574 was only a transition from the varying doctrines of the anti-Trinitarian body to the definite doctrine of Socinus. It rejected infant baptism, original sin and the atonement. In the Socinian system it was laid down as a reasonable maxim that God is of such simplicity of nature as not to admit of a distinction of Persons. It was held also that the essence of the Godhead cannot possibly be united with manhood, the Infinite with the Finite, between which there is no "proportion;" that even if the existence of a distinct Person, the Son of God, were supposed, it would be in itself impossible to form a union of two totalities; and as both Catholics and Arians teach that the Son had a perfect existence prior to the incarnation, the union of the two natures in one Person of Christ is impossible.

The Holy Ghost is held to be an energy or a power of the Godhead, and not a Person. The Socinians, as has been said, denied the atonement and the priesthood of Christ, holding that Christ is a saviour

because he reveals the mercy of God, and thus shows the way of salvation. The Socinians are represented in the present day by the Unitarians, who deny the miraculous conception of Christ, who hold that he was a mere man sent as a great teacher, a reformer and a saviour, inasmuch as he reveals the mercy of God, assures men of God's willingness to receive all who come to him, irrespective of any work of mediation, and who also established the great fact of man's immortality, and therefore the certainty of a future life.

SPIRITUAL PANTHEISTS.—The followers of Hegel have been so called, inasmuch as they seek in God Spirit only, and they look on God as a Being which is evolved, and which, in the different steps of its evolution, constitutes diverse and successive orders of existences or beings. In the end the absolute Being acquires consciousness of himself and becomes an infinite personality. It may be admitted that there are many readers who after much study will fail to gather any rational or intelligent idea of the meaning of these words, and perhaps they may doubt if they convey any sense whatever, or if any follower of Hegel can understand what they mean.

TRINITARIANS.—The name applied to those who hold the doctrine of the Trinity of Persons in the Godhead, as the term Arian is applied to those who hold that the Son is a creature, and therefore inferior to the Father, and as the name Unitarian is claimed by those who believe that Jesus had no existence until he was conceived in the womb of his mother.

UBIQUITARIANS.—Those who held the omnipresence of Christ's human nature. The doctrine of consubstantiation implies it; but Luther himself never based his theory upon it. He rested his proof on the words of Scripture as he interpreted them. He seems, however, to have held that, from the union of the human nature with the divine, the human nature might be everywhere, his assertion being that the man Jesus could be in any place where his presence was needed. This was a kind of potential ubiquity. But the divines of Swabia and Alsace went greatly farther than he did, and maintained an absolute ubiquity. Brentius avowed the same opinion in 1561.

Flacius Illyricus, Chemnitius, Osiander, Musculus, and others stoutly advocated it; and it was put into the Formula of Concord. Some of them ascribed ubiquity to Jesus always, and others to him only after the ascension.

SEEKERS.

A DENOMINATION which arose in England in the year 1645. They derived their name from their maintaining that the true church ministry, Scripture, and ordinances, were lost, for which they were seeking. They taught that the Scriptures were uncertain; that present miracles were necessary to faith; that our ministry is without authority; and that our worship and ordinances are unnecessary or vain. The term was also applied at one time to the Friends, or rather to their fore-runners.

SEMI-ARIANS.—See under SCHOOLS OF THOUGHT.

SEMI-PELAGIANS.—See under SCHOOLS OF THOUGHT.

SHAKERS.—See UNITED SOCIETY OF BELIEVERS.

SOCINIANS.—See under SCHOOLS OF THOUGHT.

SWEDENBORGIANS.—See NEW JERUSALEM CHURCH.

TANQUELINIANS.

A FANATICAL sect which arose in the Netherlands under the leadership of an uneducated impostor named Tanchelm or Tanquelin, early in the twelfth century.

He began, about A.D. 1115, to proclaim himself to be the Son of God, and in the extravagance of his blasphemy caused churches to be erected in his honor. Abelard, who was his contemporary, says that this impostor first traveled to Rome in the garb of a monk, accom-

panied by a priest, and that returning to Utrecht, where there was then no bishop, he set up a religious community entirely separate from the Church, and although he was a layman, pretended even to celebrate mass and to communicate his followers. These latter were chiefly ignorant people on the sea-coast, especially women and children, and he was said to be living a most licentious life among the former. At last he set up the state of a king, surrounding himself with a body-guard of three thousand armed men, called himself by the Divine Name, pretended to espouse the Blessed Virgin, and perpetrated the grossest blasphemy of every kind. From Utrecht Tanchelm went to Antwerp; where, about the year 1125, he was slain by a priest, though he had bands of armed men about him. His followers cherished his violent opinions.

THEODOSIANS.

A NUMEROUS sect of Russian dissenters, who are very zealous in their opposition to the established church, calling it the receptacle of all the heresies that ever troubled the peace of true believers, and loudly affirming that the priests only preach to Antichrist under the name of Jesus, and that genuine Christianity is no longer to be found in the national church. They are strict observers of the Sabbath, particularly attentive to justice in their dealings, especially as it regards weights and measures, observant of unity, and careful never to appeal to unbelievers for a decision of their differences. They differ but little from the *Pomoryans*, which see; only they purify by prayer whatever they purchase in the markets of unbelievers, and omit to write the superscription over the image of the cross.

THEOSOPHISTS.

THE general appellation of all those mystics who allege that by an internal and supernatural illumination they are admitted to a knowledge of the mystery of being; first on the side of nature, secondly on that of religion. The title of fire philosophers has also been accorded

to these persons, and properly; for according to their own account, they are enabled, by a miraculous intuition of the properties of the so-called element of fire, to provide a solution, not only for every difficulty of physics, but also for every doubtful problem in the spiritual world. Paracelsus, a Swiss physician (A.D. 1493–1541), gave the greatest impetus to theosophy. After his death his followers and pupils, who were chiefly chemists, under the mythical name of Rosicrucians, attracted much notice in the sixteenth century, and their system, in that unsettled epoch, easily secured numerous adherents. Fludd, an Englishman, and in Germany Böhm or Böhmen (A.D. 1575–1624), became converts, and the latter set up a mystical system of his own. After Fludd in England, came William Law (A.D. 1686–1761), a divine of the English Church, who translated the works of Böhm, many of whose opinions he adopted. It may be observed briefly that while some of their religious opinions are unsound, their morality is unexceptionable.

TRANSCENDENTALISM.—See under SCHOOLS OF THOUGHT.

TRITHEISTS.

A SECT of the sixth century. Its author was one John Ascunage, a Syrian philosopher and a Monophysite. This man imagined there were in God three numerically distinct natures or subsistences, all perfectly alike, and connected by no common vinculum of essence; from which dogma his adversaries deduced Tritheism. Among the patrons of this opinion no one was more celebrated than John Philoponus, a grammarian and philosopher of great fame at Alexandria; and hence he has by many been accounted the founder of the sect, and the members of it have been called Philoponists. As the sect increased, it became divided into two parties, the Philoponists and the Cononites; the latter so named from its leader, Conon, Bishop of Tarsus. These parties agreed respecting the doctrine of three persons in the Godhead, but were at variance respecting the explanation of the doctrine concerning the resurrection of the body; for Philoponus maintained that both the matter and the form of all bodies were gen-

erated and corruptible, and therefore that both would be resuscitated at the resurrection; but Conon held that the matter only, and not the form of bodies, was corruptible and to be resuscitated.

TURLUPINS.

A DENOMINATION which appeared about the year 1372, principally in Savoy and Dauphiny. They taught that when a man is arrived at a certain state of perfection, he is freed from all subjection to the Divine law. It is said, they often went naked, and they allowed of no prayer to God but mental. They called themselves the *fraternity of the poor.*

THONDRACIANS.

AN Armenian sect which was formed in the province of Ararat by a fusion of Parseeism and Paulicianism about A.D. 840. Sembat, a Paulician, was brought into contact with a Persian physician and astronomer named Medschusic, whose influence led him to attempt a combination of the Zoroastrian and the Christian systems. He established himself at Thondrac, from which place the name of his sect was taken, its original designation being assumed from the Armenian sect of the Pseudo-Christian Parsees known as Arevurdis or Sun-Children. The Thondracians often revived and became important, although often almost suppressed; and in A.D. 1002 were joined by the Armenian bishop Jacob, the head of the province, under whom they made great progress. He was eventually condemned as a heretic by the Armenian Church, and having escaped from the prison in which he had been confined, came to a violent death at the hands of those who attempted to retake him.

THERAPEUTÆ.

A JEWISH sect, who, with a kind of religious frenzy, placed their whole felicity in the contemplation of the divine nature. Detaching

themselves wholly from secular affairs, they transferred their property to their relations or friends, and withdrew into solitary places, where they devoted themselves to a holy life. The principal society of this kind was formed near Alexandria, where they lived, not far from each other, in separate cottages, each of which had its own sacred apartment to which the inhabitant retired for the purposes of devotion. After their morning prayers, they spent the day in studying the law and the prophets, endeavoring, by the help of the commentaries of their ancestors, to discover some allegorical meaning in every part. Besides this, they entertained themselves with composing sacred hymns in various kinds of metre. Six days of the week were in this manner passed in solitude. On the seventh day they met, clothed in a decent habit, in a public assembly, where, taking their places according to their age, they sat with the right hand between the breast and the chin, and the left at the side. Then some of the elders stepping forth into the middle of the assembly, discoursed with a grave countenance and a calm tone of voice, on the doctrines of the sect; the audience, in the meantime, remaining in perfect silence, and occasionally expressing their attention and approbation by a nod. The chapel where they met was divided into two apartments, one for the men, and the other for the women. So strict a regard was paid to silence in these assemblies, that no one was permitted to whisper, nor even to breathe aloud; but when the discourse was finished, if the question which had been proposed for solution had been treated to the satisfaction of the audience, they expressed their approbation by a murmur of applause. Then the speaker, rising, sung a hymn of praise to God; in the last verse of which the whole assembly joined. On great festivals, the meeting was closed with a vigil, in which sacred music was performed, accompanied with solemn dancing; and these vigils were continued till morning, when the assembly, after a morning prayer, in which their faces were directed towards the rising sun, was broken up. So abstemious were these ascetics that they commonly ate nothing before the setting sun, and often fasted two or three days. They abstained from wine, and their ordinary food was bread and herbs.

Much dispute has arisen among the learned concerning this sect. Some have imagined them to have been Judaizing Gentiles; but Philo supposes them to be Jews, by speaking of them as a branch of the sect

of Essenes, and expressly classes them among the followers of Moses. Others have maintained, that the Therapeutæ were an Alexandrian sect of Jewish converts to the Christian faith, who devoted themselves to a monastic life. But this is impossible; for Philo, who wrote before Christianity appeared in Egypt, speaks of this as an established sect. From comparing Philo's account of this sect with the state of philosophy in the country where it flourished, it seems likely that the Therapeutæ were a body of Jewish fanatics, who suffered themselves to be drawn aside from the simplicity of their ancient religion by the example of the Egyptians and Pythagoreans. How long this sect continued is uncertain; but it is not improbable that, after the appearance of Christianity in Egypt, it soon became extinct.

UBIQUITARIANS.—See under SCHOOLS OF THOUGHT.

UCKEWALLISTS.

A SECT which derived its denomination from Ucke Walles, a native of Friesland, who published his sentiments in 1637. He entertained a favorable opinion of the eternal state of Judas, and the rest of Christ's murderers. His argument was this: that the period of time which extended from the birth of Christ to the descent of the Holy Ghost, was a time of deep ignorance, during which the Jews were destitute of divine light; and that, of consequence, the sins and enormities which were committed during this interval were in a great measure excusable and could not merit the severest displays of the divine justice. This denomination strictly adhered to the doctrine of the Mennonites.

UNITARIANS.

THE spirit of free inquiry to which the Reformation owed its existence did not confine itself to the examination of the doctrines and practices by which the Church of Rome had so long obscured the primitive faith. Some inquisitive minds were led to believe that these formed a part only, though confessedly the worst part, of those corruptions by which Christianity had been defaced. Assemblies appear to

have been held at Vicenza, in the government of Venice, about the year 1546, of persons who had formed themselves into associations to debate with freedom on various points of theology. The ancient Arian party is supposed never to have been quite extinct in Italy, and in these assemblies it revived. The subjects of discussion were, the necessity of a reformation not only in the forms and morals of the church, but in her doctrines, and in the whole system of religion reputed orthodox. In particular, they discussed the truth of the doctrine commonly received concerning the Trinity. But these meetings were soon interrupted by the vigilance of the emissaries of the Church. Some of the members were seized and put to death; the remainder fled, and dispersed themselves through different countries.

One of the leaders was Lælius Socinus, of Sirma. After spending several years at Zurich as a voluntary exile, he visited Poland in 1551. Here he succeeded in converting to Arian, or probably Unitarian principles, Francis Lismaninus, preacher and confessor to the Queen of Sigismund I., King of Poland. From this period, the orthodox faith had to maintain a severe conflict with Unitarianism in Poland and the north of Europe. Lismaninus published several tracts, in which he denied the true divinity of the Son. He was followed by Gregory Paul, the minister of a Protestant church in Cracow, who wrote against the doctrine of the Trinity still more openly. Other writers followed in his train, and the new principles spread with great rapidity: for, in the year 1556, Peter Gonezius, a Pole, who had recently returned from his travels, avowed in the Synod of Seceminum his approbation of the Apostles' Creed, but his rejection of the Nicene and Athanasian Creeds, his denial of the doctrine of the Trinity, and his belief of the inferiority of the Son. He made the same declaration afterwards at Brescia, in 1558.

In the same year, Blandrata, who had been acquainted with Servetus at Geneva, visited Poland, where several Italians of note joined him. They held public disputations, in which they denied the doctrine of a Trinity. Several synods were called in succession, with the view of bringing all the reformers to an agreement in one faith; but at each synod new advocates for the Unitarian sentiments appeared. Calvin, dreading the influence of this party, wrote to a synod which met at Cracow in 1561, urging them to be on their guard against Blandrata



First Unitarian Church, Philadelphia.

and his dangerous sentiments. But the new views continued to gain a still firmer footing. At length, in 1565, as the dissensions became more violent, Gregory Paul, with the approbation of some persons of rank in Poland, attempted to restore the peace of the Church by a petition to the National Assembly, or Council of the Kingdom, at that time convened, desiring a full discussion of the subject.

The conference was held, but neither side being convinced by the reasonings of the other, an open schism followed, and the reformed Church was divided into two parties; the greater body professing to hold a trinity of persons in the Divine Being, and the lesser holding the unity of his person. The former esteemed it unlawful to communicate with the latter, and instigated the Popes and their bishops to treat the weaker party as Arian blasphemers; and some of the nobility who patronized them were calumniated as guilty of treason against their country.

The time occupied by these events in Poland was spent by Servetus

in spreading the same doctrines in the south of France. This remarkable man was born in Spain in 1509, and had scarcely arrived at manhood when he became acquainted with the leaders of the Reformation. In 1530, he resided at Basle, and began to state and defend the Unitarian doctrines. The next year he published his first treatise on the doctrine of the Trinity, which was soon followed by a second on the same subject. He next published anonymously his "Christianismi Restitutio," in which he maintained the Unitarian doctrines. It was a bold attack on the common faith, both of Protestants and Roman Catholics, and Servetus had little mercy to expect from either. He was arrested, it is said, at Calvin's instance, imprisoned by the governor of Dauphiné, and brought before the inquisition at Vienne, by whom he was condemned; but he escaped from his prison and took refuge at Geneva, where he was again arrested. In August, 1553, he was brought to his trial; the articles of accusation against him being drawn up by Calvin's hand. He was sentenced as a heretic and blasphemer, to be slowly burnt, and the frightful sentence was executed with horrible severity on the 27th of October, 1553.

With the death of Servetus, his opinions fell into neglect; he did not succeed in forming a party at Geneva, nor did a Socinian church rise from his ashes. The minds of men, suddenly freed from the restraints of ages, broke out, however, in extravagant speculations on the nature of the Deity, which were repressed, after the manner of the times, by the torments of the Inquisition.

Persecuted elsewhere, the Unitarians were treated with kindness by the Emperor Sigismund, who granted them the free exercise of their religion, and invited Blandrata to his court. The states of Poland entered into an agreement, by which their sovereigns were bound to subscribe and swear to a declaration that universal toleration should be maintained. Those who denied the Trinity now first took the name of Unitarians: they had been called Pinczovians, from the town of Pinczow, in which many of them lived, or more frequently, Racovians, from the city of Racow, the centre of their community, where they were protected by John Sienenius, prince or palatine of Podolia; they had also flourishing societies at Cracow and other towns in Poland and Lithuania.

Up to this period the Unitarians had not adopted any settled creed;



REV. JOHN THORNTON KIRKLAND, D.D.
For Eighteen years President of Harvard University.

amongst themselves great differences existed, and the young community was threatened with destruction from its internal discords. The only great point of agreement was their rejection of the orthodox doctrine of the Trinity; and the early history of the Unitarian Church in Poland, if Church it might be called, is that of a number of jarring sects, each tenacious of its own opinions and impatient of its rivals.

Besides a considerable number of enthusiasts, smitten with the follies of the German Anabaptists, and anxious to introduce a community of goods, an equality of rank, and other extravagances, there were some who entertained the ancient Arian doctrine, connecting with it the denial of infant baptism. At length two great factions, the Budnæans and the Farnovians, absorbed the rest. The former were so called from Simon Budnæus, their leader, a man of considerable acuteness and sagacity, who perceived more clearly than the rest the conclusions to which the peculiar principles of Lælius Socinus naturally led, and protested against the propriety of offering religious worship of any kind to Jesus Christ; he maintained, further, that Christ was not begotten by any extraordinary act of Divine power, but that he was conceived, like other men, in a natural way. This opinion, generally avowed by Socinians in later times, was then received as impious and profane. Budnæus, who had gained over to his doctrine a great number of proselytes in Lithuania and Russian Poland, was deposed from his ministerial functions in 1584, and publicly excommunicated, with all his disciples. It is said, however, that he afterwards abandoned his peculiar and offensive sentiments, and was reädmitted to the communion of the sect. His peculiar doctrine was soon afterwards adopted by Francis David, the superintendent of the anti-Trinitarian churches in Transylvania, and violent contentions followed. Blandrata interfered, but without success; his influence with the government was supreme, and he must, therefore, bear the odium which attaches to the first persecutor within the infant community. David remained unmoved; he was in consequence arrested by Christopher, Prince of Transylvania, and thrown into prison, where he died at an advanced age.

In this dispute we first become acquainted with the celebrated Faustus Socinus, who was long regarded as the apostle of the Unitarian creed and the founder of the Socinian Churches. He was the nephew of Lælius; he was born, in 1539, at Sienna, in Tuscany, of a noble family, and seems to have possessed a cultivated mind and a generous heart. It is with reason that the Unitarians of later days object to be called Socinians; for, in fact, the authority of Socinus is opposed to them on several vital points. He was invited by Blandrata into Transylvania, to dispute with Francis David, and a discussion followed in

public, after the manner of those times, which proves that Socinus was at this period, when he was forty years of age, rather an Arian than what is now understood as a Socinian. He thought that worship ought to be offered to God through Christ as a mediator; he believed in the miraculous conception, and the perfect holiness of Christ. At the same time he denied that Christ was the only begotten Son of God. "This," he says, "I regard as a mere human invention, and as entirely repugnant to sound reason."

Socinus rejects the doctrine of the atonement, and yet, in some sense not easily explained, he admits the eternal priesthood of Christ. On justification, Socinus differs but little from the Council of Trent. "No one," he says, "is justified before God unless he first confide in Christ and obey him; which obedience constitutes those good works by which we are justified; so then, when St. Paul denies that we are justified by works, his intention is only to say that we cannot be justified before God by the merit of these works, but not that no good works are required of us to our justification before God."

From these principles the Unitarian system grew. The opinions of Socinus, as they gained ground, were afterwards cast into a more systematic form, and in some instances modelled anew. But of all sects or parties, the Unitarians are those of whose acknowledged principles it is most difficult to speak with certainty. They push liberty of thought and independence of authority to the utmost extreme, and they have always gloried in this avowal. They acknowledge no masters.

In 1754 a catechism or confession of faith was published at Cracow. It is sufficient to mention it, since it has, we believe, no authority with Unitarians. It is remarkable for the inconsistency of its statements with each other, and the loose Oriental style in which it is drawn up. This ancient catechism, which was little more than a rude and incoherent sketch, was laid aside and a new form was prepared by Faustus Socinus himself. It is called the Racovian catechism. It was corrected from time to time by eminent Socinian teachers, and was once regarded as the confession of faith of the whole Church. It was first published in 1609 with a dedication to King James I., of England. Socinus was now at the head of the Unitarians of Poland, and under his direction the small body, hitherto wanting numbers, strength, and



Rev. Orville Dewey, D.D.

union, was recruited by proselytes of all ranks. The noble, the opulent, the learned, and the eloquent crowded to his standard. They still had to contend against the hostility of the orthodox churches, but the zeal of the Reformers was fast expiring, and the jealousy of Rome was diverted into other channels. Another fortunate event seemed to complete their success. In the year 1600 Jacobus à Sienno, the Lord of Racow, embraced the doctrine, and erected a public school, designed

as a seminary for the Socinian Church in his own city, which he declared to be the metropolis of the Unitarian faith. The affairs of the Unitarians were now managed by assemblies, or synods, on the Presbyterian plan.

The power of these assemblies over the churches represented in them was almost despotic. They discussed every subject connected with religion, formed new churches, undertook missions into foreign countries and discussed projects, frequently entertained about this time, for a union with the Calvinists or Anabaptists. The synod assigned pastors to particular churches, removed them from place to place, and ordained or consecrated those who were candidates for the sacred office. The control of the public treasury was entirely in their hands; and out of it the salaries of the ministers were paid. The remainder of the fund was devoted to the extension of the Unitarian cause, by publishing books, or sending out missionaries. The acts and resolutions of these synods were of national importance; they were kept with great care, and were still in existence when Poland ceased to be a nation in the last century.

The fall of Socinianism in Poland was no less rapid than its rise. The Socinians were regarded by all parties with dislike and jealousy. The Roman Catholics were inveterate against them. In time the ill-feeling broke out, and the two parties proceeded from mutual insults to acts of violence. In 1638 some students of the Unitarian college at Racow threw down a wooden crucifix which stood at the entrance of the town. The foolish act was resented by the whole papal community, and an accusation against the Unitarians was laid before the courts of law. This boyish freak was construed into a premeditated act of sedition. The Socinians offered in vain the most solid proofs of their innocence; the president of the academy in vain cleared himself from the charge by solemn oath; in vain was a protest offered on their behalf by many delegates of high rank and of other churches. The diet of Warsaw decreed that the academy of Racow should be destroyed, its professors banished, the printing-house of the Socinians pulled down, and their churches closed. The vindictive sentence was executed without the least delay. Other calamities followed, and similar edicts were enacted in other parts of Poland. The Cossacks made frequent irruptions, and the Unitarians, whom they had learned



FONT HILL ON THE HUDSON.

to abhor as impious men, suffered greatly from their violence. The king of Sweden invaded Poland, and they submitted to him in the hope of finding relief. Casimir recovered his territory, and avenged himself on the Socinians as traitorous subjects. In 1658 it was decreed by the diet at Warsaw that all the Socinians should leave the kingdom, and capital punishment was denounced against all who should, for the future, either profess their opinions or shelter those who did so.

In 1661 all the Socinians who remained in Poland were barbarously expelled, with cruelties such as the Jews experienced when driven from Spain by the Dominicians. Some of them sought an asylum in Transylvania; a considerable number found their way to Silesia, Brandenburgh, and Prussia; others repaired to Holland and Great Britain. They met with little favor in any one of their retreats. The hand of power was everywhere against them. Papist and Protestant alike received them with coldness, if they did not treat them with tyrannical severity. Thus the Unitarian churches, after an existence of more than a hundred years in Poland, were at length destroyed, and in Europe they have never since regained the same importance.

Till the partition of Poland, a few Socinians still lingered there, holding their meetings as opportunity permitted, in fields, or forests, or private houses. They retained a regular ministry; their young men being educated at Leyden, or at the college of the Remonstrants at Amsterdam. On the partition of the kingdom, they were included by Russia and Austria in the number of Dissidents, a general title under which all Christians were included who were not members of the Established Church in one or other of those kingdoms; and they have since been permitted to enjoy their religious opinions undisturbed.

The only society of Socinians in England, was formed by the famous John Biddle, during the protectorate. He had been imprisoned for his heretical notions before the king's death, and during his confinement, in 1647, he had published twelve arguments against the deity of the Holy Spirit. He was answered by the learned Matthew Poole, and his book was ordered to be burnt. The next year, being still in prison, he published seven articles against the deity of Christ. The Westminster Assembly was sitting, and it was seriously moved by some of its members that he should be put to death as a heretic. But Cromwell disliked intolerance, and, when it showed itself among the Presbyterians, viewed it with contempt. In 1651, Biddle was set at liberty; he immediately published two catechisms, the one a Scripture Catechism, the other for the use of children. In these, he maintains, That God is confined to a certain place: That he has a bodily shape: That he has passions: That he is neither omnipotent nor unchangeable: That we are not to believe three Persons in the Godhead: That Jesus Christ has not the nature of God, but only a divine lord-

ship: That he was not a priest while upon earth, nor did reconcile men to God: That there is no deity in the Holy Ghost. These propositions were condemned by the Parliament, and the author was again committed to prison. But soon after, Cromwell dissolved his Parliament, and Biddle was set at liberty. His zeal, however, does not appear to have been crushed amidst the dangers to which it had exposed him. He now challenged Griffin, a Baptist minister, to dispute with him, in St. Paul's, on the question of the deity of Christ. This occasioned fresh disturbance, and the Privy Council committed him once more to Newgate; but the Protector again wisely interfered, removed him to the Scilly Islands, and even allowed him a pension. There he remained seven years, when he was set at liberty. After the Protector's death, he opened a chapel in London, where he preached till the Restoration. He was again seized while in the pulpit, and imprisoned. He died in confinement in 1662. He was succeeded by Mr. Thomas Firmin, but his congregation disappeared, and with it, the last traces of the ancient Polish Unitarians in England. The adherents of Biddle were called Bidellians at the time; but they preferred the title of Unitarians, although they did not perfectly agree either with Socinus or the Unitarians of Poland. They differed from them in this, that they believed the Holy Spirit, though not God, to be a person, in the common acceptation of that word. Biddle asserted the liberty in which Unitarians make their boast. He was not anxious to form a party guarded by specific tests, or doctrines accurately defined.

With the decay of piety Arianism appeared, soon after the revolution, amongst the English Nonconformists, and, to a certain extent, amongst the clergy of the Church of England. It was not, however, the Arianism of the second century, but rather the result of a philosophical exercise upon the supposed nature of the Deity. It rested neither on biblical criticism nor patristic authority, but upon a metaphysical philosophy then much in vogue. Whiston, professor of mathematics at Cambridge, is perhaps as much entitled as any other person to be considered the founder of the school. He felt himself at liberty to frame theories of the Divine existence precisely as he framed theories of the creation of the world, without the support of any kind of evidence, but simply as hypotheses by which apparent difficulties



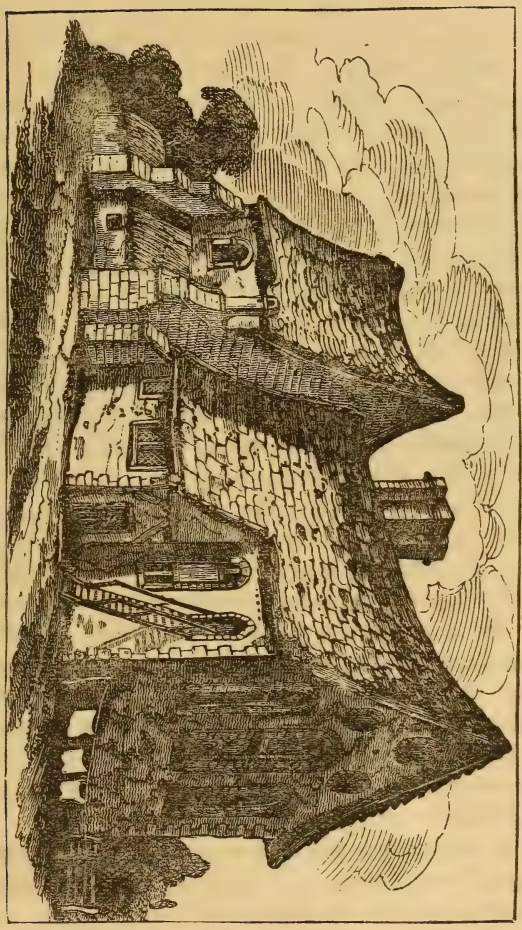
A Very Ancient Church, in Dover Castle, England.

might be explained. Whiston was expelled from the university in 1710 for heresy. Dr. Samuel Clarke, rector of St. James's, Westminster, maintained Arian sentiments from the pulpit and the press a few years afterwards; but his conduct was blamed; the Convocation took up the question, and Clarke desisted from the controversy as the condition of retaining his preferment. Beyond this, Arianism made no advances of importance in the Established Church. It was otherwise with the Dissenters. For a period of at least fifty years, the whole of the three denominations, Baptists, Independents, and Presbyterians, were agitated with discussions on the Trinity; the Arians still gaining ground, and the orthodox party being gradually silenced. Still there was no well-defined creed or symbol to which the Arians subscribed. They were known rather by their contempt of creeds and subscriptions. They prided themselves upon their freedom from human

impositions; they were the friends of free inquiry, free thinkers, rational Christians. They were known rather by what they denied than by what they taught. The founder of modern Unitarianism in England was Robert Priestley.

Priestley, the son of a Dissenter, was sent for his education to the academy at Daventry, which Dr. Doddridge had founded; it was then under the control of Dr. Ashworth; and he left it with a mind unsettled, the tutors themselves being divided on the question of the Trinity. In 1762 he became tutor of an academy at Warrington. In 1774 he removed to Birmingham, where he undertook the charge of a congregation of Nonconformists; and here the most important part of his ministerial life was spent. He was a voluminous writer, not only in theology, but in chemistry, science, history, and other subjects; and from his own writings we collect the outline of his creed. "I have frequently declared myself," he says, "not to be a believer in the inspiration of the evangelists and apostles as writers." Thus the testimony of the writers of the New Testament to the proper divinity of our Lord is at once disposed of. This, the cardinal point of the controversy, Dr. Priestley treated with a freedom equally unknown to Socinus and the English Arians. Socinus admitted that Jesus, though not God, had a nature far exalted above that of man: Priestley denied that he was more than a mere man, and sometimes he did this in language that could not fail to be offensive to his opponents. Socinus thought the worship of Christ admissible; maintaining only that the highest faith, and consequently the purest devotion, would lead the worshipper at once to God the Father. Priestley charges all orthodox Christians with idolatry. "All," he says, "who believe Christ to be a man, and not God, must necessarily think it idolatry to pay him Divine honors. We have no other definition of idolatry than to worship as God that which is not God."

Dr. Priestley also maintained that future punishment is probationary holding, in fact, the doctrine of a purgatory; and he dwelt with satisfaction on this view of the subject to the last moment of his life. A disgraceful riot, in which his house and chapel were destroyed, drove him from Birmingham in 1793; he had become obnoxious, not only from the freedom of his religious opinions, but still more from his admiration of the French revolution. He then took charge of the



"PRECEPTORY" AT SWINGFIELD, ENGLAND—VERY ANCIENT.

congregation of his deceased friend Dr. Price, in London; but soon afterwards came to America, where he was received but coldly, and died in retirement in 1804.

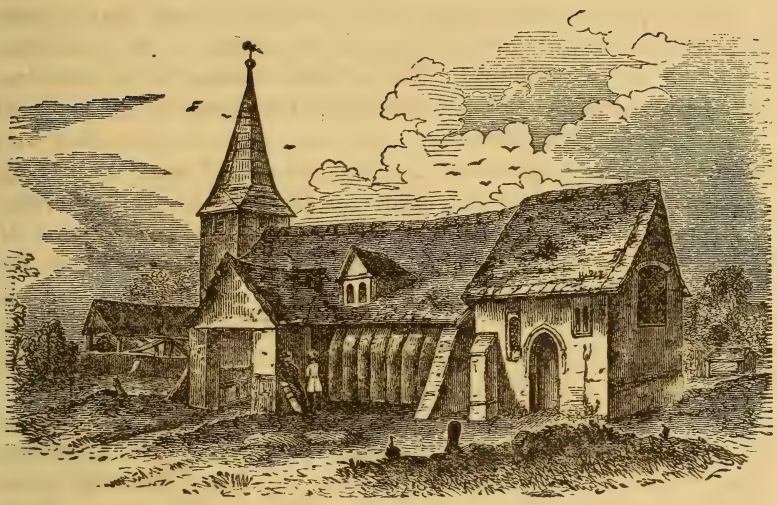
The academy at Daventry, under the superintendence of Dr. Ashworth, produced another Unitarian minister, in some respects more eminent than Priestley. Thomas Belsham, the son of a dissenting

minister, pursued his studies with so much success, that he was appointed assistant tutor, and, upon the death of Dr. Ashworth, principal of the institution. He had been educated in the doctrines of Calvinism; he now began to doubt their truth; and having embraced Unitarianism, he left the college, and relinquished his connection with an orthodox congregation in the neighborhood, of which he was the pastor. A new college was opened at Hackney by the Unitarians, and it was placed under his care, but it was soon closed for want of funds, and Belsham succeeded to the congregation over which Dr. Priestley had for a time presided. In 1805 he removed to a chapel in Essex street, which had been built for Mr. Lindsey, a clergyman of the Church of England who had embraced Socinianism, and was eminent in the last century, as a Unitarian minister.

After the death of Priestley, the leadership of the Unitarians in England devolved on Thomas Belsham. Less various in his knowledge than Priestley, he was a more formidable opponent. Priestley, whose attainments were rather extensive than profound, was rash in his assertions, and was easily driven in from many of his outposts. Belsham was more thoughtful; he reasoned with less acuteness, but greater force of argument. His "Calm Inquiry into the Scripture Doctrine concerning the Person of Christ," published in 1811, formed an epoch in Unitarian controversy. To a great extent it affected the whole character of Unitarianism, and its influence is still apparent in the tone of feeling which prevails amongst the body. It is undoubtedly the ablest work which modern Unitarianism has produced.

The history of the Unitarians during the present century affords no striking incidents. It has been that of quiet, rather than rapid, progress. Indeed, taking into the account the increase of population, and comparing the advances of Unitarianism with those of almost every sect of evangelical Christians, it may be questioned whether its relative position is improved since the days of Price and Priestley.

In America, Unitarian opinions appear to have been extensively adopted in Massachusetts as early as the middle of the last century. Unitarianism in New England is commonly said to have been a reäction against Calvinism; but in truth Calvinism, at the period of the appearance of Unitarianism, was not so pronounced as to create reäction. Unitarianism grew up there imperceptibly, not because its



VERY OLD CHURCH AT GREENSTEAD, ENGLAND.

ministers preached it, but because they ceased to preach the opposite. During the latter part of the eighteenth century many ministers became Unitarian in their theology. In 1805 a controversy of considerable violence arose between the Orthodox and Liberal Congregationalists, on the appointment of Dr. Ware to the Hollis Professorship of Harvard College. But there was no open division of the churches till 1815, on the re-publication in Boston of a chapter from Mr. Belsham's Life of Lindsey, with the title "American Unitarianism," which led to the drawing of clear lines of demarkation, the Congregational Churches being henceforth classified as Orthodox and Unitarian. Up to this time, the doctrine had been hardly discussed out of New England, though a small society, dating from the visit of Dr. Priestley in 1794, existed in Philadelphia. In 1819 a congregation was gathered in Baltimore; and others now exist in New York, Philadelphia, Washington, Charleston, Pittsburg, Cincinnati, and other principal cities of the Union.

In bringing this article to a close, we shall offer some remarks on the constitution of the Unitarian Churches, as they now exist, and upon the scheme of doctrine they profess.

A few congregations in England practice adult baptism, these are the descendants of the Anabaptists; but whatever may have been their constitution in past times, all the Unitarian Churches are now Congregational. Perfect independence is the characteristic of the whole body, each congregation being, in church discipline, in its mode of worship, and in the peculiarity of its creed, free to act after its own judgment. The Unitarian body have no accredited representatives, answering to the Presbyterian General Assembly or the Methodist Conference. They have many societies, but all of these are voluntary nor is any one of them recognized as having any authority whatever; neither does there exist any Unitarian creed or standard which the general body have ever formally recognized as of authority. Hence they do not receive the Racovian, or any other catechisms as a standard of faith; nor have they any test of orthodoxy, as applicable either to ministers or laity. Their leading fundamental principles being admitted, their churches are perfectly free to all who may choose to join them for worship and religious communion. They welcome to the Lord's table, in the celebration of the Lord's Supper, all who choose to join them, nor question on any account their right to partake with them whenever so disposed.



St. Martin's Church, Leicester, England.

Unitarianism, as a theological system, is thus explained by one of its living advocates:—1. Trinitarian and Unitarian are correlative terms; the latter rendered necessary only by the existence of the former; both expressing different views of the one Christian faith. 2. Trinitarianism is not anything more of a positive and substantial faith than Unitarianism. Unitarian Christianity is the distinctive name of

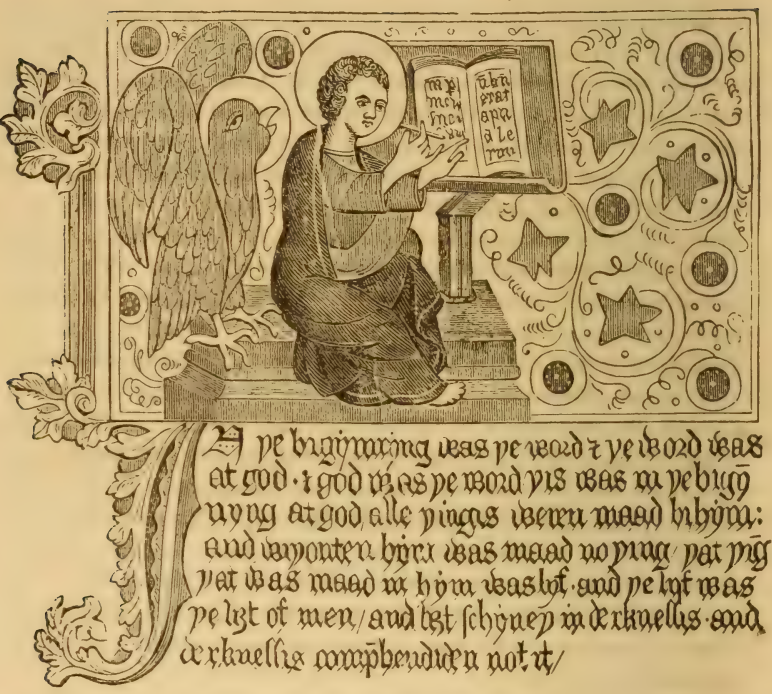
that view or form of Christian faith which recognizes "but one God, the Father." Trinitarian Christianity, on the other hand, recognizes "the Son as God, and the Holy Ghost as God," as well as "the Father." Unitarian Christianity negatives these two additional articles maintaining the godhead of the Father to be supreme and sole. "To us there is but one God, the Father." This text furnishes a clear and complete definition of Unitarian Christianity.

Thus Unitarian is employed as the correlative of Trinitarian. A believer in God is a monotheist, as opposed to a polytheist. The words Unitarian and Trinitarian have reference not to the unity, but to the personality of the godhead.

Unitarians defend their system by three lines of argument—critical, historical, and philosophical. Under the first of these the meaning of the Scriptures, and especially the critical examination of the New Testament, is comprised. Under the second it is argued, that Trinitarianism is comparatively a modern doctrine; that its gradual formation can be traced from its commencement to its final establishment by the Emperor Theodosius, towards the close of the fourth century, A.D. 380. And under the third the impossibility of the doctrine is asserted. "It is a doctrine," says Mr. James Yates, in his "Vindication of Unitarianism," "which councils and parliaments may decree, but which miracles cannot prove."

UNITED BRETHREN, OR MORAVIAN CHURCH.

THIS Church, the correct designation of which is *Unitas Fratrum*, literally "The Unity of the Brothers," but popularly rendered the United Brethren, is better known, outside of its own brotherhood, by the appellation of the Moravian Church. The Brethren's own account of their origin as a Church is that, in the ninth century, two monks of the Greek Church, Methodius and Cyrillus, were instrumental in converting the kings and many of the people of Moravia and Bulgaria to the Faith of the Gospel, and these kings and their subjects were received into the communion of the Greek Church. Methodius became the first Bishop of the infant Church, and Cyrillus translated the Scriptures into the Sclavonic dialect for their use. In process of time, many



FAC-SIMILE FROM WYCLIFFE'S BIBLE.

From the first chapter of St. John's Gospel, Wycliffe's Version, Fourteenth Century. Engraved from the original.

of them were led to submit to the Roman Church, but a considerable number adhered to their Mother Church. As early as 1170, we find them, in association with the Waldenses, sending missionaries abroad to preach the Gospel. In the fifteenth century, the great Bohemian pre-Reformation Reformer, John Huss, commenced and carried on his wonderful work, drawing many converts from the Roman Church into the Gospel light, which burned the brighter after the 6th day of July, 1415, when Huss died a martyr at the stake, having been adjudged a "heretic" by the Council of Constance. At his death, a large number declared themselves Hussites. Soon afterward disturbances began in Bohemia, and the followers of the martyr found themselves in trouble when four hundred and fifty-two of their number were cited to appear

before the Council for signing a protest against the murder of Huss. Speedily, however, a serious division appeared in their ranks. One section was called the "Calixtins," from *calix*, chalice, because they demanded the cup for the laity in the Eucharist, and a party who went much farther in their views of reform were designated "Taborites," from a mountain (Tabor) where Huss had preached, and where they had been accustomed to meet. In 1418, Martin V. issued a Bull calling for the chastisement of the followers of Huss and Wycliffe. In 1420, the Pope invited a crusade against them, to which the Emperor promptly responded. The imperial army of one hundred and forty thousand men threw themselves against the Hussites, and were signally defeated at the memorable battle of Witkow, and the war went on, the Bohemians covering themselves with glory under the renowned chieftain John of Ziska, until his death, in 1424. Three Papal crusades were directed against these sternly determined people, and all in vain. Army after army was hurled back in ignominious defeat by their prowess. Treachery did its utmost, and thus, through varied scenes, the struggle went on, until their numbers decreased; many perished, some submitted to Rome, others joined the Lutheran ranks, and a faithful few found their way into the Church of the United Brethren. That any portion of a race so warlike as the Taborites should pass over into a communion so entirely different as that of the United Brethren, can only be accounted for by the fact that, notwithstanding all their warlike struggles, they had in their hearts a loving regard for the Word of God, and a willingness to frame their lives by its precepts.

The Moravian and Bohemian Bishops having all submitted to Rome, the Brethren found themselves without chief pastors. They chose three of their Priests, whom they sent to Stephen, Bishop of the Waldenses in Austria, by whom they were consecrated to the Episcopal office, and these three on their return consecrated ten others. Thus the Church was reörganized and fitted for fresh labors. In 1523, the Brethren opened a friendly correspondence with Luther and others of the leaders of the Reformation. This, becoming known, brought on them a fierce persecution. After having been alternately protected and persecuted, they were at length subjected to a persecution under Ferdinand, beginning in 1621, which threatened their entire suppres-



WYCLIFFE'S CHURCH, LUTTERWORTH, ENGLAND.

sion and extermination. But among the mountains of Bohemia a few refugees kept alive the Faith of their fathers, while in Poland there survived two Bishops of the Church. In the midst of this persecution some of the Brethren fled to other lands. One colony of these, who retained in purity their original principles and practice, was in 1722 conducted by a brother named Christian David from Fulneck, in Moravia, to Upper Lusatia, where they put themselves under the protection of Nicholas Lewis, Count of Zinzendorf, and built a village on his estate, at the foot of a hill called Hutberg, or "Watch Hill." They called their settlement Herrnhut, "the Watch of the Lord." The Count showed every kindness to the emigrants; but being a zealous member of the Lutheran Church, established by law, he endeavored to prevail upon them to unite themselves with it. This they declined; and the Count, on a more minute inquiry into their ancient history and distinguished tenets, not only desisted from his first purpose, but became himself a convert to the faith and discipline of the United Brethren. Through the Polish Bishops the Episcopal succession was transmitted to the Church of the Brethren at Herrnhut.

It was not until the number of emigrants from Bohemia and Moravia, who there found an asylum, had considerably increased, and many religious persons from other quarters, attracted by the report of their piety and their sufferings, had settled among them, that the diversity of sentiments, perceptible among so many zealous Christians, originally of different denominations, suggested to them the propriety of some general agreement concerning faith and rules of conduct. Accordingly, under the guidance of Count Zinzendorf, who from an early age had entertained an idea of forming a Christian community on the model of the primitive apostolic congregations, certain articles of union were proposed to them, which, leaving all the distinctive doctrines of the various Protestant denominations entirely out of question, recognized as articles of faith only those fundamental Scripture truths in which they all agree. At the same time, a system of social compact and church discipline was framed, resembling that of the ancient church of the Moravian Brethren, and intended to form a society in some degree such as the primitive churches are represented to have been.

In the course of the year 1727 all the inhabitants of Herrnhut, after mature consideration, adopted this social scheme and these statutes, under the name of "The brotherly agreement," and pledged themselves mutually to its observance, and thus formed the first stock of the present society of United Brethren. Count Zinzendorf is often spoken of as the founder of the Society, though he is properly to be regarded—and is so regarded, and gratefully, by the Brethren themselves—rather as the instrument, in the hand of God, for the renewal of the ancient Unity of the Brethren, and the restoration of its principles, usages, and ecclesiastical orders, with such modifications as providential circumstances and past experience could not fail to suggest. Nor will the Brethren ever forget that to the advancement of its best interests, and the extension of its usefulness, both at home and abroad, he devoted his whole life, his property, and his great and varied talents. It will be readily conceived, however, more especially after observing that further emigrations from Bohemia and Moravia were checked by the Saxon government at an early period, that the descendants of the emigrants, at this day, constitute but a small portion of the present Society. Individuals from almost every Protestant denomination, coinciding in the fundamental doctrines of Christianity common to all, and



WYCKLIFFE OAK, IN WINDSOR FOREST, ENGLAND.

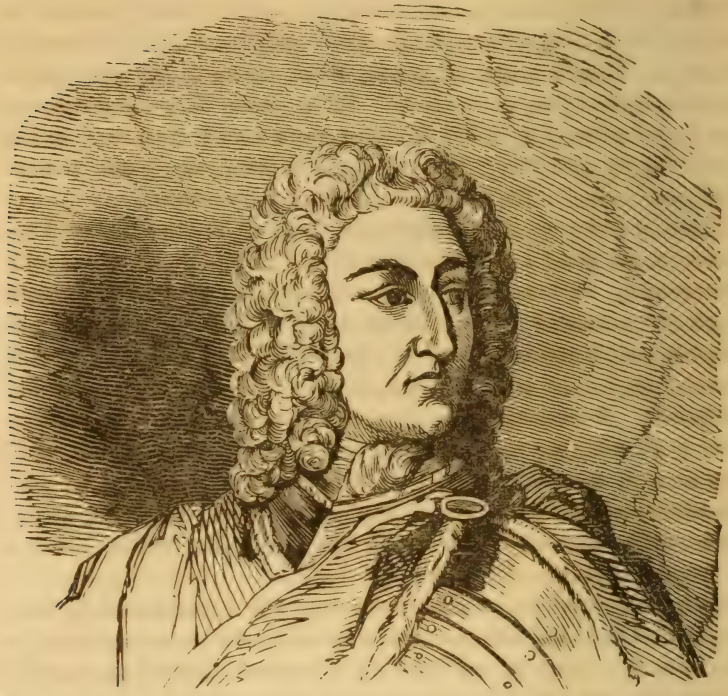
professing a desire to lead a truly Christian life, as members of such a community, under its peculiar regulations, were from the beginning admitted among them, without renouncing the church and creed of their fathers. On the contrary, to facilitate the maintenance of their connection with their original churches, the society expressly includes three different tropes or modifications within its pales; the Lutheran, the Reformed, and the Moravian, which latter comprises all other Protestant denominations. Experience has proved that these differences among persons so intimately associated vanish of themselves to such a degree, that the original idea of these tropes is now maintained only as an evidence of the principle of their union, while its practical consequences have become almost imperceptible.

The United Brethren, however, continue strenuously to object to being considered a mere sect or denomination, because their union is exclusively founded on general Christian doctrines, and their peculiarities relate solely to their social organization, which is intended only to facilitate their joint purpose of reducing to practice truly Christian principles of life and conduct. They consequently subscribe to no peculiar articles of faith, confining themselves mainly to regulations of conduct and discipline. As a body, they have at all times, when required by governments to point out their creed, professed general adherence to the

Confession of Augsburg, as most congenial to the views of the majority; and, although they do not pledge their ministers to an express adoption of every article, it is agreed among them not to insist upon any doctrines entirely repugnant thereto. They avoid discussions respecting the speculative truths of religion, and insist upon individual experience of the practical efficacy of the Gospel, in producing a real change of sentiment and conduct, as the only essentials in religion.

They consider the manifestation of God in Christ as intended to be the most beneficent revelation of the Deity to the human race; and, in consequence, they make the life, merits, acts, words, sufferings and death of the Saviour, the principal theme of their doctrine, while they carefully avoid entering into any theoretical disquisitions on the mysterious essence of the Godhead, simply adhering to the words of Scripture. Admitting the Sacred Scriptures as the only source of Divine Revelation, they nevertheless believe that the Spirit of God continues to lead those who believe in Christ into all truth; not by revealing new doctrines, but by teaching those, who sincerely desire to learn, daily better to understand and apply the truths which the Scriptures contain. They believe that, to live conformably to the Gospel, it is essential to aim in all things to fulfill the word of God. Even in their temporal concerns they endeavor to ascertain the will of the Lord. They do not, indeed, expect any miraculous manifestation of His will, but only endeavor to test the purity of their purposes by the light of the Divine Word. Nothing of consequence is done by them, as a society, until such an examination has taken place; and, in cases of difficulty, the question is decided by lot, to avoid the undue preponderance of influential men, and in the humble hope, that God will guide them rightly by its decision, where their limited understanding fails them.

In former times, the marriages of the members of the society were, in some respects, regarded as a concern of the Church, as it was part of their social agreement, that none should take place without the approval of the elders; and the elders' consent or refusal was usually determined by lot. But this custom has been gradually abandoned; and nothing is now requisite to obtain the consent of the elders, but a Christian profession and propriety of conduct in the parties. They consider none of their peculiar regulations essential, but all liable to



GENERAL OGLETHORPE,
The leader of the first Moravians who settled in America, in 1733.

be altered or abandoned whenever it is found necessary or desirable for the better attainment of their great object—the promotion of piety. Such alterations are effected through the medium of their synods.

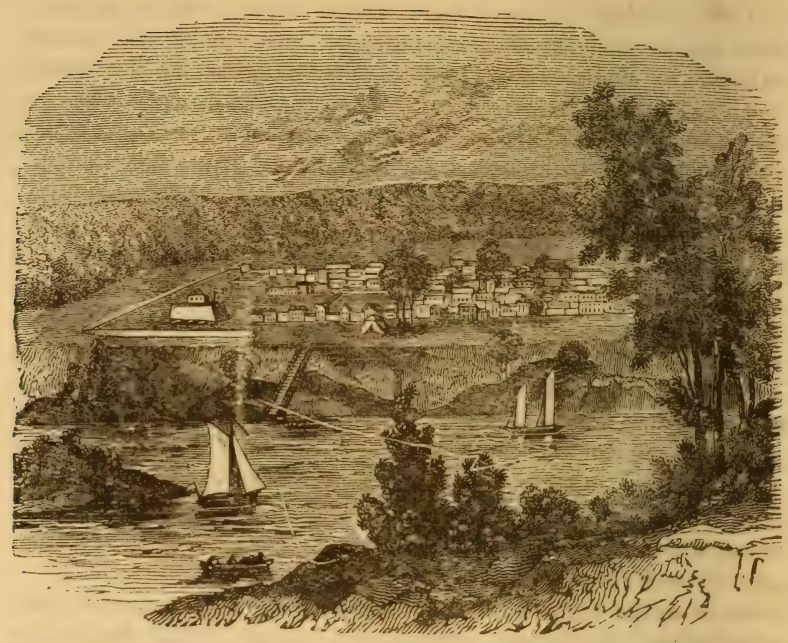
The society early undertook to propagate the Gospel among heathen nations. The success of their attempt in this respect is generally known, and a great proportion of their energy is at this day devoted to this object. In the prosecution thereof, circumstances occurred, which, combined with the increase of their numbers, and certain difficulties laid in their way at Herrnhut, induced the society to plant colonies, on the plan of the parent society, in different parts of Germany, England, Holland, America, etc., all of which, together, now constitute "the Unity of the Brethren." Each individual colony or

settlement, is independent in its individual concerns, but is under the superintendence of the directing board of the Unity; which superintendence, in England and America, is administered by subordinate provincial boards, in respect to all things not of a general nature. These, however, are responsible to the superior board, at present seated at Berthelsdorf, near Herrnhut, and denominated "the Elders' conference of the Unity." The appointment of all the ministers and officers of each community rests primarily with this board. In England and America, however, this is committed to the local boards. To the superior board is further committed the direction of all general objects of the society, such as their missions to the heathen, the support of superannuated ministers and their widows, and the education of the children of such servants of the church as are without sufficient means of their own. For, as the principles and circumstances of the society prevent them from allotting a greater salary to any officers, than their decent maintainance requires, those among them, who are not possessed of property, cannot lay by any thing for their old age, or for the education of their children; the charge of these, therefore, devolves upon the whole community.

The temporal affairs of each congregation are administered by one of its elders, with the assistance of a committee elected periodically from among the members, generally by the votes of all the male adult communicants, or by an intermediate body thus elected.

The objects for which each community has thus to provide are, the erection and maintenance of a place of worship, the support of the ministers and other officers in active service, of proper schools, and all other institutions necessary for the well-being of the community, and the preservation of good order; while the individuals composing it, are entirely independent in the management of their own concerns—each carrying on his particular business for his own profit, and upon his own responsibility.

A contrary impression, viz., that there exists a community of goods among them, is still very prevalent, especially in America. This is attributable to the fact, that, when their colonies in America were established, it was found necessary for some years to concentrate the efforts of all the members in order to maintain themselves amid their difficulties; and although each individual retained the absolute disposal



SAVANNAH, GEORGIA, IN 1776.

The first Moravian immigrants to America settled here in 1733.

of any property, formerly his own, their joint earnings, for the time, went into a common stock, from which the daily necessities were supplied. This unnatural state of things, however, continued no longer than was absolutely necessary. Many other erroneous conceptions have become prevalent, concerning the temporal concerns of this society. The original members of it had nothing to depend on but their industry. Count Zinzendorf and some of his nearest connections sacrificed the whole of their estates in the various undertakings, missions and colonies. As the society grew, certain wealthy members afforded liberal aid; but the society never had any actual funds, upon which they could depend. Individuals borrowed the necessary sums upon their own credit. These funds were invested partly in commercial undertakings, partly in landed estates, and various manufactures, and the profits applied to pay the expenses of the society.

Upon the death of Count Zinzendorf, in 1760, it was found that a debt had accrued, greatly exceeding the value of all the available investments. A separation of interests now took place. Each individual community assumed a proportionate share of the assets and debts, and thenceforward undertook the management of its own concerns, and to provide for its own necessities by means of an institution, operating very much in the manner of a savings bank, termed the *Diacony* of each community. Moneys were borrowed, under the special superintendence of the elders and of the committee above mentioned, and invested; the proceeds went to defray the disbursements of that particular community; the understanding being, that if the proceeds were such as to leave anything to be disposed of after defraying its own expenses, such surplus was to go to aid other communities, whose means might not be so ample, or to assist the general concerns. Thus, in many communities of the United Brethren, certain trades or manufactures are carried on for their individual benefit. By these means, together with the voluntary annual subscriptions of the members towards the maintenance of the ministers, and the support of the church and schools, the necessary funds are raised for defraying the charges on the particular communities, and for certain proportionate contributions, which each is expected to furnish to that fund of the Unity, which is established for the support of the governing board of the church, of superannuated ministers and their widows, as well as for the education of ministers' children. The funds required in each community for the purposes of police and public convenience, are raised by regular charges on the householders, assessed by the committee before mentioned. The assets available at the death of Count Zinzendorf, were put under the control of a special board of elders of the Unity, now called the Warden's Department, and the proceeds applied to discharge the debt before mentioned.

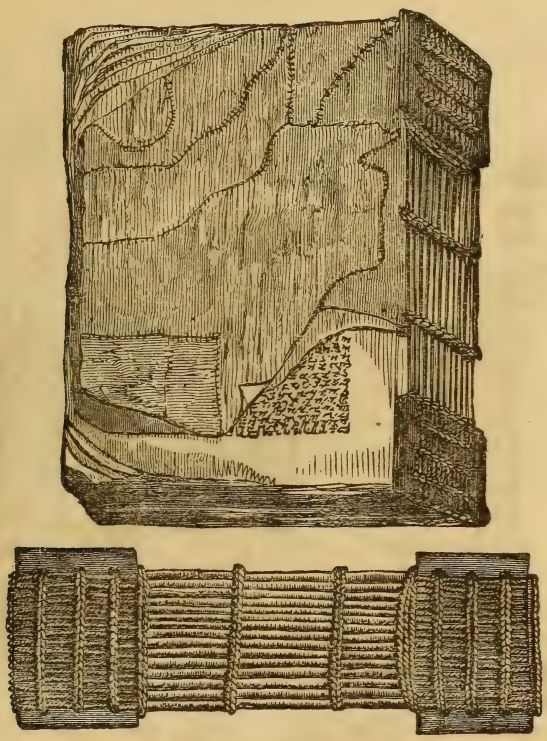
The funds required for the support of the missions among the heathen are supplied by voluntary contributions. The greater part of the annual amount at the present time is furnished by persons not connected with the society. Some of the West India missions are supported to a considerable extent by the offerings of the negro congregations, the mission in Labrador by a society established in London in 1741, called the "Brethrens' Society for the furtherance of the



A VERY ANCIENT COPY OF THE PENTATEUCH, SUPPOSED TO HAVE BEEN WRITTEN BY ABISHUA, B.C. 2813.

This copy was shown to Mrs. Mary Eliza Rogers, in 1856, at Nablus, by the Samaritan Chief-Priest Selameh, of whom the above is an excellent portrait. The case containing the roll is silver-gilt and wonderfully superb.

Gospel." In the United States, there is a Society for propagating the Gospel among the heathen, incorporated by several States, and consisting of members of the Brethren's Church. The society acquired some years ago considerable funds by the bequest of one of its members. Similar institutions exist at Zeyst in Holland, and in other places on the continent All these resources flow into the common fund, which



THE EARLIEST KNOWN BOUND VOLUM

This ancient copy of the Scriptures was made anterior to 263 B.C., and found as shown, in B.C. 241. It was in the possession of the Samaritan Chief-Priest Selameh, and shown by him to Mrs. Mary Eliza Rogers, at Nablus, in 1866.

is administered, and the missions in general managed by another department of the Board of Elders of the Unity, called the Mission Department. A third department of this board is termed the Department of the Ministry and of Education. This has oversight not only of the doctrines of the church and the education of children generally but likewise a special charge of those who are educated at the public expense.

In many of the congregations of the United Brethren in Germany, Great Britain and America, boarding-schools for the education of young persons of both sexes are established, in which not only their

own youth, but a great number of others likewise, are instructed in useful sciences and polite acquirements. For many years these schools have maintained, and still maintain, a considerable reputation both in Europe and America. At Niesky, in Upper Lusatia, the Unity supports a classical institution of a higher character, where those receive a preparatory education, who intend to embrace the liberal professions, or to be prepared for the ministry. The latter complete their studies at a college situated at Gardenfield, in Silesia which serves the purposes of a university. A similar institution upon a smaller scale is established at Nazareth, Pennsylvania, for the American portion of the Unity. These are, properly speaking, only theological seminaries. Young men desirous of devoting themselves to the medical or other learned professions, necessarily resort to the public universities of their respective countries. In the three departments of the Elder's Conference of the Unity, before alluded to, taken collectively, the direction of the whole Unity is concentrated. This board, however, is responsible to the Synods of the Church, which meet periodically, generally at intervals of from seven to twelve years, and from which all its authority emanates. They are composed of bishops, and certain other church officers, such as the members of the Elders' Conference of the Unity for the time being, and of the representatives chosen by each individual community. At these meetings a revision of all the concerns of the Society and its several divisions takes place, and such alterations are adopted as circumstances seem to require. They are terminated by the appointment of a new Conference of Elders of the Unity.



CHAINED BIBLE.



SEARCHING THE SCRIPTURES.

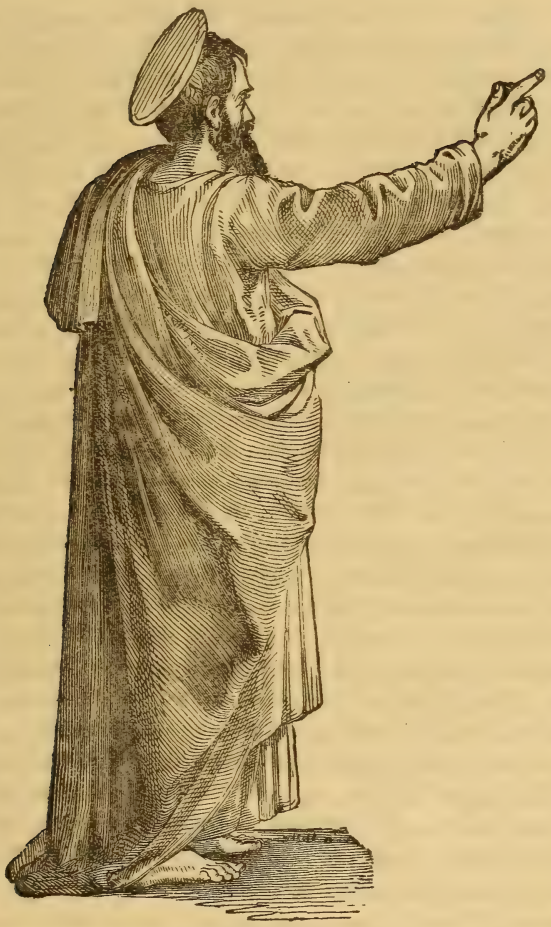
From the monument to William Collins, the English poet—one of Flaxman's masterpieces.

The following is a sketch of the mode of life of the United Brethren where they form separate communities, which, however, is not always the case; for, in many instances, congregations of the Brethren are situated in larger or smaller towns or villages, intermingled with the rest of the inhabitants; in which cases, many of their peculiar regula-

tions are, of course, out of the question. In their separate communities they do not allow the permanent residence of any persons as householders, who are not members in full communion, and who have not signed the "brotherly agreement," upon which their constitution and discipline rest; but they freely admit of the temporary residence among them, of such persons as are willing to conform to their external regulations. According to these, all kinds of amusements, considered dangerous to strict morality, are forbidden, such as balls, dances, plays, gambling of any kind, and all promiscuous assemblies of the youth of both sexes. These, however, are not debarred from forming, under proper advice and parental superintendence, that acquaintance with each other, which may lead to their future matrimonial connection.

In the communities on the European continent, whither, to this day, many young persons of both sexes resort, in order to become members of the society, under the influence of religious motives, or a desire to prepare themselves for missionary service among the heathen, and where, moreover, the difficulties of supporting a family, limit the number of marriages, a stricter attention to this point becomes necessary. On this account, the unmarried men and youths, not belonging to the families of the community, reside together, under the care of an elder of their own class, in a building called the Single Brethren's House. Here ordinarily, various trades and manufactures are carried on, for the benefit of the house or of the community, and here also, a cheap and convenient place is afforded for the board and lodging of those who are employed as journeymen, apprentices, or otherwise, in the families belonging to the congregation. Such a house is the place of resort, where the young men and boys of the families spend their leisure time, it being a general rule, that every member of the society shall devote himself to some useful occupation. A similar house, under the guidance of a female superintendent, and under similar regulations is called the Single Sisters' House, and is the dwelling place of all unmarried females, not members of any family, or not employed as household servants. Even these regard the Sisters' House as their place of resort in leisure hours. Industrious habits are here inculcated in the same way.

In the communities of the United Brethren in Great Britain and America, the greater facilities for supporting families and other cir-



PAUL THE APOSTLE.

cumstances, have superseded the necessity of Single Brethren's Houses, but they all have Sisters' Houses of the above description, which afford a comfortable asylum to aged unmarried females, while they furnish an opportunity of attending to the further education and improvement of the female youth after they have left school. In the larger communities, similar houses afford the same advantages to such widows as

desire to live retired, and are called Widows' Houses. The individuals residing in these establishments pay a small rent, by which, and by the sums paid for their board, the expenses of these houses are defrayed, assisted occasionally by the profits on the sale of ornamental needle work, &c., on which some of the inmates subsist. The aged and needy are supported by the same means. Each of the above mentioned classes—widows, single men and youths, single women and girls—is placed under the special direction of elders of their own sex and condition, whose province it is to assist them with good advice and admonition, and to attend, as much as may be, to the spiritual and temporal welfare of each individual. The children of either sex are under the immediate care of the superintendent of the single choirs, as these divisions are termed. Their instruction in religion, and in all the necessary branches of human knowledge, in good schools, carried on separately for either sex, is under the special superintendence of the stated minister of each community, and of the Board of Elders. The spiritual welfare of the married people is also specially attended to, ordinarily by the minister of the congregation and his wife. All these elders, of both sexes, together with the stated minister, to whom the preaching of the gospel is chiefly committed (although other elders who may be qualified participate therein), form together with the persons to whom the economical concerns of the community are entrusted, the Elder's Conference, or Board of Elders, in which rests the government of the community, with the concurrence of the committee elected by the inhabitants for all temporal concerns. This committee superintends the observance of all regulations, has charge of the police, and decides differences between individuals. Matters of a general nature are submitted to a meeting of the whole community, consisting either of all male members who are of age, or of a council elected by them.

Public or private meetings are held in some congregations every evening in the week. Some of these are devoted to the reading of portions of Scripture, others to the communications of accounts from the missionary stations, and others to the singing of hymns or selected verses. On Sunday mornings, the church litany is publicly read, and sermons are preached, which, in most places, is the case likewise in the afternoon or evening. Discourses also are delivered to the congregation

in which the texts for the day are explained, and brought home to the particular circumstances of the community. Besides these regular means of edification, the festivals of the Christian Church, such as Easter, Whitsuntide, Christmas, &c., are commemorated in a special manner, as well as some events of peculiar interest in the history of the society. Solemn church-music constitutes a prominent feature of the means of edification. On particular occasions, they assemble expressly to listen to instrumental and vocal music, interspersed with hymns, in which the whole congregation joins, and occasionally with short addresses, while they partake together of a cup of coffee, tea, or chocolate, and light cakes, in token of fellowship and brotherly union.



OUR LORD.
From an ancient medallion found in the Catacombs of Rome.

This solemnity is called a *Love-Feast*, and is in imitation of the custom of the *Agapœ* in the primitive Christian churches. The Lord's Supper is celebrated at intervals, generally by all communicant members together with very solemn but simple rites. Easter morning is devoted to a solemnity of a peculiar kind. At sunrise, the congregation assembles in the burial ground; a service, accompanied by music, is performed, expressive of the joyful hopes of immortality and resurrection, and a solemn commemoration is made of all who have, in the course of the last year, departed this life from among them, and "gone home to the Lord"—an expression they often use to designate death. Considering the termination of the present life no evil but the entrance upon an eternal state of bliss to the sincere disciples of Christ, they desire to divest this event of all its terrors. The decease of every individual is announced to the community, in many congregations, by solemn music from a band of instruments. Outward appearances of

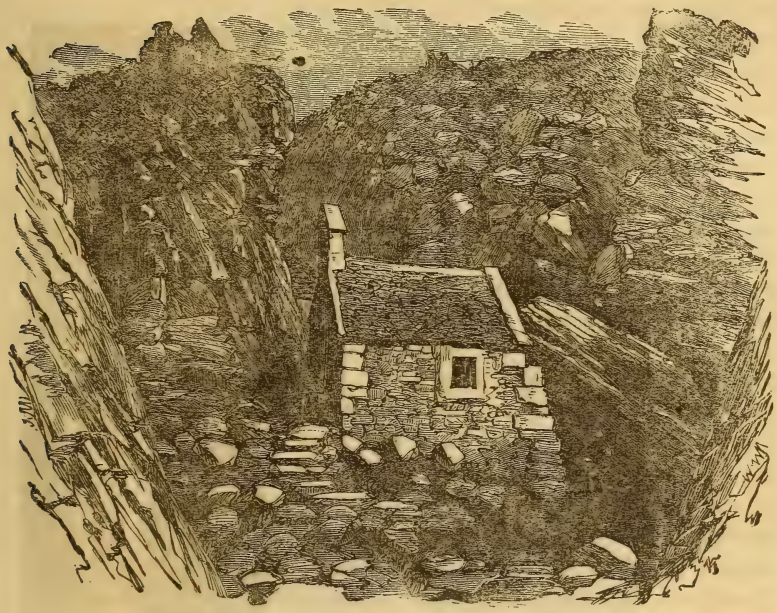
mourning are discountenanced. The whole congregation follows the bier to the burial ground, (which is commonly laid out with great regularity and neatness), accompanied by a band, playing the tunes of well-known verses, which express the hope of eternal life and resurrection, and the corpse is deposited in the grave during the praying of the funeral litany. The preservation of purity, both of doctrine and practice, is intrusted to the Board of Elders and its different members, who are to give instruction and admonition to those under their care, and make a discreet use of the established church discipline. In cases of immoral conduct, or open disregard of the regulations of the society, the following discipline is resorted to. If expostulations are unsuccessful, offenders are for a time withheld from participating in the holy communion, or called before the committee. For pertinacious misconduct, or flagrant excesses, the offender is dismissed from the society.



JOHN, THE APOSTLE.

The highest church officers, generally speaking, are the Bishops, through whom the regular succession of ordination, transmitted from the ancient Church of the Bohemian and Moravian Brethren, is preserved, and who alone are authorized to ordain ministers, though they possess no authority in the government of the church, except such as they derive from some other office, being most frequently presidents of some Board of Elders. There are also presbyters, or stated ministers of congregations and deacons. The degree of deacon is conferred upon young ministers and missionaries by which they are authorized to administer the sacraments.

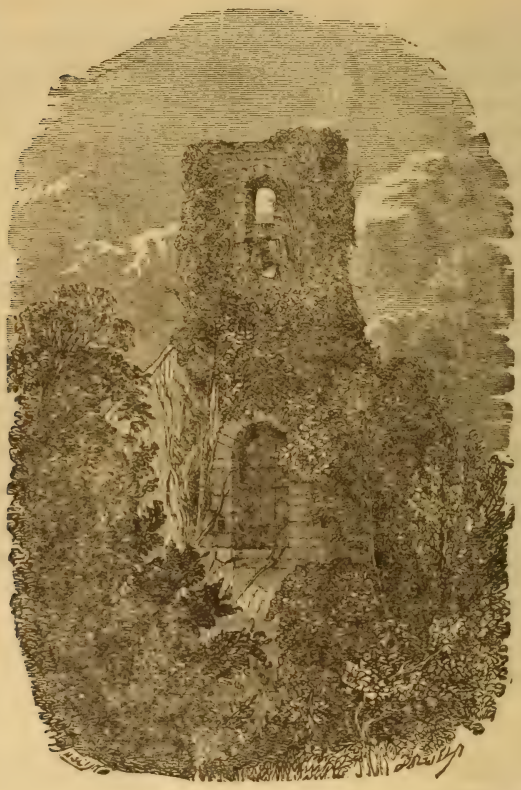
Females, although elders among their own sex, are never ordained; nor have they a vote in the deliberations of the Board of Elders, which they attend for the sake of giving and receiving information.



A VERY ANCIENT CHAPEL AT TENBY, WALES.

The following is a succinct view of the principal establishments of the society. In the United States they have settlements at Bethlehem, Nazareth, and Lititz, in Pennsylvania, and at Salem, in North Carolina. Bethlehem is next to the mother community at Herrnhut, in Germany, their largest establishment. Besides these, there are congregations at Newport, in Rhode Island, at New York, at Philadelphia, Lancaster, and York; at Graceham, in Maryland, and several country congregations scattered through Pennsylvania, the members of which chiefly dwell on their plantations, but have a common place of worship. There are four of this description in North Carolina, in the vicinity of Salem.

In England, their chief settlements are Fulneck, near Leeds, Fairfield, near Manchester, Ockbrook, near Derby. Congregations likewise exist in the following towns and villages: London, Bedford, Kimbolton, Bath, Bristol, Leominster, Malmesbury, Devonport and Haverfordwest; Wyke, Mirfield, Gomersal and Baildon, in Yorkshire; Dukinfield,



RUINS OF AN ANCIENT CHURCH, RHOSMARKET, WALES.

in Cheshire; Salem, in Lancashire; Woodford, in Northamptonshire; Tytherton, in Wiltshire; Brockwear and Kingswood, in Gloucestershire; Pertenhall and Riseley, in Bedfordshire. In Scotland there is only one congregation, viz., in the town of Ayr. In Ireland, there are settlements at Gracehill near Ballywena, and Gracefield near Magherafelt, and congregations in Dublin and at Cosotehill (Cavan), Ballinderry (Antrim), Kilwarlin and Kilkeel (Down).

On the continent of Europe: In Germany, Herrnhut, near Zittau, Nieskey, near Goerlitz, Kleinwelke, near Bautzen, Gnadenberg, near Buntzlau, Gnadenfrey, near Reichenbach, Gnadenfeld, near Cosel,

Neusaltz, on the Oder, Ebersdorf, near Lobenstein, Neudietendorf, near Gotha, Königsfeld, near Villingen, Neuwied, near Coblentz, Gnadau, near Magdeburg, Berlin and Rixdorf. In Denmark, Christiansfeld (Schleswig), in Holland, Zeyst, near Utrecht. In Russia, at Sarepta, near Astrachan. The classical and theological institutions in which candidates for the service of the Church ordinarily receive their education, are, as already stated, at Niesky and Gnadenfeld. There are also boarding-schools established at many of the foreign settlements of which those at Neuwied on the Rhine are at present the most in repute. In England and Ireland, there are likewise flourishing schools for youths of both sexes, of which those at Fulneck in Yorkshire have been the longest in existence, and are the most important. In these institutions, many children of Christian parents belonging to other denominations, have, in the course of the past half century, received good and careful education, particular attention being paid to their religious principles and their moral training.

UNITED BRETHREN IN CHRIST.—See under METHODIST CHURCH.

UNITED PRESBYTERIAN CHURCH.—See under PRESBYTERIAN CHURCH.

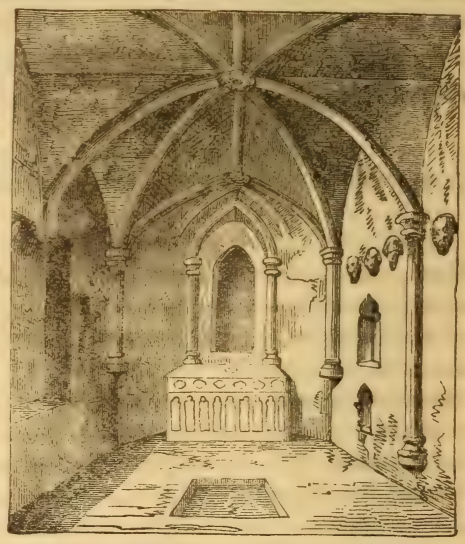
UNITED SOCIETY OF BELIEVERS, OR SHAKERS.

A SECT of English origin chiefly found at present in the United States. In the time of Charles I. a body of enthusiasts appeared, who from the convulsions into which they threw themselves obtained the name of Shakers. We know very little of this sect, which was small and soon disappeared: all the writers of that age speak of them reproachfully, and when the Quakers under John Fox appeared, they protested against the injustice they suffered in being confounded with the Shakers. The sect which we are now noticing, traces itself through the French prophets of the last century to the Shakers of the Commonwealth. About 1747, James Wardley, originally a Quaker, imagining that he had supernatural dreams and revelations, headed a



St. Robert's Chapel, Scotland.

party which, from the bodily agitations practiced in some parts of their religious services, were called Shakers. Ann Lee, the daughter of a blacksmith in Manchester, adopted Wardley's views and the bodily exercises of his followers. From the accounts of her conduct she appears to have become an adept in imposture during nine years which she spent in convulsions, fastings, and similar contrivances. She is said to have clenched her fists in the course of her fits so as to make the blood pass through the pores of her skin, and to have wasted away so that at last she was fed like an infant. She now became the head of a new society who adopted the name of Shakers. "The work," she said, "which God promised to accomplish in the latter day was eminently marked out by the prophets to be a work of shaking." About 1770 Ann Lee discovered the wickedness of marriage, and began to "testify against it." She called herself "Ann the Word," meaning that the word dwelt in her. And her followers say that "the

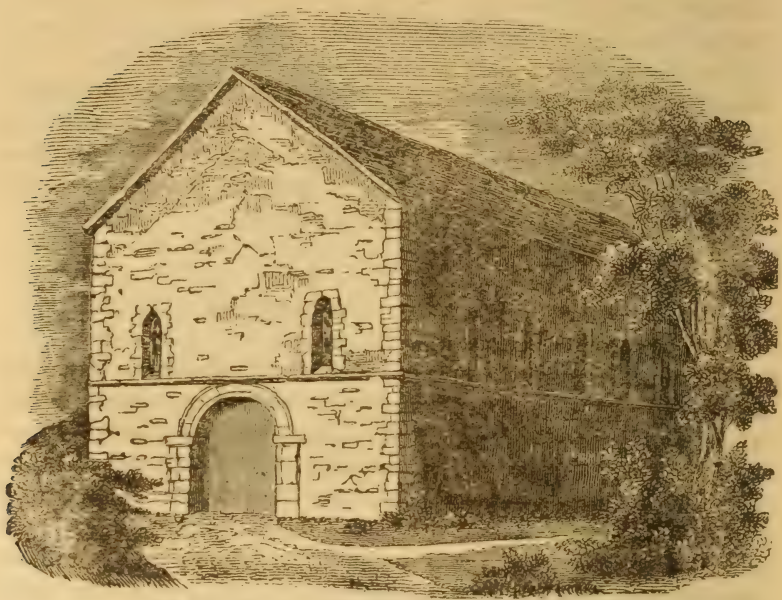


Interior of St. Robert's Chapel, Scotland.

man who was called Jesus, and the woman who was called Ann, are verily the first two pillars of the church, the two anointed ones."

In May, 1774, Ann Lee, otherwise Mrs. Standley, together with three elders, and others of the sect, emigrated to this country, and two years after formed a settlement at Niskayuna, a few miles from Albany, New York. From that as a centre, they put forth shoots, until now there are several Shaker settlements or villages in various parts of the United States. Their doctrines are a strange mixture of the crudest errors with some few gospel truths; but it would be a misnomer to call them Christians. They now term themselves the millennial Church; they hold that the millennium has begun, and that they are the only true Church, and have all the apostolic gifts. They insist that baptism and the Lord's Supper ceased with the apostolic age; that the wicked will be punished for a definite period only, except such as apostatise from them, and these will be punished forever; that Christ will not appear again in the world, except in the persons of his followers, that is, the Shakers; that marriage is sinful, and that "they that have wives should be as though they had none" even now, and that thus alone purity and holiness, and the consequent beatitude of the heavenly state can be attained; that sin committed against God is committed against them, and can be pardoned only for Christ's sake through them. Such are some of their tenets. The discipline of their churches rests for the most part with "their elders," who follow the instructions left by "Mother Ann Lee." In their religious worship they range themselves at intervals in rows, and then spring upwards a few inches, sometimes they become so excited in this exercise as to throw off their upper garments, and jump as if they would reach the ceiling, all, as they say, to express their joy in the Lord. After this they sit down and listen awhile to their preachers, and then, when tired of hearing, resume their dancing.

Not permitting marriage, much less concubinage, their body cannot be expected to increase. It appears they have a great accession of members from the class of the "unfortunate," and from widows and orphans, to whom their institutions furnish an asylum. Their property is all in common; and individual wants are supplied from a general magazine or storehouse, and ultimately the elders invest the gains in land or other property for the good of the society.



AN OLD NORMAN CHAPEL, KINGSTON, ENGLAND.

They profess to have the power of working miracles, and to be guided not so much by the Scriptures as immediately by the Holy Spirit. They maintain that it is unlawful to take oaths, to use compliments, or to play at games of chance.

They hold general fasts, and have no order of persons regularly educated for the ministry. In their chapter upon public worship they vindicate their music and dancing as leading parts of worship, especially alluding to the return of the prodigal; while the elder son, disliking music and dancing, represents the natural man condemning their soul-reviving practices.

Their political principles are strictly republican, viewing all hereditary rank, in civil or religious government, as repugnant to the spirit of Christianity; nevertheless, with the Quakers, they wish their own religious government to be considered rather as a theocracy than a democracy. Such is the favorable opinion entertained of them, that the Legislature of New York have by law exempted them from all

military duty, and from any fine or tax in lieu thereof. They have likewise passed a law enabling individuals who desire to join them to become divorced; but permitting the party who does not join them to retain the children and the property. The Shakers never meddle in public affairs, not accepting any office under the government, or even voting at an election; considering it to be highly inconsistent in those who from principle are averse to war, to vote into office those who are not, and who may involve the state in bloodshed.

UNIVERSAL FRIENDS.

An American sect, followers of Jemima Wilkinson, a Quakeress, who professed to work miracles, and to be the universal friend of mankind. It was in 1776 that Miss Wilkinson gathered a few proselytes, and promised to walk on Seneca Lake; but she did not fulfil her promise, on the ground that as her converts believed in her perfect ability to do it, the doing of it was superfluous. The lady laid claim to all kind of spiritual gifts, lived luxuriously, amassed money, and died in 1819.

UNIVERSALISTS.

The distinguished tenets of this denomination may be summed up as follows: That the scheme of revelation has the happiness of all mankind lying at bottom, as its great and ultimate end, that it gradually tends to this end, and will not fail of its accomplishment when fully completed. Some, in consequence of its operation, as conducted by the Son of God, will be disposed and enabled in this present state to make such improvements in virtue, the only rational preparative for happiness, that they shall enter upon the enjoyment of it in the next state; others who have proved incurable, instead of being happy in the next life, will be awfully miserable; not to continue so finally, but that they may be convinced of their folly, and recovered to a virtuous state of mind, and this will be the effect of future torment upon many, the consequence whereof will be their salvation, after being thus fitted for it. And there yet may be other states before the scheme of God shall

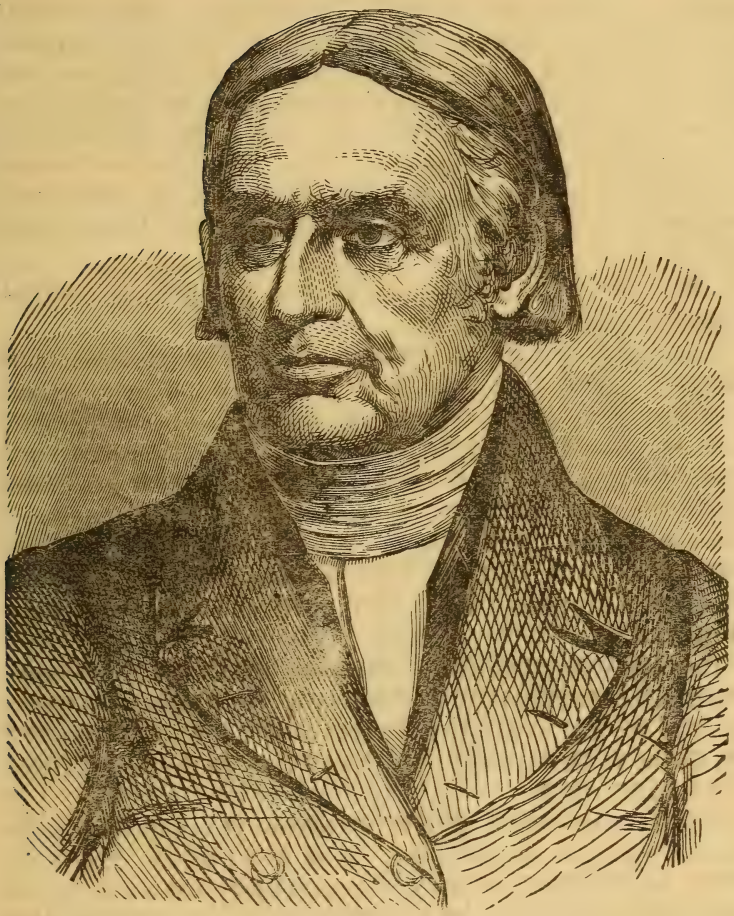
be perfected and mankind universally cured of their moral disorders; and in this way qualified for, and finally instated in, eternal happiness. But, however many states some individuals of the human race may pass through, and of however long continuance they may be, the whole is intended to subserve the grand design of universal happiness, and will finally terminate in it; insomuch that the Son of God and Saviour of men will not deliver up his trust into the hands of the Father, who committed it to him, till he has finally fixed all men in Heaven, when God shall be all in all.

A few of the arguments used in defence of this system of universal salvation, are as follow:

1. Christ died not for a select number of men only, but for men *universally.* 1 Thess. 5: 10; 1 Cor. 15: 3; Rom. 5: 6–8; 1 Peter, 3: 18; John 1: 29; 3: 16, 17; 1 John 2: 2; Heb. 2: 9. If Christ died for all, it is far more reasonable to believe that the whole human kind in consequence of his death will finally be saved, than that the greatest part of them should perish.

2. It is the purpose of God, that mankind universally, in consequence of the death of his Son, shall certainly, and finally be saved; Rom. 5: 12, to the end. There Adam is considered as the source of damage to mankind universally; and Jesus Christ, on the other hand, as a like source of advantage to the same mankind; but with this observable difference, that the advantage on the side of Christ exceeds, overflows, abounds, beyond the damage on the side of Adam; and this to all mankind. Rom. 8: 19–24. On the one hand it is here affirmed of the creature, that is, mankind in general, that they are subjected to vanity; that is, the imperfections and infelicities of a vain, mortal life, here on earth. On the other hand, it is positively affirmed of the creature, or mankind in general, that they were not subjected to this vanity finally and forever, but in consequence of hope; not only that they should be delivered from the unhappy subjection, but instated in immortal glory. See also Col. 1: 19–20; 2: 9; Ephes. 1: 9–10; 4: 10; 1. Tim. 2: 4; etc.

3. As a means in order to men being made meet for salvation, God will, sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government. John 1: 29; Psalm 8: 5–6, compared with Heb. 2: 6–9; Phil. 2: 9–11; 1 John 3–



REV. HOSEA BALLOU,
The Father of Universalism.

8; 1 Cor. 15: 24–29. The two periods, when the mediatorial kingdom is in the hands of Jesus Christ, and when God as King, will be immediately *all in all*, are certainly distinct from each other; and the reign of Christ in his mediatorial kingdom may be divided into two general periods. The one takes in this present state of existence, in which

Christ reigns as the head of God's kingdom of grace. The other period of Christ's reign is that which intervenes between the general resurrection and judgment, and the time when God shall be *all in all.* This state may contain a duration of so long continuance as to answer to the Scripture phrase for *ever and ever;* or, as it might more properly be rendered, *for ages and ages.*

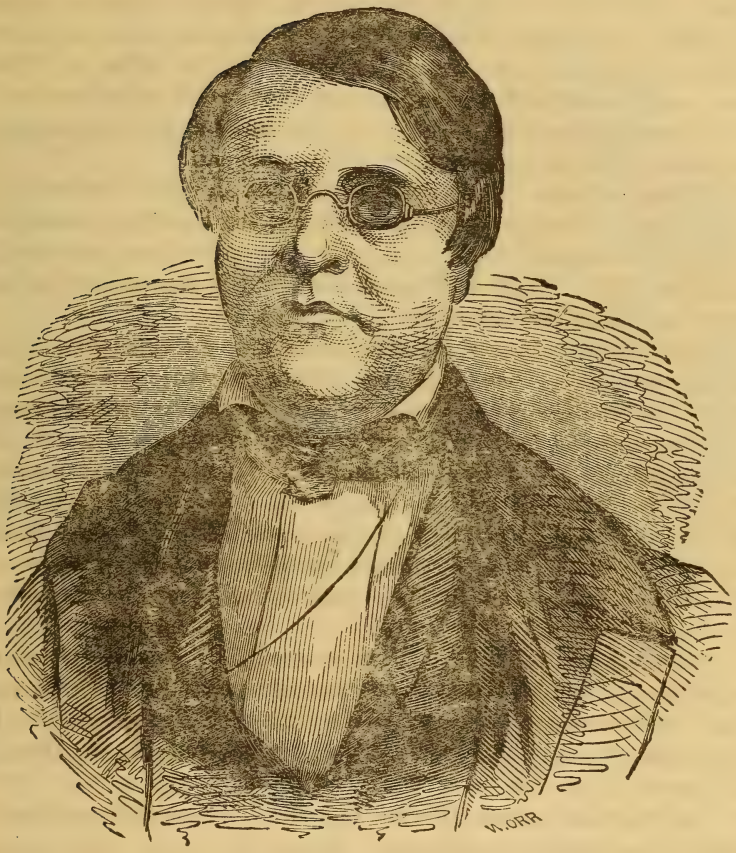
4. That Scripture language concerning the reduced, or restored, in consequence of the mediatorial interposition of Jesus Christ, is such as leads us to conclude, that it is comprehensive of mankind universally. See Rev. 5: 13; "And every creature which is in Heaven, and on the earth, and under the earth," etc.

Some others of this denomination build their scheme upon the following foundation: That Christ, as Mediator, was so united to mankind, that His actions were theirs, His obedience and sufferings theirs; and consequently He has fully restored the whole human race to the divine favor, as if all had obeyed and suffered in their own persons. The divine law now has no demands upon them, nor condemning power over them. Their salvation solely depends upon their union with Christ, which God constituted and established before the world began; and by virtue of this union they will all be admitted to heaven at the last day.

They allege that the union of Christ and His Church, is a necessary consideration for the right explanation of the following Scriptures: Ps. 134: 16; Ephes. 5: 30; 1 Cor. 12: 26; 12: 12. See also, Col. 1: 18; Ephes. 1: 22, 23; Col. 2: 10; Rom. 12: 5; Ephes. 2: 16; Heb. 2: 11; John 17: 22, 23.

The Scriptures affirm, that by the offence of one, judgment came upon all men unto condemnation. Rom. 5: 8; 3: 25. It is evident hence, that in Adam's offence all have offended; which supposes such a union between Adam and his offspring, that his sin was their sin, and his ruin their ruin: and if this be granted, why should it be thought a thing incredible, that the like union subsisting between Jesus and his seed should render his condition theirs? Especially as the apostle has stated the matter thus: Rom. 5: 19.

To prove that the atonement was satisfactory for the whole human race, they allege that it is said, "Christ died for all;" that "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world," etc.



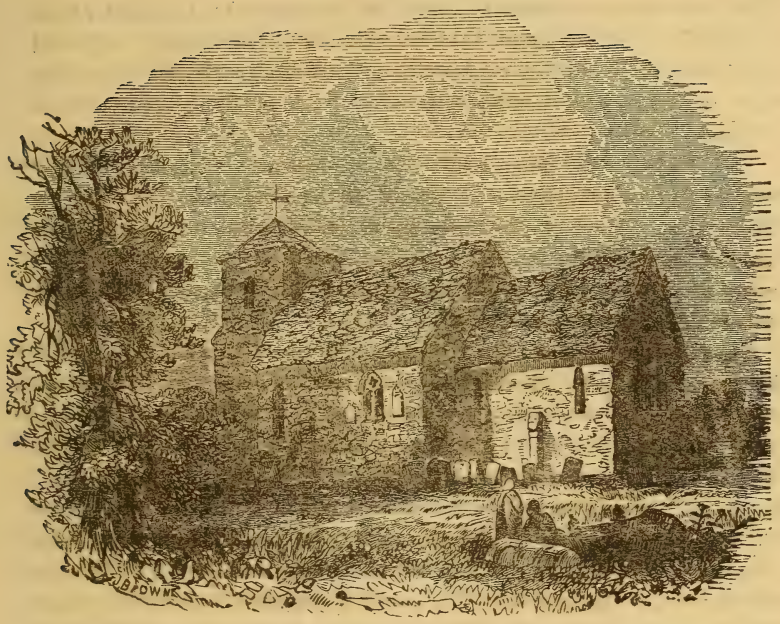
REV. E. H. CHAPIN, D.D.

This denomination admit of no punishment of sin but what Christ suffered; but speak of a punishment which is consequent upon sin, as darkness, distress, and misery, which they assert are ever attendant upon transgressions. But as to know the true God and Jesus Christ is life eternal, and as all shall know him from the least to the greatest, that knowledge, or belief, will consequently dispel or save from all the darkness, distress and fear, which is attendant upon guilt and unbelief; and being perfectly holy, we shall consequently be perfectly and eternally happy.

This denomination seems to have had its origin in England about the middle of the last century, when the Rev. James Relly collected a congregation in the city of London. As held by Mr. Relly and his people it was combined with a modified form of the doctrine of the Trinity, and it is probable that many individuals among Trinitarians even at present hold it; but, generally speaking, the system is now maintained in that country only in connection with Unitarian or Arian views. Apart from them the system has little or no avowed existence in England.

The doctrines of Universalism were preached in this country quite as soon as they became prevalent in England. Dr. George De Benneville, of Germantown, in Pennsylvania; the Rev. Richard Clarke, an Episcopalian, of Charleston, South Carolina; and Dr. Jonathan Mayhew, a Congregationalist of Boston, all boldly owned and preached the doctrine. But the chief agent in its extension was the Rev. John Murray, who emigrated from England in 1770; he was a follower of Mr. Relly, already mentioned, and on his arrival in this country zealously preached these views in New Jersey, Pennsylvania, New York, Rhode Island, and Massachusetts. As he collected his followers together, and organized them into societies, he may be regarded as the founder of the body. Mr. Murray labored almost alone until 1780, when the Rev. Elhanan Winchester embraced Universalism, though on different principles. About ten years afterward, the Rev. Hosea Ballou embraced the same doctrine, but on principles different from those advocated by Mr. Murray or Mr. Winchester. To the efforts of these three men is to be attributed much of the success which attended the Denomination in its infancy. Although they differed widely from each other in their views of punishment, yet they labored together in harmony and love.

The first convention of delegates from the different societies met in Oxford, Massachusetts, September 14, 1785, and assumed the name of *the Independent Christian Society, commonly called Universalists.* In 1786 the General Convention of the New England States held its first session in Boston, and for a long series of years met there annually. In 1833 this body was changed into the present "*United States Convention.*" It only possesses *advisory* powers, and its fellowship is constituted by a delegation of ministers and laymen from each State



THE OLDEST CHURCH IN ENGLAND—ST. MARTIN'S, CANTERBURY.

Convention. This important body has done very much to extend the system it professes, especially in Maine, New Hampshire, Vermont, Massachusetts, New York, and Pennsylvania. In the Southern States it has made but slow progress.

It is said that the first preachers of Universalism in this country were almost all converts from other religious denominations; and that, as might be expected under such circumstances, a considerable diversity of opinions, considered apart from the doctrine of universal salvation, were introduced among them. The system, however, allows of full and free toleration. Only let a man take what they consider correct views of their distinguishing doctrine, and he may hold the faith in connection with whatever other doctrines he may see fit. In reference even to their main doctrine, differences of opinion have sprang up, at more than one period, among themselves, and divisions, to a greater or less extent, have been the result. In Massachusetts and elsewhere,

it is believed, societies now exist who, on account of peculiarities of doctrine, have no connection with the general body; but the large number of those who only partially agree with their theological views are found in peaceful association with the Unitarian or other similar denominations.

The Universalist body hold little in common with the churches usually called orthodox. In regard to the being of God they are Unitarians, discarding the doctrine of the Trinity, denying the Godhead of Jesus Christ, and the personality of the Holy Spirit. They reject also the doctrines of the total depravity of man, and the vicarious nature of the atonement.

They believe that all sin is punished in the present life; that there is no escape from the threatened punishment of sin even by repentance, that there is no forgiveness for the offender; and that the only way to avoid the punishment of sin is to avoid sinning. They believe that with whatever moral character a person may leave this world, yet in death such a natural and moral change will be effected in such person as will prepare the soul for the society of the pure and blessed in Heaven, and that all men will be made holy and happy after death. As they deny the existence of a world of punishment hereafter, so also they disbelieve the personality of Satan. Baptism they admit, either by immersion, pouring or sprinkling, and administer it either to adults or infants when requested to do so, but do not require it as a condition of membership, or even as a prerequisite to the ministry. They generally believe also in the ordinance of the Lord's Supper, but make its observance on the part of their membership entirely optional.

Within the denomination there are two parties—the one who believe punishment terminates at death, the other that it extends beyond death, but only for a limited season. In 1831, however, a considerable number of ministers and members seceded from the Universalists, and formed a distinct sect under the designation of—

UNIVERSAL RESTORATIONISTS.—These believe that all men will ultimately become holy and happy, that the probation of man is not confined to the present life, but extends through the mediatorial reign, and that, as Christ died for all, so, before he shall have delivered up the kingdom to the Father, all shall be brought to a participation



RELIGION CONSOLING A MOURNER.
From Mrs. North's Monument in Winchester Cathedral, one of Flaxman's finest works.

of the knowledge and enjoyment of that truth which maketh free from the bondage of sin and death; that punishment is a means employed by Christ to humble and subdue the stubborn will, and prepare the mind to receive a manifestation of the goodness of God which leadeth the sinner to true repentance.

According to the Restorationists, theirs were the tenets of the entire Universalist body prior to 1818; they claim that the very terms

Universalist and Restorationist were used interchangeably as synonymous; that up to 1818, when Hosea Ballou first advanced it, the doctrine that all retribution is confined to this world had not been promulgated among the Universalists.

The Restorationists denounced the doctrine as a corruption of the Gospel. But a majority of the convention had espoused Ballou's sentiments. The Restorationists resolved to obey the Apostolic injunction by "coming out from among them," and forming an independent association. Accordingly, a convention met at Mendon, Massachusetts, August 17, 1831, and formed themselves into a distinct sect, and took the name of Universal Restorationists. Since the organization of this association, they have had numerous accessions. Their societies are principally in Massachusetts, though there are societies in Providence, Rhode Island, New York City, etc. The largest societies are those of Boston and Providence.

VALENTINIANS.

THE followers of Valentinus, the author of the most ingenious and most popular, but at the same time most complicated, of all the Gnostic systems. He came from Alexandria to Rome about A.D. 140; but his novelties met with little acceptance there, and, after being three times excommunicated, he retired to Cyprus, where he probably died about A.D. 160. Having been brought up as a Christian, he employed scriptural language to a greater extent than the earlier Gnostics. The Gospel of St. John was his highest authority; but he professed to receive all the New Testament, and made constant allegorical use of it in his system. He was the first who applied the term æons to those emanations or developments of the Divine Being which formed so important a part of every Gnostic system. He taught that from *Bythus*, "*depth*" (the name which he gave to the great original) emanated, in sucession, pairs of male and female æons to the number of thirty. From the efforts of Wisdom, the last of these to unite with Bythus itself, arose a being called Achamoth. This being, wandering about outside the pleroma, communicated the germ of life to matter, and produced, among other things, the Demiurge, who immediately

created the world. Matter was supposed to be of three kinds—pneumatic, or spiritual; psychic, or animal; and hylic, or material. The Demiurge himself was formed of the second of these three, and he created man of the same; but Achamoth, without his knowledge, introduced a spiritual particle, and so implanted in man the element of something higher than his maker. The Demiurge knew of nothing above himself, and he taught the Jewish prophets to proclaim him as the Supreme God, and to promise to man a psychic Messiah. But, meanwhile, two new æons had arisen—Christ and the Holy Spirit; and, moreover, there had emanated from all the æons the Saviour, Jesus, who, as partner of the Achamoth, was to lead back this and all the spiritual natures into the pleroma. This Jesus united himself with the psychic Messiah at his baptism, but left him again before the crucifixion, as did also his own pneumatic soul, which had been given him from the higher world without his Maker's knowledge. The sufferings of this psychic Messiah wrought out a kind of redemption for the psychic natures among men, that they may be admitted to such happiness as they are capable of; while the higher nature of the pneumatic, not requiring redemption, being enlightened by the pure truth which the coming of Christ was to reveal, shall be saved, not by faith, but by knowledge. The disciples of Valentinus departed, in many respects, from the teaching of their master, and especially they are said to have made the threefold division of man an excuse for all manner of abominations, both among the pneumatic, who were assured of salvation, and the hylic, who were assured of perdition. Some remains of the sect are found as late as the beginning of the fifth century.

VAUDOIS, CHURCH OF.

This designation is applied to two distinct religious communities. 1. The Vaudois or Waldenses, inhabiting certain valleys on the southern side of the Alps. See Waldenses. 2. The Vaudois proper, or inhabitants of the Canton de Vaud. The Pays de Vaud had originally as its sovereign the Duke of Savoy. From him it was wrested by the Bernese in 1536. It did not become politically independent till the revolution of 1798. Whilst ruled by the Bernese

(though nominally Protestant, and Farel probably was the instrument of its reformation), the Vaudois enjoyed no real religious freedom. In 1536 the councils of Berne repressed the design of the pastors to proclaim "The Bible as the sole rule of faith and discipline." The Church was subject to the State so completely that, seventeen years later, Viret felt himself compelled to leave. Soon vital religion began to die away. The revolution of 1798 only transferred the thraldom of the church from the council of Berne to the council of the newly constituted Canton de Vaud. A general revival of religion in 1820 gave new life to the church, but the edict of 1824 was such that the most pious clergy felt bound to dissent, and to endure the persecution this step entailed. Ten years later, this edict was recalled, and for four years the churches enjoyed rest, and for four years pure religion prospered in the land. Again the hostility of the government to it broke forth. Steps were taken for a revision of the ecclesiastical ordinances. In spite of a petition from twelve thousand persons, and the opposition of the *classes*, in 1839 the council suppressed the Helvetic *Confession*, prohibited meetings of the classes or presbyteries without an order from the civil power, regulated the nomination of pastors solely according to precedency of consecration, excluded lay members of the church from ecclesiastical affairs, and subjected even doctrines to the judgment of bodies purely political. The ministry being thus made powerless, it need not surprise us to find them looked upon as unnecessary by earnest men, and hence from 1840 is dated the entrance and rapid spread of what in Switzerland is known as Darbyism; in England, as the doctrines of the Plymouth Brethren. The revolution of 1845 placed political power in the hands of the Radicals, who showed equal hostility to the truth, seeking to degrade the ministry to a political agency, and laying on them restrictions as to the hours and places of divine worship. This occasioned the formation of a Vaudois Free Church; on the 12th of November, 1845, one hundred and sixty-seven pastors and ministers voluntarily seceding and being joined by the licentiates, and all but two of the theological students. Scenes of lawless persecution occurred, and their religious meetings were again and again dispersed by the authorities and by the mob. Not till 1850 were their liberties guaranteed to them. Prior to that date they were subjected to much annoyance.

VERSCHORISTS.

A SECT that derived its name from Jacob Verschoor, a native of Flushing, who, in the year 1680, out of a perverse and heterogeneous mixture of the tenets of Cocceius and Spinosa, produced a new form of religion, equally remarkable for its extravagance and impiety. His disciples and followers were called Hebrews, on account of the zeal and assiduity with which they all, without distinction of age or sex, applied themselves to the study of the Hebrew language. Their sentiments were nearly the same as those of the Hattemists.

WALDENSES.

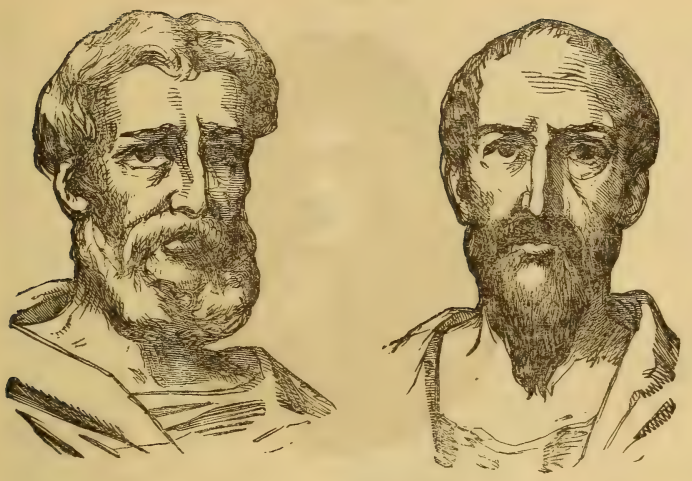
OF the various religious bodies that have been known as opponents of the dominant power of the clergy since the twelfth century, the Waldenses are the most celebrated, not only on account of the purity of their moral character and their freedom from errors, but for their sufferings for their faith. Many disputes and endless questions have been raised about the connection between the Vaudois of Piedmont and the ancient Waldenses of Southern France—about the origin of the name, its meaning also, and about the antiquity of the people to whom it has been applied. Some contend that as a denomination, sect or church the Waldenses date from the time and originated in the labors of Peter Waldo of Lyons, who about the year 1160 employed a priest named Stephanus de Evisa, to translate the Gospels and other portions of the Scriptures from the Latin into French; and on perceiving the teaching of the word of God to be so exceedingly different from that of the Romish Church, he abandoned his mercantile pursuits, surrounded himself with persons who had adopted his views, and in 1180 commenced to labor as a public teacher. There can be no doubt, however, that the Waldenses did not derive the views of divine truth which they held from Peter Waldo. Reinerius Waldo, the inquisitor, admits that the Waldenses flourished five hundred years before Waldo. Robinson holds that the word Waldenses signifies "inhabitants of the valleys," and that it applies to those who, because they resisted the oppressions which they had to bear from the tyranny of the growing



Louis XIV. of France.

power of Rome, were obliged to flee for asylum to the valleys of the Alps and the Pyrenees. Gilles, Perrin, Leger, Sir Samuel Morland, and others hold the same view; and Dr. Allix, in his "History of the Churches of Piedmont," says, that "for three hundred years or more the bishop of Rome attempted to subjugate the church of Milan under his jurisdiction; and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples, inasmuch that the bishop of the people, rather than own their jurisdiction, retired to the valleys of Lucerne and Angrogne, and thence were called 'Vallenses,' 'Wallenses,' or 'the people in the valleys.'"

They claim for themselves a high antiquity. It has even been maintained that their Church was founded by the apostle Paul, and that they alone have preserved primitive faith and discipline through the corruptions of the Dark and Middle Ages up to the present time. Another account of their origin is that when Constantine established and endowed the Church under Sylvester, bishop of Rome, the inhabitants of these valleys, headed by one Leon, from whom they were called Leonistæ, rejected the unholy alliance, and kept themselves aloof from the rest of the Latin communion, remaining unknown in



St. Peter and St. Paul.

their obscure valleys and mountain passes until attention was drawn to them in the twelfth century. They have, moreover, been associated with Claudius, bishop of Turin, who took the side of the Iconoclasts in the time of Charlemagne, but there is no historical evidence of any such association; and his opposition to images was the one point that Claudius had in common with the Waldenses. All these accounts are but partial statements of what no doubt was the fact—that there were a people in the valleys of the Alps who held the primitive forms of doctrine and Church order centuries before the time of Waldo, and that they only received an impulse from him and from his followers. It is well known that mountaineers are eminent for the tenacity with which they cling to opinions and customs; they have a strong regard for the faith and manners of their ancestors. The Waldenses are particularly eminent in this respect. They point to Christianity as it is portrayed in the Scriptures and as it is professed and held by themselves, and they point to the doctrines and the complicated ritual which grew up in the Romish communion, and which became what the world now sees in the lapse of ages. They say Christianity as it is exhibited in the Scriptures was received by our fathers, and in their mountain fastnesses they held to that faith, while in Italy and else-



INSTRUCTING THE YOUNG—MONUMENT TO DR. WARTON.

where the work of transition was going on. In Rome, in the plains of France, in Spain and elsewhere doctrines were added, superstition advanced apace, but our fathers, with a death-grasp, held to primitive simplicity and purity. Tyranny drove adherents to the mountains



THE PARABLE OF THE SOWER.

from the plains; and thus these "witness-bearers" amid the snows and rocky fastnesses of the Alps are the descendants and representatives of the people who in apostolic times, in Northern Italy and Southern France, were the first recipients of the Christian faith.

As to the name, it may be observed that in the Provencal language "val" was a valley, which in oblique cases assumed the form of "vau" —in the plural "vaux," where it would be impossible for the "d" to get in. As a matter of fact, there was a tribe of Vallenses in the Graian Alps, but they were called by the French Les Vallais. The name of Vaudois or Waldenses must have been derived from the fact that the people of the valleys had sympathized in doctrine with a man so remarkable as Waldo was, or possibly, as in the case of the Pays de Vaud, in Switzerland, from the forest or woodland character of their country. Reinerius derives the name from Waldo, and Beza was the first to trace it to the "vallées" in which they reside.

Peter Valdo, or Waldo, was a merchant of Lyons. It has been thought that he was called Valdo because he was born in Valdum, in the marquisate of Lyons; or again, from the district of Walden; but probably Waldo was his real surname. He had led for some time an ordinary secular life, when the sudden death of a companion at a meeting for devotion made a powerful impression upon him, and



A Medallion from the Catacombs of Rome.

induced him to consecrate himself to the cause of religion. He gave up his large property to the relief of the poor, chose the life of poverty and spent his time in instructing others. He hired a poor scholar to translate into the vernacular some of the books of Scripture and approved sentences from the Fathers, and as his followers increased he sent chosen disciples out, two by two, to preach in the neighborhood, to the great indignation of the archbishop and clergy of Lyons. They were to go in poverty after the example of the apostles, and to work with their own hands for their support. Ordinarily they were known as the poor men of Lyons, but they were often called "Sabatati," from the large sabots or wooden shoes which they wore. Immense opposition was raised against this lay-preaching; but two of them appeared at Rome in 1179 and petitioned that they might be allowed to preach. Alexander III. received them in the Lateran Council; he approved

of their poverty, but condemned them for their interference with the duties of the clergy. When they further pressed for permission, they were coldly referred to their own clergy; but had the pope acted otherwise, Waldo might have anticipated St. Francis and founded an order of preaching itinerants *within* the Church. Still, as doctrine was then recognized, and as the hierarchy ruled, the proceedings of such preachers would soon have been brought to an end. The archbishop of Lyons now formally prohibited their preaching; but Waldo replied that they ought to obey God rather than man, and he continued to act as before. The charge against them was that, being laymen, they continued to preach; but their reply was that the pope had not forbidden them. Under the following pope, Lucius III., a pontiff, it may be observed, of no mark —they were, in 1183, anathematized, together with others denounced as heretics in Southern France. This widened the breach, and they continued to preach with earnestness and vigor, so that their followers were widely spread through France and Lombardy. By the admission of their opponents, they were of pure life, free from the stain of formal heresy; and thus they won many who were dissatisfied with the existing state of corruption in high places, and yet shrank from the heresies which infected others who had been accused of Manichæan errors. Hence they speedily became numerous, and produced great alarm in the Church; and yet Reinerius, a Dominican inquisitor who had much to do with them, says that while other sects filled their hearers with horror by their foul blasphemies, the Leonists—men of Lyons—had a great show of piety, so as to live



St. Paul.

uprightly in the sight of all; having also a right faith in all the things of God and the articles of the creed, though they only reviled the Church of Rome and the clergy. The errors ascribed to them afterward range themselves under three heads—those against Rome and the clergy, those against the sacraments and the saints, and those against ecclesiastical customs.

They threw off the authority of the pope and the Romish bishops generally. Those of Italy, indeed, allowed that Rome was a Church, but corrupt; those of France maintained that she had apostatized, and was Babylon the harlot. They asserted the right of laymen to preach. They refused to pay tithes, and they protested against the temporal power of the clergy. They abolished much of the ritual in baptism. They denied that in the eucharist any transubstantiation took place in the hands of the priest. They deprecated extreme unction, and they held that the apostles were the only saints who ought to be held in honor, but they denied that they ought to be invocated. They opposed all alms, masses, fasts, and prayers for the faithful departed as useless. They denied purgatory, and they maintained that the dead go at once to heaven or hell. They opposed the use of crosses, images and ornaments in churches; the ceremonies of Candlemas and Palm-Sunday; all benedictions, dedications, etc.; in fact, all traditions and ecclesiastical customs not expressly contained in Scripture. They aimed at great simplicity and absence of luxury; and that they were favorably distinguished for high moral character appears in their celebrated "Noble Lesson," a poem in rhyming verse written in the Provencal dialect. It contains a Biblical history of both the Old and New Testaments, interspersed with moral precepts, and it ends with an attack upon the errors of papacy, persecutions, masses, prayers for the dead, simony and papal absolution. As to its date, A.D. 1100 appears in it; but it is probable that this is somewhat vague. In the library of Cambridge University there is a copy which has this date; but there are marks of erasure, and probably it is not older than A.D. 1400.

Between A.D. 1307 and 1323, out of six hundred and seven sentences to various punishments passed by the Inquisition in France upon heretics, ninety-two were upon the Waldenses. They gradually declined in that country, so that at the present time only a remnant is



OUR LORD—A VERY OLD STATUE.

found on the western slopes of the Alps, in Dauphiné. The rapines, murders, burning and devastations which this simple, inoffensive people endured from the soldiery of Louis XIV. after the revocation of the Edict of Nantes are among the most memorable incidents in history—memorable as an instance of what ferocious bigotry and intolerance can do in urging on a hard-hearted and relentless band of murderers, and of the endurance of an oppressed and suffering people who count the faith of the Christian and the hope which the gospel inspires more worthy than life. As they suffered and declined in France they extended themselves into Lower Germany, especially Brandenberg, Pomerania and Mecklenberg, where many were burnt; but here they paved the way for the Reformation. But it was in Italy, under their modernized name of the Vaudois, that they made themselves most famous by their celebrated constancy, their fierce resistance in arms to persecution, and their continuance as a distinct body to the present day. Severe as were the sufferings of those who lived on the French or western side of the Alps, they did not fare so cruelly as their brethren who were subject to the duke of Savoy. They occupied the district between Mount Viso and Mount Genevre, a tract consisting of secluded valleys and of towering crags upon which the persecuted often found shelter from their pursuers. It was perhaps fortunate that they lived under two governments, for there were times when the French kings were engaged with more important under-



TRANSCRIBING THE SCRIPTURES.

takings than persecuting them; but the dukes of Savoy were ever ready to assail those on the eastern side. Often when attacked on one side of the mountains they were able to flee to the other; but sometimes an attack was made on both sides at once, and then their condition was truly miserable. It is said by Gilly that they had to pass through the horrors of no fewer than thirty-seven persecutions from their own dukes, in which neither age nor sex was spared. The French Vaudois offered no resistance to their persecutors as the Italians did; but when flight was impossible they opposed patience and long suffering to violence. In 1438 the people of Val Louise were entirely exterminated by a body of troops that had suffered defeat from the Italian Vaudois, who thus avenged themselves in their retreat. As has already been stated, the sufferings of the French Vaudois after the revocation of the Edict of Nantes, were of the most awful character; but since the revolution, and especially in modern times, their circumstances have changed, and at present each district has its pastor, its house of residence, and its place of worship.

The history of the Italian Vaudois is much more complicated, and comprehends a series of fierce invasions from without, of gallant defences followed by the shameful defeat and retreat of the assailants, and varied by the records of almost incredible persecutions. Many papal bulls were fulminated at them without inflicting injury; but the establishment of the Inquisition at Turin brought the danger nearer to them. They were accused by Pope John XXII., in 1332, of having murdered William, the rector of the parish of Engravia, in the diocese of Turin. In 1403 their district was entered and an attempt was made at their conversion. At length a crusade, in 1477, was preached against the Vaudois by Innocent VIII. Plenary indulgences were granted to all who should join in it, with liberty to appropriate whatever property of the heretics they might seize. Eighteen thousand regular troops and six thousand volunteers were poured into the country to plunder and lay waste; but Philip VII., the duke of Savoy, interfered on behalf of his subjects, and for once protected them.

In 1556 they sent a confession of faith to the Reformers of Germany containing the following articles:

1. They expressed their belief in the Old and New Testaments and in the Apostles' Creed.



Old Walton Church, England.

2. They acknowledged the holy sacraments instituted by Christ according to the true meaning of their institution.

3. They received the creeds sanctioned by the first four general councils and that of St. Athanasius.

4. They admitted the Ten Commandments as a rule of life.

5. They professed submission to the superiors placed over them by God.

Two years later an edict was passed against them by Emanuel Philibert, and they had to defend themselves against a fierce invasion. They placed their women in caves and defended themselves on the mountain tops; and the count, having failed to force Angrogna, suffered a severe defeat in the Val de Tour. For the first time the Protestants of Germany came to their aid, and by their representations at Turin, checked persecution for a considerable time. Consequently, in 1655 the Vaudois identified themselves with the Protestant bodies and accepted the Confession of Augsburg.

One of the most bloody massacres which they ever endured was perpetrated after this time by means of treachery. The Marquis de

Pianesse assailed them in the valley of Angrogna with fifteen thousand men, but he was twice repulsed. He proposed peace, stipulating that for the sake of order a regiment of infantry and some cavalry should be quartered among them for a short time. The unsuspecting Vaudois consented; and the soldiers being let loose on them, a horrible massacre took place, as neither age nor sex was spared. A remnant escaped to the mountain tops, and there they were able to defend themselves. It was now that Oliver Cromwell interfered on their behalf, and induced Cardinal Mazarin to make a joint and threatening remonstrance, before which the duke was obliged to give way, and peace was restored. Large contributions were made on their behalf in different states, and in England the sum of forty thousand pounds was collected, of which the half was transmitted, and the remainder was held to afford a fund for continued use, but unfortunately it was lost through the influences of political events.

In 1685, Louis XIV., and Amadeus II., the duke of Savoy, united and made a vigorous effort to exterminate them, and at first the assailants on both sides of the mountains were repulsed, but in the end the Vaudois had to surrender. Numbers perished in dungeons, and the remainder, to the number of about three thousand, were banished. Their lands were given to Italians and to Irishmen who, in the time Cromwell, had been obliged to leave their own country, and who came to the Alps to engage in the slaughter of the Vaudois. Scattered as the Vaudois were in Switzerland, Holland, Brandenburg and the Palatinate, they never ceased to mourn and to long for their mountain home. The settlers in the Palatinate also suffered from the murderous attacks of the soldiery of Louis XIV., which obliged so many of the Protestants to flee from their native land for safety, and eventually about eight hundred of them projected a plan whereby they might return to their own land. The scheme was matured with such secrecy and completeness that they succeeded in coming together from Holland, Switzerland and elsewhere into a compact body, and in forcing their way across opposing mountains to their old home, where they entrenched themselves. The incidents of this "glorious return," as it has been called, under the command of Henri Arnaud, are of a character so brilliant and strange that they would be thought wild and extravagant even in the pages of romance. Eventually, a quarrel



THE MOURNERS—A MONUMENT.

between Louis and Amadeus led the latter to cease in his mad career, and since that time no serious effort has been made against them, but a course of petty persecution and vexatious restriction was adopted



OLD LEATHERHEAD CHURCH, ENGLAND.

which continued in force until lately. Under Napoleon I., they received aid to maintain their pastors, and many of the restrictions were removed, but on his fall the old state of things was restored.

They were confined to their own poor and circumscribed territory, which became inadequate to their support, and hence they became poorer. No books were permitted to be printed in Piedmont for their use. They were not allowed to practice medicine or law beyond their own territories. All civil and military offices were closed to them, and unless they would renounce their own communion they were excluded from the established hospitals. But a change has taken place in their condition, and new counsels now prevail. Owing to the influence of eminent Englishmen who took up their cause, restrictions have been abolished, houses have been erected for their pastors, and salaries have been secured for them also. Schools have been built in many places, and a college is founded at La Tour.

The late political changes which have taken place in Italy have tended to promote their welfare. They have been permitted to settle in the large cities and towns of the country, and to erect or procure edifices in which they may worship God. Accordingly, the Vaudois Church is rapidly growing, and it is taking its place as the evangelical or reformed Church of Italy. In their discipline and forms they approximate very closely to the type of Protestantism as it exists in continental Europe, only they are free from the Socinianism of the Swiss and the rationalism of the French and German Protestants. They are governed by a synod composed of the pastor and one layman from each parish, presided over by the moderator; and the synod, as vacancies occur, elects the pastors from two or more candidates who are nominated by the parish. The Liturgy of Geneva is used, having superseded an older one of their own, but it is the *unreformed* liturgy, the one which was in use in Geneva before the entrance of Socinianism. The pastors are ordained by the laying on of hands by the moderator. They have offices for communion, baptism and marriage, but they have no burial service, and their ordinary public worship does not materially differ from that of other Protestants, being Presbyterian in its general tone and character. It may now be looked on as one of the ordinary Protestant and Presbyterian bodies, interesting, indeed, on account of its antiquity, the persecutions its people have often had to endure from their dukes, and the heroic and patriotic resistance which they opposed to them.

WHIPPERS, OR FLAGELLANTS.

A SECT of wild fanatics who chastised and disciplined themselves with whips in public. It had its rise in Italy in the year 1260; its author was one Rainer, a hermit; and it was propagated from hence through almost all the countries of Europe. A great number of persons, of all ages and sexes, made processions, walking two by two, with their shoulders bare, which they whipped till the blood ran down, in order to obtain mercy from God and appease his indignation against the wickedness of the age. They were then called the *Devout;* and having established a superior, he was called *General of the Devotion.*



OLD STOKE CHURCH, BUCKINGHAM, ENGLAND.

Though the primitive Whippers were exemplary in point of morals, yet they were joined by a turbulent rabble, who were infected with the most ridiculous and impious opinions; so that the emperors and pontiffs thought proper to put an end to this religious frenzy, by declaring all devout whipping contrary to the divine law, and prejudicial to the soul's eternal interest.

However, this sect revived in Germany towards the middle of the next century, and rambling through many provinces, occasioned great disturbances. They held, among other things, that whipping was of equal virtue with baptism and the other sacraments; that the forgiveness of all sins was to be obtained by it from God without the merits of Jesus Christ; that the old law of Christ was soon to be abolished,

and that a new law, enjoining the baptism of blood to be administered by whipping, was to be substituted in its place: upon which Clement VII., by an injudicious as well as unrighteous policy, thundered out anathemas against the Whippers, who were burnt by the inquisitors in several places: but they were not easily extirpated. They appeared again in Thuringia and Lower Saxony in the fifteenth century, and rejected not only the sacraments, but every branch of external worship; and placed their only hopes of salvation in faith and whipping, to which they added other strange doctrines concerning evil spirits. Their leader, Conrad Schmidt, and many others, were committed to the flames by German inquisitors in and after the year 1414.

WILHELMINIANS.

A DENOMINATION of the thirteenth century, so called from Wilhelmina, a Bohemian woman, who resided in the territory of Milan. She persuaded a large number that the Holy Ghost was become incarnate in her person for the salvation of a great part of mankind. According to her doctrines, none were saved by the blood of Jesus but true and pious Christians; while the Jews, Saracens, and unworthy Christians, were to obtain salvation through the Holy Spirit which dwelt in her, and that, in consequence thereof, all which happened in Christ during his appearance upon earth in the human nature was to be exactly renewed in her person, or rather in that of the Holy Ghost, which was united to her.

WILKINSONIANS.

THE followers of Jemimah Wilkinson, who was born in Cumberland, in America. In October, 1776, she asserted that she was taken sick, and actually died, and that her soul went to heaven, where it still continues. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher, and declared she had an immediate revelation for all she delivered, and was arrived to a state of absolute perfection. It is also said she

pretended to foretel future events, to discern the secrets of the heart, and to have the power of healing diseases; and if any person who had made application to her was not healed, she attributed it to his want of faith. She asserted that those who refused to believe these exalted things concerning her will be in the state of the unbelieving Jews, who rejected the counsel of God against themselves; and she told her hearers that was the eleventh hour, and the last call of mercy that ever should be granted them; for she heard an inquiry in heaven, saying, "Who will go and preach to a dying world?" or words to that import; and she said she answered, "Here am I—send me;" and that she left the realms of light and glory, and the company of the heavenly host, who are continually praising and worshipping God, in order to descend upon earth, and pass through many sufferings and trials for the happiness of mankind. She assumed the title of the universal friend of mankind; hence her followers distinguish themselves by the name of Friends.

WYCLIFFITES.—See LOLLARDS.

YEZIDES, OR JEZIDES.

AN Eastern sect, so called from their founder, *Yezid* or *Jezid*, an Arabian prince, who slew two sons of Ali, Mohammed's father-in-law; for which reason he is considered as a parricide and a heretic, and his followers are detested by all the Mussulmans. M. Le Fevre, in the last century, reckoned there were two hundred thousand of this sect in Persia and Turkey, chiefly in the mountains of Sangara. They are of two sorts, black and white; the former are their monks, or fakirs; the latter dress like the Turks (with a small distinction), but are never circumcised, except when compelled to be so by the Mohammedans, whom they hate so much that when they curse any creature in their wrath, they call it Mussulman. They are more friendly to the Christians, because not oppressed by them. They profess to believe both in the Bible and the Koran, but read neither, and are extremely ignorant. They go in companies, like the Arabians, and often change

their residence, but have no place of worship. They are fond of wine, and sometimes call it "the blood of Jesus Christ;" from which it is supposed they use it sometimes religiously: they wish also to be on good terms with the devil, and therefore do not speak harshly of him, but call him "the great chief."

ZABATHAITES.

THE followers of Zabathai Zevi, a celebrated Jewish impostor, who appeared at Smyrna about 1666; and pretending to be the Messiah, promised to deliver the Jews, and reëstablish them in more than pristine glory. Multitudes of his nation were deceived by him, and many of his followers pretended to visions and prophetic ecstacies. At length, falling into the hands of the grand seignior, he ordered him to be placed as a mark for his archers, to prove whether he was vulnerable or not (as he pretended); to avoid which, Zevi turned Mohammedan.

His sect, however, survived, and there is said to be still a remnant of them at Salonichi, who, while they profess to be Mussulmans, observe the Jewish rites in secret, marry among themselves, and all live in the same quarter of the city, without communicating with the Turks, except in commerce, and in the mosques.

Zevi, it seems, had also adherents among the Jews of England, Holland, Germany, and Poland, some of which have remained until recent times.

ZOHARITES.

So called from their attachmeut to the book *Zohar*, are properly to be regarded as a continuation of the sect formed by Zabatai Zevi. Their creed is briefly as follows: 1. They believe in all that God has ever revealed, and consider it their duty constantly to investigate its meaning. 2. They regard the letter of Scripture to be merely the shell, and that it admits of a mystical and spiritual interpretation. 3. They believe in a Trinity of persons, in *Elohim*. 4. They believe in the

incarnation of God; that this incarnation took place in Adam, and that it will again take place in the Messiah. 5. They do not believe that Jerusalem will ever be rebuilt. 6. They believe that it is vain to to expect any temporal Messiah; but that God will be manifested in the flesh, and in this state atone, not only for the sins of the Jews, but for the sins of all throughout the world who believe in him.

This sect was revived about the year 1750, by a Polish Jew of the name of Jacob Frank who settled in Podolia, and enjoyed the protection of the Polish government, to which he was recommended by the bishop of Kamenetz, in whose presence he held disputes with the orthodox Jews, and who was astonished at the approximation of his creed to the principles of Christianity. On the death of the bishop, he and his adherents were driven into the Turkish dominions; and being also persecuted there by the Rabbinists, they resolved to conform to the rites of the Catholic Church. Frank at last found a place of rest at Offenbach, whither his followers flocked by thousands to visit him, and where he died in 1791. Their numbers do not appear to have increased much of late; but they are to be met with in different parts of Hungary and Poland.

ZOROASTRIANISM.

The name of the ancient religion of Media and Persia, founded not later then 1000 B.C., by the Bactrian, Zarath—rustra Spitama, or Zoroaster. The adherents of this religion are known as Parsees. They are now found in the town of Yezd and the surrounding villages, in the north of Persia, but chiefly in Bombay and the neighborhood, in Gujerat and elsewhere in Hindostan. Of late years many of them have settled for the purposes of trade in Calcutta, in China and in Great Britain, owing to their experience of the safety which they have enjoyed in the East under British rule. The name "Parsees" signifies "inhabitants of Fars," or Persia. Other names by which they are known are, "Zoroastrians," from their founder; "Magians," properly the name of another religion incorporated with that of Zoroaster; "Ghebers," or "Guebers," applied in contempt by the Mohammedans to the small remnant in Persia.

The Parsee religion arose out of a schism from, and a revolt against the primitive Aryan worship of nature-powers, known to us from the earliest portions of the Vedas. The doctrines of the Parsee religion are contained in the remains of the sacred books called the Zend-Avesta, or, more properly, Avesta-Zend. They consist of a text and a commentary equally sacred as the text, written in the language called Zend, a sister language to the Sanscrit, and like it, now a dead language. Only a small portion of the Zend-Avesta now remains. A part, consisting of songs in metre, is the most ancient, and is plausibly attributed to the founder himself or his immediate followers. The modern Parsees also use other works, mostly of post-Christian date, though they are not canonical, and they receive the doctrines and observe the ritual and practices which are enjoined by these books.

The religion of Zoroaster, so far as it can be gathered from the earliest books, was a pure Monotheism. The supreme deity was invested with all sublime attributes except fatherhood. He was the creator and lord of the entire universe, and of earthly and spiritual life. He is to be served by purity, truth, goodness—by prayers and offerings. No images of him are allowed. The existence of evil was accounted for by the supposition of two primeval causes which, though opposed to each other, were united in every existing being, even in the highest object of adoration, Ahura Mazdas himself. The two eternal principles are regarded as coëqual and coëternal in the past; neither is absolutely victorious as yet; their strife extends through all creation; everything existing is ranged on one side or the other, for nothing can be neutral. Man was created in holiness, but through the temptation of Devs or evil spirits, the agents of Ahriman, the principle which opposes Ormuzd, or the good, he fell, and became exposed to sin and evil. Every man is called on to decide whether he will serve Ormuzd, the good, or Ahriman, the evil, and as he chooses and acts he is rewarded or punished. There is no recognition of the doctrine of atonement, but the morality of Zoroastrianism is simple, pure and practical. Luminous bodies, such as the sun, moon, planets and fire, are reverenced as symbols of Ormuzd. In the temples, altars are fed by sacred fire ever kept burning, toward which worshippers turn, and which are regarded with reverence. It is disputed whether this reverence of the elements belonged to the religion of Zoroaster, or

whether it was a later addition from the Turanian elemental worship of the mountain regions of Armenia, some holding that Zoroaster was a "fire priest," and others decidedly rejecting this view. The modern Parsees are very exclusive; they will eat no food cooked by a person of another religion; they marry only among themselves, and polygamy is forbidden. The religious Jews among the ancients were more inclined to Parseeism than to the other systems with which they were brought into contact, owing to the monotheism of the system.

ZUINGLIANS.—See Swiss Church under Reformed Church.

GENERAL STATISTICS OF CHRISTIANITY.

CHURCHES.	POPULATION.	PROTESTANT CHURCH.	ROMAN CHURCH.	EASTERN CHURCH.
AMERICA:				
United States of America	48,000,000	41,682,479	6,200,000	10,000
British America	6,263,638	3,500,000	2,412,500	
Mexico.	10,929,517	6,250	10,292,017	
Central America	3,331,250	6,250	3,187,500	
South America.	35,305,456	193,750	34,227,471	
Hayti and San Domingo	885,612	13,750	863,125	
Spanish, French, Dutch, Danish and Swedish Possessions	3,048,956	128,750	2,876,456	
EUROPE:				
Great Britain	39,983,233	32,187,500	7,500,000	
France	45,625,000	2,000,000	43,000,000	
Germany	51,322,674	34,463,015	16,093,750	2,250
Austria.	44,591,819	6,846,819	31,875,000	4,000,000
Russia	98,125,000	5,152,500	8,461,250	81,636,250
Other European Nations.	101,845,262	15,453,937	68,312,220	17,212,500
ASIA.	1,003,017,697	891,250	5,868,750	10,607,500
AFRICA.	226,187,500	856,250	1,382,750	4,000,000
AUSTRALIA AND POLYNESIA.	6,092,406	1,812,500	437,500	
Totals.	1,724,555,020	145,195,000	242,990,289	117,468,500

CHURCHES IN THE UNITED STATES.

PRESENT NUMERICAL STRENGTH.

DENOMINATIONS.	CHURCHES.	MINISTERS.	MEMBERS.
ADVENTISTS	80	120	10,000
BAPTISTS: Regular	22,924	13,779	1,932,385
Anti-Mission	900	400	45,000
Disciples of Christ	2666	2300	500,000
Free-Will	1471	1294	72,629
German (Dunkers)	500	1250	51,200
Mennonites	320	290	30,000
Seventh-Day	85	92	7536
Seventh-Day German			1000
Six-Principle	20	12	2000
Winebrennarians	420	360	35,000
CHRISTIAN CONNECTION			56,000
CONGREGATIONALISTS	3402	3424	342,054
EASTERN CHURCH			10,000
EPISCOPALIANS	2750	3312	284,865
FRIENDS	800		100,000
JEWS			980,000
LUTHERANS	4639	2568	561,372
METHODISTS: Episcopal	15,634	11,372	1,613,560
Episcopal, South		3371	722,346
African Episcopal		1364	200,681
African Zion		1000	200,000
Colored Episcopal		635	80,000
Calvinistic or Welsh			60,000
Protestant		650	65,000
Methodist		775	65,183
Evangelical Association		835	95,253
United Brethren in Christ		967	131,859
Wesleyan Connection		250	20,000
Primitive		25	2800
Free		229	8804
Congregational	125	110	9500
MORMONS			90,000
NEW JERUSALEM			5800
PRESBYTERIANS: Regular	5077	4744	535,210
South	1787	1084	107,334
Reformed	76	128	10,000
United	755	600	76,000
Cumberland	1863	1116	140,000
Associate Reformed, South		63	6000
O. S. Synod of Missouri		75	7000
REFORMED CHURCH in America	491	509	66,214
In United States	1367	670	208,328
ROMAN CATHOLICS	5292	5297	6,200,000*
UNITARIANS	320	360	36,000
UNITED BRETHREN (Moravians)	3983	967	131,859
UNIVERSALISTS	600	675	66,000

* Entire Roman Catholic population.

CHURCHES IN THE UNITED STATES.

THEIR GROWTH IN TWENTY YEARS, AS SHOWN BY THE OFFICIAL CENSUS.

DENOMINATIONS.	1870.			1860.			1850.		
	CHUR'S	ACCOMMO-DATIONS.	PROPERTY.	CHUR'S	ACCOMMO-DATIONS.	PROPERTY.	CHUR'S	ACCOMMO-DATIONS.	PROPERTY.
Adventists	225	34,555	$ 306,240	70	17,120	$ 101,170	25	5250	$ 11,100
Baptist (regular)	14,474	3,997,116	39,229,221	11,221	3,749,551	19,799,378	9376	3,247,069	11,020,855
Baptist (other)	6141	1,763,019	15,378,977	3929	1,694,667	8,279,736	187	60,142	153,115
Christian Connection	3578	865,602	6,425,137	2068	681,016	2,518,045	875	303,780	853,386
Congregational	2887	1,117,212	25,069,698	2234	956,351	13,327,511	1725	807,335	8,001,995
Episcopal	2835	991,051	36,514,549	2145	847,296	21,665,698	1459	643,598	11,375,010
Evangelical Association	815	193,796	2,301,650				39	15,479	118,250
Friends	692	224,664	3,939,560	726	269,084	2,544,507	726	286,323	1,713,767
Jewish	189	73,265	5,155,234	77	34,412	1,135,300	36	18,371	418,600
Lutheran	3032	977,332	14,917,747	2128	757,637	5,385,179	1231	539,701	2,909,711
Methodists (all Denominations)	20,492	5,128,209	58,854,121	16,883	4,859,799	33,093,371	13,302	4,345,519	14,825,070
Miscellaneous	122	13,905	235,780	19	6925	11,500	122	36,494	214,530
Mormon	189	87,838	656,750	24	13,500	891,100	16	10,880	441,167
New Jerusalem	90	18,755	869,700	58	15,395	321,200	21	5600	115,100
Presbyterian (regular)	6262	2,198,900	47,828,732	5061	2,088,838	24,227,359	4826	2,079,765	14,543,789
Presbyterian (other)	1562	499,344	5,436,524	1345	477,111	2,613,166	32	10,189	27,550
Reformed (late Dutch)	471	227,228	10,359,255	440	211,068	4,453,850	335	182,686	4,116,280
Reformed (late German)	1256	431,700	5,775,215	676	273,697	2,422,670	341	160,932	993,780
Roman Catholic	4127	1,990,514	60,985,566	2550	1,404,437	26,774,119	1222	667,863	9,256,758
Unitarian	331	155,471	6,282,675	264	138,213	4,338,316	245	138,067	3,280,822
United Brethren	72	25,700	709,100	49	20,316	227,450	344	114,988	444,167
United Brethren in Christ	1445	265,025	1,819,810				14	4650	18,600
United Society	18	8850	86,900	12	5200	41,000	11	5150	39,500
Universalist	719	210,884	5,692,325	664	235,219	2,856,095	530	215,115	1,778,316
Unknown (Local)	26	11,925	687,800				22	9425	98,950
Unknown (Union)	409	153,202	965,295	1366	371,899	1,370,212	999	320,454	150,209
Totals	72,459	21,665,062	$354,483,581	54,009	19,128,751	$171,397,932	38,061	14,234,825	$87,328,801

By L Columbia Lot, Inv. $1.00-1.00

LIBRARY OF CONGRESS
0 021 220 597 7

HAND-BOOK TO ALL RELIGIONS

NEARLY 300 ILLUSTRATIONS